THE CHRISTIAN MIND IS HOLISTIC AND ASSUMES THE UNITY OF HUMANITY AND NATURE
Reflections on Lao-tse

The thrust of knowledge is to know the parts.

The quiet of wisdom to see the whole.

Knowledge is ten thousand starts—the drive, the frenzy and the goal.

Wisdom is a never-beginning the inward light, the holy glow,

Beyond the loss, beyond the winning, the truths mere learning cannot know. —William Dyre
The Hope That Is In Us

by John A. Sullivan

At one time in my life, I lived in Vermont and came to appreciate the no-nonsense, down-to-earth qualities of many Vermonters. To remind me of my years in that state, I have a Vermont calendar on my wall, on which I mark down my dates and appointments.

Now Vermont has a good many serious Christians in it and the Vermont calendar duly noted that yesterday was Good Friday and tomorrow is Easter Sunday. But what did it say about Saturday, April 14? Why, it said what you’d expect it to say if you were a Vermonter. Right there, in between the dates of death and resurrection, it proclaims: “Trout Fishing Starts.”

I would like to point out that there, in between death and resurrection, is a practical Vermont way of saying: hope too is reborn. For on this day in Vermont, the streams will be full of waders, whipping their flyrods to and fro, pursuing the wily trout with a good deal of hope.

And knowing some Vermonters, there’ll be many still there tomorrow, on Sunday morning, and they’ll be saying defiantly, “I get more in God’s great outdoors than I do in church.” And at least as far as trout is concerned, that is the truth.

Now I’d like to stay with this semi-humorous example for a moment. What can one say about the hope these Vermont fisherpeople personify? One can say: there is a substance to their hope. Their hope is not thin and weak, but robust and strong. They commit time, energy and

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undivided attention to the achievement of their hope. When their hope is fulfilled, they too are fulfilled. They have no doubt that life is worth living.

Now I don’t go trout fishing myself, but I have no doubt either that life is worth living, just as I have no doubt that the good living of life is based to a considerable extent on our ability and our desire to express faith, hope and love. Christians tend to pay considerable attention to faith and to love. Today I would like us to focus on hope.

First, I would like to share a thought expressed by Wilmer Cooper, former dean of the Earlham School of Religion. In a short paper which he delightfully called “The Gospel According to Friends,” he concludes with two questions:

“How can we express together the faith that has been entrusted to us as Friends? And how can we give an account of the hope that is in us as Friends?”

Wilmer Cooper says some Friends may need to express the faith and give an account of the hope in words, while others may need to do that in deeds. Both, he writes, are valid expressions and neither form should deny a place for the other.

How shall we give an account of the hope that is in us as Friends? By what words or by what deeds shall our hope be known? How shall we show that there is substance to our hope and that we will commit time, energy and full attention to seeking its fulfillment? When we begin to examine hope in these terms, we see, I believe, why Paul told the Corinthians that hope was to be ranked right along with faith and love, though love was the greatest of the three.

George Fox opened for Friends, for all time, some very important dimensions of hope. “Now the Lord God,” he wrote, “hath opened to me by his invisible power how that every one was enlightened by the divine light of Christ; and I saw it shine through all, and they that believed in it came out of condemnation and came to the light of life and became the children of it.”

This is an expression of universal grace which Wilmer Cooper contrasts with Calvin’s doctrine of selection, and I have no difficulty in making my choice between the two expressions: Fox’s expression is one that opens up hope for every person, that sees potential in every person, and that identifies the light of Christ with every person. Given the sad state of much of human affairs and the difficulties in making fundamental social changes in our world, this hope born of faith in every person is profoundly important to sustaining us as Quakers. The message given to us is: no person is beyond hope. I recognize what enormous meaning there is in that concept—more perhaps than we can easily absorb—for there probably is not one of us who has not been tempted to say or think at one time or another: this or that person is beyond hope. It may be a particular person we despair of, or some infamous tyrant. It is here that our hope in such a person becomes thin and weak and seemingly not worth much time and energy. And we do have to have some sort of priorities for our energies. But we should remember the thought of Fox, which strongly suggests there is no one beyond hope.

George Fox gave an explicit message of hope in some other words:

And the Lord answered that it is needful I should speak to all conditions; and in this I saw the infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God, and I had great openings.

Wilmer Cooper calls this George Fox’s “theology of hope” and “the good news of the Gospel according to Friends today.” To me, Fox’s words say that if I am to do my small part in support of the infinite ocean of life and love which flows over the ocean of darkness, then I need to learn to have hope and to express it in word and deed, perhaps especially when things are at their darkest.

There comes to my mind a recent event. My wife and I attended a revival of the musical revue, “Pins and Needles,” first put on in the last years of the Great Depression of the thirties by the International Ladies Garment Workers Union. It was an extraordinary experience of nostalgia for this old newspaper union man—the rediscovery of a mood that seems to have vanished. The revue was full of humor and optimism and determination, of belief in the value of people working together, of faith in the democratic freedoms of the U.S., of the equality and validity of the different races, sexes, nationalities and religions. And like many other persons in the audience my eyes grew wet from sentimental identification with that mood of hope based on the strengths of people working together toward shared goals—and with enormous optimism.

As I looked around me in the theater, I made three discoveries. I could see by their gray hair that most of the audience had lived in the thirties. Secondly, most of their eyes were wet. And, finally, and this is very important: a good many of them were wearing fur coats or their fashionable equivalent, including a good many full-length mink coats. And I thought: is this what the optimism and the struggle of all the years brought forth? Is there not something out of shape about sitting in a mink coat and weeping, warmly, about the struggles of the workers in the needle trades? Has the hard work for equality and greater opportunity lifted one segment of the population up to luxury while another segment has taken
over the role of underdog? It was an odd experience, to
thrill to that great optimism and faith expressed in “Pins
and Needles,” and to wonder what had happened to that
uplifting mood in a mink-clad audience?

In fact, I think we would agree, the general mood of
the United States is different today than in that more
believing time. Government, society, politics, economic,
terrestrial and international relations have
become very complex—or perhaps it would be as true to
say that their complexities have become more recognized.
A great many people in this, and other countries, have
come to feel powerless. Feeling powerless, a good many
people have turned to solitude for the nurture of self, an
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ability to make a difference. This is done either by oneself
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An interesting observer of the U.S. scene, Christopher
Lasch, has noted that as we feel powerless and of little
consequence, we develop a need for more love. This need,
when it is unmitigated, turns some toward narcissism and
such people become focused primarily on themselves.
Some of them are in the human potential movements of
the day.

With the erosion of feelings of competence and
confidence, self-esteem erodes also and the urgent need to
be loved grows stronger. Lasch says: “For the narcissist,
the world is a mirror, whereas the rugged individualist
saw it as an empty wilderness to be shaped to his own
design.” I would disagree with both the narcissist and
the rugged individualist. The world is neither our mirror, nor
an empty wilderness for us to shape. The truth lies
somewhere between these concepts. We do need self
esteem. We also need to challenge what is happening around us—socially, environmentally, and in terms of the
right sharing of the world’s wealth and resources. But we
need not to make ourselves our world, nor make the
world ours to exploit as we wish.

Lasch says that when our problems strike us as unreal,
when we begin to doubt our very existence, then love, the
belief that we are loved, is our only security. A reviewer of Lasch’s book says in somewhat convoluted language:

*While the old-fashioned obsessive was rigidly moral,
the narcissist is a Machiavellian immoralist who
pads his cell with people. He is so lacking in
curiosity about others, perceives so little of them,
that it takes a multitude to make an impression on
him. His indifference to the real world condemns
him to inhabit a void.*

That is a useful thought, even if the language is not
simple and easy. I translate it for myself to mean that
self-concerned people of previous eras had an external
morality which they had to observe. Today persons who
are obsessively focused on their own selves may be blind
to the external except as it affects them, and blind to the
lives of people around them; they live in a world which
shuts out the realities that would make them uncomfortable or self-doubting.

Without moralizing myself, I would try to comment
objectively that the sense of personal isolation fostered by
our impersonal society, coupled with the sense of being
overwhelmed by the magnitude and seeming intractability
of the social problems of our communities and our world,
induces a temptation to narcissism which may be so
subtle when it happens that one may not be aware of it.

Lasch observes that there is a general unwillingness to
suspend disbelief. That too is an important thought
which I would turn around to say: there is a general
unwillingness to believe, to have faith. That suspension
of disbelief, that willingness to believe, is, Lasch believes,
at the heart of love, of play, of art, of faith itself. Let us
follow that point. If we cannot have faith, if we disbelieve
in everything we cannot demonstrably prove, then
everything is reduced to the easily knowable and there is
no sustaining mystery left. The unknown plays a very
large part in our lives, and faith, which is not open to
immediate proof, gives us the strength to probe into and
test the unknown. If Lasch is right about the suspension
of disbelief, that does not conversely mean we should
believe anything and everything. But it means we should
not give way to a cynicism or a faithlessness that leaves
us, finally, with only ourselves to love.

But if narcissism is one danger, there is another. The
other is to turn one’s self wholly over to the beliefs and
practices drawn up by others. Thus, we have the
extraordinary and horrifying memory of Jonestown, the
incredible event in which several hundred people
voluntarily committed suicide on command of their
evidently demented leader, a paranoid man who had
travelled his awful journey from seeking to exercise the
power of love to a disastrous indulgence in the love of
power. One may ponder on the strange case of Rev. Jim
Jones a long time. One puzzling newspaper report I read
said that Jones’ teachings paralleled those of the
Quakers. A ludicrous thought, isn’t it? What the reporter
referred to were Jones’ diatribes against the rich, social
injustice, the Vietnam War, and racism. Well, Quakers
do have something to say about all those things. But it is
very clear that the reporter missed some very essential
levels of Quakerism. He might more truthfully have said
that Jones' teachings were a mockery of Quaker ways.

Well, the case of Rev. Jim Jones is strange enough. But what about his followers? How are they to be explained? Or the young adherents of a number of Christian and other cults which demand so much external control over their members' lives? Is the explanation of these also to be found in the feelings of powerlessness, of being overwhelmed by the magnitude and complexity of social problems?

Is there not clearly too great a temptation today for some people in one or another sort of trouble to turn to narcissism or to following a leader who takes all and promises anything?

I have said that we should not suspend disbelief to the point of believing anything. Quakers are capable of a total commitment. So it is vital for us to have a way of testing our religious principles—not accepting them blindly—and learning from our own personal experiments what religious teachings are valid for us.

I should say that we Quakers have been given no special, divine dispensation that assures us that God has given us what was not given or available to others. What is it, then, that has been given to us, a tiny handful of people in a world of billions? What has been given to us can be found in all our home meetings:

We have a belief in a direct relationship with God, requiring no minister, priest or rabbi.

We have a sense of the light of Christ in every person, which attests to each person's individual value.

We have the liberating realization that, if there is that of God in everyone, no person should be deprived of life by war, execution or neglect; no person should be blighted by discrimination because of race or sex or other incident of birth; no person should be exploited and denied the full opportunity of growth.

We have a religion which sees the actualities, not the symbols, as sacramental; that poses queries which we write and answer ourselves rather than negative commandments from another source; a religion that has not frozen divine revelation in the books of the past, however full of truths they may be, but left us free to be guided inwardly in response to the changes in ourselves and in the world around us.

We have a religion that provides the laboratory of our Quaker meetings where we can experiment with the most essential ingredients we can bring to the future: the love of God and the love of our neighbor—love of neighbor in contemporary dimensions of a neighborhood as narrow as a street and as wide as the world. As an experiment in our meetings, can we experience loving God with all our hearts and minds and strength? Can we seek to discover what those stirring words really mean for us? Can we in a mystical union in our meeting lay open our hearts, offer our love to God and to humankind, and with a great exercise of humility ask to be led to, and then by, such a love—whatever its price?

And, love for our neighbors? I must say that to me one of the great gifts of Jesus was the giving of the two positive commandments—to love God and to love our neighbor—and he called them the greatest of all commandments. I must say it is very compatible to Quakerism to be commanded to love, rather than to be commanded: "Thou shalt not do the following from one to ten."

When it comes to love of neighbor, we may still use the laboratory of the Quaker meeting, but we must also go beyond the meeting, if we are to match our works to our faith. As we take our experiments in love of neighbor into the world, how do we test our own integrity? How do we determine that, whatever reward we may feel for doing right actions, the principal beneficiaries of our actions will be others, and not ourselves?

There is a test that may be adapted from something the famous South African writer, Alan Paton, wrote about his own country. He said that Christians often imagine that the danger to Christianity and true religion is communism or something of that nature. The greatest danger to Christianity is pseudo-Christianity. And the marks of pseudo-Christianity are easy to recognize: it always prefers stability to change; it always prefers order to freedom; it always prefers law to justice; it always prefers what it considers realism to love.

What is Paton really saying here? It seems to me that he is saying that real Christianity is marked by change, by freedom, by justice, and by love—and that it is threatened by the lesser alternatives. It is also important, I think, to be sure of what Paton is not saying. He did not say there is no danger to Christianity and true religion from communism or something of that nature. He did not say that change is always preferable to stability, freedom to order, justice to law and love to realism. But the contrast he makes between change and stability, freedom and order, and so on, does, I think, speak to the religious condition and again signifies that if one is looking for the most painless way of life, the religious life is not the one to choose.

Do we dare to apply Paton's test to Quakerism? I think of some matters that are genuinely troubling Quakers today—as they should—for there are no easy answers to perplexing questions. Following Paton's example, we would start by saying that the greatest threat to Quakerism is pseudo-Quakerism and we would ask: what are the marks of pseudo-Quakerism? Does it always prefer reconciliation to confrontation? Does it always prefer harmony to conflict? Does it always prefer the oppressed to be nonviolent and long-suffering in pursuit of change? Does it always balance concern about that of God in the many who are oppressed with that of God in
the few who oppress?

Let me say, first, that I am not satisfied with the wording of those queries myself and invite other Friends to experiment with making better ones. But I would also say that these queries are useful, even in an unimproved state, because they can help us to probe the meaning of our own inclinations when it comes to these difficult areas.

Perhaps another way to test for pseudo-Quakerism is to invert my questions, so that they would be: are we ready at appropriate times to wait for reconciliation because we must first confront a particular evil? Are we ready to see conflict occur, when it appears that seeking harmony would help to institutionalize the oppression of some people? Are we ready to support the right goals of the oppressed, even if their frustration at failure to bring change by nonviolent means causes them to spill over into violence? Can we see that the oppressor, besides being a human being with that of God in him or her, may also be the administrator of an evil like South African apartheid, in which we cannot discern that of God?

Well, please accept my invitation to write your own queries in distinguishing Quakerism from pseudo-Quakerism and experiment in your own way with a test of integrity as you take your desire to practice love for your neighbor into a world which is full of cruelty, indifference, hostility and hatred.

I am confident that, using the concepts that have come to us through Quakerism, accepting responsibility for who we are and what we do, experimenting with our religious principles and convictions in meeting and out, we can avoid the perils of narcissism, of shallow religiosity, and of surrendering ourselves to the power of others. Thus equipped, I think we can venture forth confidently in our efforts to translate Friends’ testimonies and concerns into contemporary deeds.

But we also know that our efforts are humanly fallible, that they may not measure up in righteousness and proportion to our hopes, and that the value of the religious commitment does not lie solely in our achievements but in our faithfulness, in our recognition that the struggle to realize the kingdom of God on Earth never ceases, and that our fulfillment is in the experimenting and the trying.

I would like here to recall the thought that we do not always find people who are filled with a holy fire comfortable to be around. John Woolman may well have incensed as many Friends as he profoundly touched. We know that such people on fire may singe us, making things a little too hot for our comfort or our peace of mind. And that brings me to say: no one ever promised that Quakerism would be easy or comfortable. I do have to acknowledge that we were warned about Jesus! In Matthew 3:11 and 12, using the Phillips translation, we have John the Baptist saying:

It is true that I baptize you with water as a sign of your repentance, but the one who follows me is far stronger than I am—indeed, I am not fit to carry his shoes. He will baptize you with the fire of the Holy Spirit. He comes all ready to separate the wheat from the chaff and very thoroughly will he clean his threshing floor—the wheat he will collect into the granary, and the chaff he will burn with a fire that can never be put out.

Tomorrow the Christian world celebrates Easter—the commemorations of Him who baptizes with the fire of the Holy Spirit. Tomorrow we celebrate the renewal of hope. So it is right indeed for us to reflect on hope today. I have spoken mostly about the hope that is in us as individuals, even as individual Friends. But there is another way to read the question about accounting for the hope that is in us. That is, what about the hope that others have in us? Not in us personally, but in us as Friends, in Quakers and Quakerism?

Can we attempt a leap of imagination so that we become able to guess at the attitudes of those who look hopefully to Quakers?

What can we say to the young man or woman who would become the nuclear war cannon-fodder in a reinstituted draft system, and who looks to Quakers and says: You are against military conscription. What may I hope for from you?

What can we say to bitter and still-idealistic black or Mexican-American or Native American Indian people who look to Quakers and say: You are against oppression of people for their race or color or national origin. What may we hope for from you?

What can we say to church people who want to bring about real peace and disarmament and who look to Quakers and say: You have always been for peace and against arms. What may we hope for from you now?

And this litany of hope in Quakers and Quakerism might go on and on and on. We may then—even as we consider our individual accounting—consider how well we are living up to the hope that others have in us collectively. We would be in order to look at ourselves collectively and ask: How well do Friends witness to our testimonies on peace, on race, on love, and on the light of Christ in everyone? Do we inspire hope in others?

Are we helping the infinite love of God to be seen by others? Are we helping to sustain the ocean of darkness, or the ocean of light and love? Are we helping to suspend disbelief and to open up fully to hope?

It is in asking ourselves such questions that I hope we may come to feel the fire of the Holy Spirit.

From the text of the G. Barnard Walton Lecture delivered on Easter weekend, 1979, at Southeastern Yearly Meeting.
by Gene Hoffman

Many Friends, ancient and modern, maintain that the divinity of Jesus Christ was unique. They suggest that only Jesus lived a sublime life; only he is the example of God in time, Eternity on Earth.

This idea troubles me, because I can't make sense of it. It stirs up questions I cannot answer.

It reminds me of the story of the man who died from an electric shock and became the subject of some new scientific experiments. The doctors worked over him with highly advanced techniques, and one day, just two months after he died, he came back to life. Everybody wanted him to tell what it was like after death. The philosophers and theologians and even the journalists came and begged him for some word of his experience. But he refused, saying "I can't tell you about it. It would be too upsetting."

Finally a Great Man came, who said, "The world needs your information. Please tell us what God is like."

"All right," said the man who had been brought back to life, "I'll tell you—but you'll be sorry. In the first place, She's black...."

Well, why not? Why would an understanding God insist that black men worship a white God-man? Is that either charitable or just? Would it be any different from God making all us white Anglo-Saxon Protestants (WASPs, the sociologists call us) worship a black God-woman?

I can't understand why the New Testament statement of the Golden Rule should be "higher" than the same statement by Buddha, or why Jesus' injunction to love our enemies should be any more divine than that of Lao-tse, Socrates, or Gandhi. I can't believe a book from Palestine is any more holy or authentic than a book from China, India, or the U.S.

It seems to me that if we are to "worship God in spirit and in truth," we ought not incarnate God in only one being. We ought to proclaim the spirit and truth in all beings who have expressed God.

Or take truth. If truth is universal, why should we limit it to one small spot on the globe, Palestine? To one individual in history? To one body of people who have chosen one form of worship, and one incarnation? I must take truth where I find it, and wherever I find it, adjudge it holy. I believe that various life experiences reveal various aspects of the truth, and that no one source is complete or infallible.

I also believe that the New Testament contains much of error because it was set down by fallible people. I find the accounts of Jesus' life conflicting and frequently incoherent. Truth cannot be incoherent. The injunction to put our faith in incoherence would seem to me peculiar in a God who exalts truth.

I consider the sacrifice Jesus made for people by dying on the Cross a tremendous one. But somehow I cannot find it greater than the sacrifices of life other people have made for principle and faith. Indeed, it even seems to me

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that Jesus’ sacrifice might be less if he actually had fore-knowledge of his mission and his resurrection.

How many of us would refuse to suffer and die if we had sure knowledge of a heavenly reward? How many of us would refuse to suffer if we believed—or knew—we were God? I can’t help feeling the sacrifice is the greater if one is uncertain (as most of us are) of the outcome, if one knows—for certain—only one’s humanness, one’s fragility, one’s mortality. If Jesus was God, how could he know fear? Isn’t fear the greatest torment a human being can endure?

I find Jesus’ death upon the Cross far more admirable, far more heavenly an example, if he was human like the rest of us. It is far more meaningful to me if he, as a man of great stature, died to show us we must not be afraid if we are called upon to perform some similar act. The Crucifixion within this context is, for me, a greater inspiration than if Jesus was God and was merely going through some formal ritual. It makes his death far more relevant to my life if I can believe I also might have such insights, reach such heights.

I cannot discover what it profits me to have before me the example of a person who is uniquely sublime. If I begin from this premise, I feel I might as well give up, knowing I can never by any act of mine match such greatness. It seems to me the strength of an example lies in the possibility of following it. I do not know how to follow a being who is outside time and eternity, unless I, too, have the same potential.

If Jesus was set upon this Earth to show us how to live, then must he not have been like us? If he wasn’t, then how can we become like him? If we are not intended to become like him, why did he come to Earth at all? These are the questions that trouble and perplex.

The answer I presently find satisfying is that we’re all on some evolutionary pilgrimage of the soul; we’re going in the same ultimate direction, but in different ways and at different paces. This is the only charitable explanation I can discover for the various conditions of human beings, for their seemingly different stages of development.

The hope, the promise—and it seems to me momentous—in the examples of such as Jesus, Socrates, Gandhi, and Schweitzer is that they are what we may become—if we choose. Because these others learned to live without fear, I have the faith that I, too, may live without fear.

I have often wondered why Jesus did not leave his own written record of his teachings. I have speculated that he did not because he was concerned lest we do precisely what we have done: make a dogma of them. That he did not leave a written record gives me cause to believe he must have felt we should discover for ourselves whether religion is found in canonized ideas or in the lives of people informed by worship and thought.

In Jesus’ existence I see a tremendous blessing, for he demonstrated to us what is possible. With this reality as reference, I find new courage and inspiration to push onward in my search for Beauty, Truth, and Goodness—in a word, God.

This article appeared twenty years ago in Friends Journal, and was recently resubmitted by the author for the purpose of republication at the present time.
A Chinese Contribution To Christian Thinking

by Ralph Slotten

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Many Christians think that they are not mystics. They may suppose that they do not have the temperament for mysticism. Other Christians are positively alarmed by the concept, or are contemptuous of it. We may consider, however, Magister Kelpius' comments in his little guide for would-be mystics, _A Method of Prayer_, first published in 1761, in Pennsylvania, a half-century after his death:

_Hence we may easily see that in all ages this inward prayer has been performed, since men have always prayed for the fulfilling of the Will of God; and that it is no new invention, as some will say, seeing Jesus Christ spent his whole life in inward prayer, and the Evangelist Luke tells us that He continued in it whole nights._

The problem of mysticism may be partially semantic. Clearly, mysticism has meant many different things to different people. The various forms of mysticism of East and West also differ among themselves. They are located at various points upon a spectrum which crosses the boundaries of all religions. Whether or not all religions, or, indeed, all forms of mysticism, are the same (a Christian, by reason of her or his unique experience of Christ, cannot think so), they do, at any rate, overlap. Because of a number of reasons—the cultural and spiritual desuetude or decadence of Western society and the religion, the semantic depletion which follows, the over-familiarity which breeds contempt—many contemporary men and women turn to post-Christian humanism and/or to Eastern religions and forms of mysticism to find spiritual help.

Perhaps the traditional wisdom of the Chinese may offer some insights from which both those who think of themselves as “seekers,” but not as Christians, and those who are consciously Christian, may benefit. Perhaps some “seekers” may even find that what they are looking for is, in fact, to be found in Christianity, rediscovered through the eyes of Eastern wisdom.

The Taoist philosophy of China teaches the wisdom of spontaneous flowing along with the _tao_ (“way”) of the universe. The _tao_ expresses itself in two modes: _yin_ and _yang_, or negative (feminine, receptive, earth, dark) and positive (masculine, aggressive, sky, light), which are, however, complementary and harmonious rather than engaged in conflict. The basic insight of Taoism is that everything is incessantly changing and that there is no absolute except the absolutely relative. While both the _yin_ and _yang_ modes play equally basic roles in the unfolding of the world-and-life process, there is a sense in which the deepest wisdom consists in inclining rather more toward the _yin_ (the passive, the quiet, the empty, the child-like), rather than toward the _yang_, because _yin_, like the bough that bends but does not break before the storm, offers the secret of survival of the terrors and anxieties of history. The appeal is to the pragmatic motive.

When Buddhism arrived in China it was closely associated with Taoism and was classified as a _yin_ philosophy, over against the _yang_ philosophy of Confucianism, which was concerned with ethics, ceremony, and social engineering. The basic insight of Buddhism is that all life is suffering (i.e., anxiety), but that the rooting out of the ego, together with the life-urge, or libido, with its incessant formation of attachments for the purpose of attaining gratification, can be achieved through a systematic program of self-deconditioning (i.e., yoga). The realization of the goal of _nirvana_ (i.e., liberation, negatively expressed well-being, or bliss) entails a residue of compassion for those who have not attained it. Buddhist yoga is innovating with respect to older forms of Indian yoga precisely because of its richly compassionate humanism, which is the secret of its universal appeal.

The Mahayana form of Buddhism, which, together with Confucianism and Taoism formed the mind of China, teaches:

1) That _nirvana_ is identical with _samsara_, or phenomenal existence;
2) That all existing entities, when understood with a truly enlightened mind, are therefore really empty, or void, of permanent being or reality;
3) That this emptiness is a non-ontological state of consciousness, which is an ego-less “pure consciousness.”

Enlightenment consists in this pure, egoless realization of the emptiness of all things, coincident with the concrete particularity of the same.

If Taoism might be called a mystical and romantic naturalism, Buddhism might be called a mystical and “epicurean” existentialism with a skeptical epistemology, or theory of knowledge, and a negative conception of ontology (the doctrine of being). Like Taoism, Buddhism requires no belief in God and assumes no revelation of Divine intention for the world and for humankind, but seeks only to live in harmony with true human nature, which in both instances is conceived as empty and as incessantly changing.

The Hindustic religions and spiritualities of India have much in common with those of China, and especially with Buddhism, which originated as an Indian religion. However, Hinduism differs in certain respects in its

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conception of a permanent soul-entity, and in its positive conception of being (ontology). Furthermore, Hinduism has both a non-theistic and a theistic side. The latter, with its vivid conception and experience of God in a personal relationship, has been strengthened through the centuries by long contact with Islam and Christianity. Islam, as a religion which might be called a divergent Arabic reading of the Judaeo-Christian tradition, is insistently theistic, but it also nourishes a mystical version of itself which is in some respects similar to the various forms of mysticism of India and China and to the Neo-Platonic mystical tradition of the West, upon which it draws heavily.

There is a floating spirituality in the contemporary U.S. which moves indeterminately between a syncretic mysticism of the Eastern type—perhaps more commonly Taoistic than Indian in type—and a free-wheeling naturalistic humanism. Its basic source is partially to be traced to Emerson, who read widely in Neo-Platonism, Chinese and Indian philosophy, and Sufism. Its spirit is essentially that of eighteenth and nineteenth century Romanticism, with its secularization of the mystical theme of self-realization. Since Emerson’s time, Buddhism, which was poorly understood in the Western world until the late nineteenth and early twentieth centuries, has become much more influential. There are now several monasteries in this country which practice Zen and the Tantra, which are perhaps the most highly developed forms of Buddhist meditation. The “ecumenic spirituality” in our midst moves easily between various Eastern traditions and is often not averse to using the word “God,” and may even claim Jesus as one of its sages. The exponents of ecumenic spirituality may also dabble in post-Christian, post-theistic humanism. The Hinduistic notion that “all religions are the same” may often fall from their lips.

There are, indeed, many things in common among Taoism, Buddhism, and this modern romantic ecumenic spirituality. Like Taoists and Buddhists, Christians seek to empty themselves of self (ego) and to practice a universal benevolence, or humanitarian compassion. The Christian Gospel proclaims that Christ is all things to all men, as it were (1 Cor. 15:32). Christianity is as imperious as yin Christianity is gentle and retiring. Chesterton suggests that the message of Christianity is that the lion and the lamb shall lie down together in the Peaceable Kingdom—with the lion unemasculatedly lionly and yet reconciled with the lamb’s lambness.

God is wiser than men, and the weakness of God is stronger than men.... But God has chosen the foolish things of the world to confound the wise.... (1: 22-25)

This foolishness is Christian yin; for Christianity is essentially a yin wisdom. But Christianity is a revealed yin, and its author is the personal, living God of the Bible who is present in Christ and who invites women and men to enter into a personal relationship through the guiding inward Light.

If Christ had not come into the world, men and women might find few evidences of wisdom more insightful and more widely persuasive than those of Taoism and Buddhism in the East (and Neo-Platonism in the West). However, since Christ has come, the eclectic or ecumenic spirituality which is pervasive in certain circles in contemporary U.S. life and which draws upon these sources, may act as an impediment to the experience of the full shock-effect—the scandalously unique—of Christian yin. If Taoism and Buddhism proclaim the wisdom of “emptiness,” Christianity proclaims the wisdom of the one who has emptied himself for our sake—Christ Jesus, whom the fourth Gospel calls “the Way, the Truth, and the Life.” He is utterly, scandalously unique; his weakness on the Cross is his authority; and his gentle call is imperious to each and every individual to take up her or his cross (i.e., her or his self-emptying weakness) and follow Him.

While Christianity is essentially a yin spirituality, it is obviously not without its yang. Yang Christianity is as imperious as yin Christianity is gentle and retiring. Christianity is boldly—even fiercely and intolerantly—masculine and militant. It fearlessly—and with an aim to shock—proclaims Christ King of kings and Lord of lords and calls upon all women and men everywhere, first as individuals, interiorly, but then as collectivities, nations, communities, to yield an absolute, holy obedience to Him. While it does not deny that there is truth and wisdom to be found outside the Judeo-Christian tradition (indeed, it may positively affirm it), it strongly suggests that reservations with regard to an exclusive allegiance to Jesus Christ out of supposed respect for the virtues and excellencies of non-Christian religions may conceal a secret unwillingness to wrestle with the Living God who has taken the initiative toward humanity in this unique Son, whose uniqueness is the sanction and guarantee of the uniqueness of every human being and of every culture and historical occasion.

In its militancy, yang Christianity sometimes mixes spiritual ends with worldly and even perverted means.
Not only popes, prelates, and Christian princes, but also presbyters, prophets, and reformers, have often committed lamentable sins against God and against humanity in the name of Christ. On the other hand, it may be said that mistakes and confusions with respect to ends and means often grow out of a laudable concern not to leave the world behind in one's quest for interior perfection, but to transform it. It is easy to cast stones at the Church in its citadels of comfort and pride, and no doubt the stones should be cast; but it is surely better to weep over its sins and to seek to mend it when and where it has gone wrong than to reject it because it has not always perfectly conformed itself to the mind of its Master.

Yin Christianity is perhaps easier to love, as, indeed, yin Christianity is relatively closer to the “pure wisdom” of Christ. Saint Francis of Assisi, the Quaker saint John Woolman, and the Russian Saint Seraphim of Sarov, are examples of yin Christians. They are humble, quiet, gentle, courteous, peaceable. They are normally mystics and what Weber calls “exemplary prophets,” as distinct from “prophetic emissaries.” But there is no strict line of demarcation between the exemplary prophet and the emissary. The Quaker prophet George Fox is a notable example of one who was at one and the same time both—though perhaps more emissary than saint. He had a great deal of yang in him when he called upon one and all, and
especially the great ones of the Earth, to "quake before the Lord." If he was a lamb, he was a very lionly lamb, or a militant ram, like the Christ of the apocalypse, after whom he fashioned his conception of himself. The ideal Christian type is no doubt that of the lionly lamb, though inevitably some Christians will be relatively more lambly, and some will inevitably be relatively more lionly. Nevertheless, the most profound Christian wisdom is certainly that of the gentle lamb who speaks truth to power—in love.

In the writings of the Taoist sage Chuang-tzu we read of "the excellent cook" or butcher whose perfect chops at the joints of the bullock were "in perfect harmony, rhythmical like the dance of the Mulberry Grove, simultaneous like the chords of the Ching Shou." Chuang-tzu's excellent butcher was a practitioner of what in its familiar gymnastic form is known as the karate chop, which employs a perfectly poised mind in total harmony with a perfectly balanced body, a whetted eye, and a carefully disciplined, habituated arm. Perhaps this Taoist metaphor may be utilized to help contemporary men and women—many of whom are troubled by the idea of "Christian orthodoxy"—to rediscover the virtues of theology.

How is one to understand that God is equally both just and merciful? The answer, from the standpoint of the perfect cook, is the karate chop. What of the choice between theism and humanism? The answer is again not the choice of one or the other, but the karate chop. How is the Fall to be related to the Redemption? The karate chop. Human beings, radically good, are experienced as radically evil, and yet as radically redeemed. God's grace must be proclaimed to needy, sinful human beings, but this does not necessarily invalidate the doctrine of human perfectability (in Christ). How so? Again, the Alice-in-Wonderland, mad non-logic of the chop. In Christ, God performs the wonderful acts by which humanity is made whole; but since Christ is truly and perfectly—that is, radically—human, it is also equally true that in Christ humankind has attained perfection, or has seen perfection as a real human possibility. That which is perfectly accomplished in Christ is, of course, also a continuing process, an open set of possibilities which await fulfillment. Humanity is radically determined? Yes, and equally radically responsible and free. Is Christ the Way, the Truth, and the Life, no one coming to God but by Him? Yes, but the Way, the Truth, and the Life are also readily available to all women and men everywhere, and there is truth in all religions, as well in secular thought. Is there or is there not life after death? Yes, certainly; but no, not as it is vulgarly conceived. The truth is again more nearly in the nature of a karate chop. Always we need the chop—the intuitive blow—to grasp the full balance of the Christian message. Can faith exist without works, or works without faith? The maturely balanced mind must divide them, but divide them rightly, according to what the Chinese would call the gradient norm of the tao.

Balance and mutuality! These two principles are essentials in mature spirituality; and what is orthodoxy—ideally—but just a mature intellectual spirituality? Christian orthodoxy is, of course, objectionable when it is not mature; but then it is also not authentically orthodox!

This is the kind of world in which the balance of the self depends upon its balance in relationship both with itself and with the other person and with society. Proceeding from the same set of assumptions, people require the Otherness of God, and perhaps it follows that God needs us too for what we might anthropomorphically call Divinity's own psychic balance. Spirit and nature are properly to be separated into their own legitimate spheres through a similar application of the chop.

The authentic Christian shock experience of conversion or mystical realization, or what the Gospel calls (with respect to the prodigal son of the parable) "coming to oneself," is another expression of the "chop of the perfect cook." When Thomas Ellwood became a convinced Friend, he described the experience of convincement as like "the clinching of a nail."

Perhaps the best contribution Christianity can make to the emerging ecumenic spirituality is to be itself at its best, without doctrinal compromise and without smudging, and thereby providing contemporary men and women with a sharp focus. This does not suggest that Christians have nothing to learn from other traditions than their own. On the contrary, the Taoist perfect cook may be put to good use, teaching Christians how to discern the truth.

Perhaps the best contribution Christianity can make to the emerging ecumenic spirituality is to be itself at its best, without doctrinal compromise and without smudging, and thereby providing contemporary men and women with a sharp focus. This does not suggest that Christians have nothing to learn from other traditions than their own. On the contrary, the Taoist perfect cook may be put to good use, teaching Christians how to discern the truth revealed in Christ with the right blow of the logical chop, which is the chop of "paradox." This kind of thinking will seem mad only to the mad. To the sane, mysticism and paradox are normal and almost prosaically, pragmatically ordinary. Mysticism is, indeed, much too wonderful and much too liberating to be wasted on a few self-elected spirits, and Christianity is much too supple and richly complex and balanced to be cramped into the tiny box into which so many contemporary minds have uncomprehendingly forced it. Emerson, who is near the source of the eclectic ecumenic spirituality of the age had some fine wisdom to offer orthodoxy (as well as heterodoxy). "Consistency," he wrote, "is the hobgoblin of small minds." While his aphorism may justifiy all kinds of lax and lazy thinking, it may also justify a non-linear, rational kind of Christian orthodoxy, which is, in fact, the only kind that has ever been believed by Christians when they have not just been thinking about Christ, but thinking within His presence, and within His mystical leading.

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This is the history of just one of the thousands of garments being processed in the Material Aids Program of the American Friends Service Committee. The garment is a woman's coat, brown wool and trimmed in fur, full-length. There is nothing to distinguish it particularly from the piles of other coats in the bin marked "Women's Heavy." It is indeed heavy, heavier than most, and on close inspection a trained eye would observe that it is entirely handsewn. The route by which this coat came to be in the bin at the Friends Center illustrates the amazing ways that material aids rises above national and ethnic divisions.

The story begins in Kishinev in the Moldavian Socialist Soviet Republic in 1973. A Jewish scientific researcher decided to have an especially nice coat handmade for her beloved only daughter, who was then fifteen. It cost many rubles, nearly a month's pay, but it was a special gift. The daughter was not altogether pleased with the coat, however—she complained that the shoulders were tight; and the coat hung in a closet much of the winter.

In late 1974, under the pressure of subtle but unrelenting anti-Semitism of the Soviet regime, the Jewish family became emigres from the Soviet Union, and came to live in Philadelphia. The brown coat came too, but in the States the daughter did not wear it at all.

The mother, whose name was Lyuba, eventually found a job as a scientific translator and abstracter, but the father, who had been a physician in Moldavia, could not find work at all. The going was very rough for the emigres.

Having experienced many hardships herself, Lyuba was unusually sensitive to the plight of others. One day, at the beginning of the record-breaking cold winter of 1976-77, she said to a friend at work, "Don't you have a warm coat to wear, my pet? That one you have on is nothing in this weather." She was speaking to an American, non-Jewish and non-emigre, who was raising two children alone on a small income, and could not afford a new coat for the winter of 1976-77. Gratefully the American woman accepted the warm brown coat that had been meant for a beloved daughter in Kishinev, and wore it every day for the next two winters.

The third winter she received a new winter coat as a gift. Since it fit her a little better than the coat from Moldavia, and was more becoming, she wore it every day (even though the new coat was not quite as warm) and a whole winter went by with the brown coat hanging unused in a closet.

The American was a Quaker, and her son was a student at Friends' Central School, where a clothing drive for the American Friends Service Committee was in progress. She decided to donate the brown coat, knowing that the AFSC would send it where it would be needed.

She and her son made a special trip to school together to drop off the coat because it was so heavy. She had very mixed feelings at parting with it, but the desire to see the brown coat in the hands of someone who really needed it, as she had, was stronger.

The most likely destination of the things in "Women's Heavy" now is one of the Palestinian refugee camps in the Gaza Strip, where the AFSC has been sending winter-weight clothing for many years. The next owner of the brown coat can never be known to its previous owners, but—whatever its fate—the coat will become part of the American Friends Service Committee efforts to help people in need and will continue its mission of helping and giving that was begun by Lyuba.
FRIENDS AROUND THE WORLD

From the office of Congressman Paul N. McCloskey, Jr. comes the information that the U.S. Bureau of Prisons plans to curtail the mailing privileges of prisoners beginning July 1. The new policy will limit the provision of postage to no more than five first class postage stamps monthly per inmate. The previous policy has been to provide postage on a "reasonable" number of prisoner letters to an approved list of correspondents, usually no more than twelve.

Bureau Director, Norman Carlson, has stated that the change is being made because the Bureau has been "understandably criticized by the press and public for the unlimited free postage available to inmates."

Nineteen members of Congress have written to Carlson protesting the change, expressing the concern that it will have the worst impact on inmates who are poor and will serve to break family ties and hamper the process of job seeking and seeking legal appeals. "Not only is access to the mails more important to prisoners than to other persons, it is also much more expensive," said McCloskey, "since most inmates are poor and have little earning power behind bars." McCloskey also claims the previous policy was "by no means unlimited," being subject to constant monitoring, with Bureau officials acting to stop abuses.

Friends are urged to write letters of protest to Bureau Director, Norma Carlson, U.S. Bureau of Prisons, Washington, D.C. 20534 and to their Representatives and Senators in Washington. In addition to complaints about the policy itself set forth, it would be helpful to also protest the procedure by which it has been set, namely one with no public announcement or opportunity for public involvement in the decision-making.

The Orlando (FL) Friends Meeting Newsletter reports on the vigil against the death penalty held outside the Raiford State Prison at Starke, Florida, on Tuesday, May 22, from nine to twelve midnight. Friends from Gainesville and Jacksonville joined the Orlando group. The vigil was held because Willie Darden and John Spenkelink were scheduled to die in the electric chair the following morning. The former was granted a stay for a few months. John Spenkelink was also granted a stay at midnight that Tuesday. But it was lifted later and he died two days later in the electric chair. "A tragic day for all Americans," comments the Orlando newsletter, which adds: "If there was any doubt before, certainly it is now evident that Friends have a great deal of work to do in the area of criminal justice."

Having heard of the Alternatives to Violence programs in state prisons which have been sponsored for several years by the Quaker Project on Community Conflict and the NYYM Prisons Committee, an inmate of Florida State Prison wrote to Orlando Monthly Meeting requesting that an Alternatives to Violence workshop be set up in the Florida State Prison.

Under the chairmanship of Viola Purvis of Orlando Meeting, members of that meeting, cooperating with others in Winter Park Meeting, have taken the matter up with the Florida Council of Churches Growth Work Group which appointed her as convener of a Prison Ministry and Criminal Justice Task Group. It is hoped that church groups in Florida will assist Florida Friends in providing funds to bring trainers to the Florida State Prison and that an Alternatives to Violence program can soon be set up.

"We arrived early at the meeting in the prison chapel," writes Larry Floyd of Fifteenth Street (NYC) Meeting about the Arthur Kill Indulged Meeting, "and were sitting in silence in our usual circle of chairs. The door opened and some of the men came in. One, smiling as he came, walked up to me and handed me a small slip. I quickly read that he would be paroled in two weeks and we shared his joy. Then, the clerk of our meeting, also smiling, walked up and handed me a similar slip. I read that he had been turned down for parole for another year. I turned to him and smiling he said, 'I guess the Lord has another year's work for me here.' Perhaps this was what Matt Drake, former director of Powell House, meant when he said that our prison witness is the cutting edge of Quakerism."

Through the Prisoner Visitation and Support Committee (PVS), one prisoner has asked for a free subscription to Friends Journal. If there are meetings who are willing to sponsor such, please get in touch with this friend.

Roy Rodriguez, (830296), Box B, Florence, AZ 85232 is a Chicano with a life sentence which he is hoping to fight legally. PVS says, "He is one of the most intelligent young men we have been in contact with, and is quite intrigued by the Friends' approach of believing there is 'that of God in every person.' Brought up as a Catholic, he is a fascinating correspondent, PVS notes.

Tony Reardon, a prisoner and a reader of Friends Journal, has written recently asking that Friends write to him. He has been there since January 19 for refusing to testify against two escaped prisoners who kidnapped him briefly last November. He has also been fasting to protest the "physical [conditions] and the calloused neglect of prisoners." And most recently he has been placed in isolation for having removed the plastic wrist band identifying him as white by the number "57C." He did this because, as he stated, "I am not a number. I am a person. I don't care to be part of a lettering system which constantly reminds me who is black and who is white—a denial of our common
The month of May was a time for celebration for the volunteers who work in the Philadelphia warehouse of the American Friends Service Committee. The women and men who had sorted, folded and packed clothing and blankets for shipment overseas had just completed 260 bales scheduled to be loaded on the SS Austral Patriot sailing on May 22nd from the port of Philadelphia.

The ship was slated to carry a lot of warm things to the 110,000 Rhodesian refugees in Mozambique, where winter will soon set in. Temperatures will drop to the forties at night and cold, damp winds will chill the men, women and children in their flimsy camps.

Volunteers in the warehouse are among the 100 or so who are honored every spring in a special ceremony by the AFSC. “Without our many dedicated friends, we could not carry on our programs at home and abroad. We are very grateful to them all,” says Louis W. Schneider, AFSC’s Executive Secretary.

AFSC has found no overall scarcity of volunteers although many more are needed in the warehouse. The number of applicants for work of most kinds still far exceeds the number of opportunities.

The number of those who knit and sew for AFSC in their own homes and in groups throughout the country is difficult to estimate. There are probably more than 1,000. Dozens come to the basement in Friends Center, 1501 Cherry Street, Philadelphia, where they mend, fold and pack garments for shipment. Most of these volunteers are elderly and some travel quite a distance from their homes.

Reaffirming previous statements made in 1942 and 1968, the 1979 Philadelphia Yearly Meeting has made public its opposition to “any reinstatement of the draft or reconstitution of the conscription machinery.” Whether for military “service” or compulsory national “service,” whether for men or women, the Philadelphia Yearly Meeting opposition to mass registration was based on religious grounds and on respect for the individual right of conscience, so essentially to the democratic functioning of the state.

The statement encouraged meetings to counsel with those subject to the draft and urged everyone, whether of draft age or not, to express their personal position in writing, sending copies to the local monthly meeting and to the Peace Committee. Prepared statements are available from the latter for those who do not wish to formulate their own declaration.

Among a number of monthly meetings actively concerned about the possible reinstatement of the draft are Bethesda (MD), La Jolla (CA) and Millville-Muncy (PA) and Elmira (NY).

Bethesda has addressed a letter to the White House and to members of Congress opposing mass registration for compulsory national military service and stating that if such legislation is passed they will lend their full support to conscientious objectors.

La Jolla has asked its peace committee to recommend specific steps toward alerting the young people in its membership as to possible courses of action they might take, immediately or later.

Millville-Muncy has written its draft-age members and also the local newspapers, passing along information from NISBCO on how potential COs can register their beliefs and the importance of doing so soon.

Opponents of registration and the draft are urged to write, wire, or call the President and your congressional representative now to register your opinion.

Five bills currently being considered include two calling for compulsory national service, one for a simple Selective Service registration, and another for an insidious involuntary registration of young people, using Social Security, voting and other lists—giving them no chance to protest.

These plans can be stopped by public pressure. That includes Friends!


Commenting on the visit of a United States nuclear warship to their shores, the New Zealand Friends Newsletter carries a press release from the Peace Committee which states in part: “We greatly admire the vigor and friendliness of the people of the U.S.A. and we support their considerable efforts to cut out this wasting cancer from their country and from the world.... The resources of material and able men spent on nuclear arms and their delivery, could, redirected, go far towards solving the worst of the world’s poverty. We are for the builders and the peacemakers in the U.S.A. and everywhere....”

Thank you, New Zealand Friends! But we must ask ourselves whether our “considerable efforts” can be considered anywhere near enough.

CCCO—an agency for military and draft counseling, announced in May that they are registering individuals who are opposed to participation in the military.

According to Larry Spears, director of CCCO’s Youth and CO program, “There is a very real possibility that Congress will pass a bill this year requiring the mandatory registration of young people with Selective Service. Young Americans should start thinking about whether they could participate in the military.”

CCCO hopes to register thousands of young people through its conscientious objection card. These cards are available from CCCO, 2016 Walnut St., Philadelphia, PA 19103. They state simply, “Because of my beliefs about war, I am opposed to participation in the military.”

“The usefulness of this card,” says Spears, “is that it provides a record of an individual’s opposition to war and the military. Under current Selective Service regulations, an individual who is called up for active duty will have only ten days to put together his or her CO claim. This CO card will help to substantiate a person’s opposition to serving in the military. It will also help demonstrate to the military the thousands of young people who will not serve in the military even if the nation returns to the draft.”

Among monthly meetings currently writing to Washington to express their opposition to reinstatement of military conscription and/or contacting the young people of their membership in regard to its possible impact on their lives are Ann Arbor (MI), Charlotte and New Garden Friends Meeting, Greensboro (NC), Princeton (NJ), Bethesda (MD), Norristown, Lansdowne and...
Abington (PA).

"We reject," said New Garden, "the premise that national security can be achieved through military means. Moreover, required military training for young persons involves denial of the humanity of oneself and one's presumed adversary. ... We abhor the prospect of social disruption, legal prosecution, and mistrust within families and between generations which are apt to occur should attempts be made to reimpose the draft...."

"... We are against war and the preparation for war," wrote Lansdowne. "The creation of a conscripted army is certainly a preparation for war. We try to avoid violence in our own lives by avoiding the building up of a strength that will hurt, kill or cause suffering...."

Bethesda's Peace and Social Action Committee felt that "Friends could be doing more than expressing concern" and proposed to share with high school and college young people in the meeting accounts of past experiences of members who resisted the draft or opposed military service.

A committee of Ann Arbor Meeting sent a strong letter on "involuntary servitude" and learning the "discipline of killing" to President Carter, and also a more personal one to the younger members of the meeting, encouraging them to document their CO or non-combatant status and offering help, should it be desired.

Friends World Committee To Meet In Switzerland

More than 250 Friends from twenty-five countries will meet at a church conference center on the shore of Lake Thun in Switzerland, August 11-18, for the Triennial Meeting of the Friends World Committee for Consultation. About fifty yearly meetings will be represented.

Essential to the Triennial Meeting of FWCC is the business agenda, with recommendations for "goals, directions, and priorities in the decade of the 1980s." Given a prominent place. Three periods have been set aside as "Study Sessions" when small groups will consider certain subjects for which brief background papers have been prepared. They are:

Applying Quaker Values Today - In Business by Wallace T. Collett

Wallace Collett is a Cincinnati business person, member of Community Monthly Meeting which is affiliated with both Wilmington Yearly Meeting and Ohio Valley Yearly Meeting. He was, from 1971 until April 1979, chairperson of the Board of Directors of the American Friends Service Committee.

Applying Quaker Values Today - In The Family by Elizabeth Watson

Elizabeth Watson is a member of Lloyd Harbor Monthly Meeting, New York Yearly Meeting. She studied theology at the University of Chicago. She and her husband, George Watson, were for twenty-five years active members of the Fifty-seventh Street Meeting in Chicago, where their large inner-city house was a gathering place for young people and for Quaker activities. They have three living children, four foster children—all grown—and eleven grandchildren. They now live in Huntington, Long Island, New York.

Ways of Worship by Francis B. Hall

Francis Hall is a member of the pastoral team at West Richmond Friends Meeting, Richmond, Indiana. He was, until recently, director of the Quaker Hill Conference Center in Richmond. With Pearl Hall he was formerly co-director of Powell House, conference center of New York Yearly Meeting. He is editor of Friends in the Americas (FWCC 1976) and of the Faith and Life publication to appear this summer, Quaker Worship in North America.
Quakers and the Arts

Thank you for this wonderful issue on “Quakers and the Arts.” I am so happy about the change and willingness of Friends on this subject.

I am a performing artist (I sang opera professionally for many years in Europe, and I am now dedicated to the performing of Lieder). I just discovered that we have even a Quaker composer, Vally Weigl. I am all excited about the beautiful music she composed and hope professionally for many years in Europe, and I am now dedicated to the performing of Lieder. I just discovered that we have even a Quaker composer, Vally Weigl. I am all excited about the beautiful music she composed and hope to perform some of her cycles (if possible with other Friends, who play the needed instruments like piano, flute, clarinet, cello, etc.).

Is there anywhere a list available about such things so we could be in touch with each other for making music together at conferences? And if not, why not?

For years I felt very uncomfortable and did not quite know how to combine my being a Friend and a musician. There was a feeling of guilt as if both things exclude each other. Thanks to the articles of the Friends who wrote about this, I feel much better—almost relieved.

Angela Seidel
Cincinnati, OH

A Bold Thing

You should be congratulated on the issue called Quakers and the Arts. Hooray!!! Long, long overdue. How could we Quakers let it go this long? In meetings must come dance, poetry, music, painting: all such celebrations of the Spirit. I can’t tell you how this issue lifted my heart. Not only the young need it, as Fritz Eichenberg said, but all the ages. Yes, yes, yes!

Ellen Tifft
Elmira, NY

Long Overdue

What a splendid issue (FJ 3/15/79)! It says so many things that have waited so long to be said, says them so beautifully and fully. There is certainly a wealth of talent among the Quakers in 1979, mostly, I note, among “convincing Friends,” but latent in others who will be along as soon as we have outgrown the one big negative in our heritage. It’s a social, not a genetic, delayed development, I am sure.

Margaret Byrd Rawson
Frederick, MD

Masterful

Quakerism and the Arts is a masterful issue! Perhaps it will open us to new possibilities. It should!

Gene Hoffman
Los Angeles, CA

Most Beautiful

I could have used the form on the back of FJ 3/15/79 to make this dinner reservation, but I couldn’t bear to cut a hole in the most beautiful issue of the Journal I have ever seen. I had been out all morning when I came home and found the Journal. I sat down and read it from cover to cover, right that minute.

I loved it!

The next day I took it to our art group and read most of it aloud to them. We all enjoyed it, learned a lot and made some new friends. For instance, I had never heard of Vally Weigl.

You are to be commended for this and the other Journals!

Mary Calhoun
Norwood, PA

Another Point of View

The issue on Quakers and the Arts (FJ 3/15/79) has prompted me to submit another viewpoint. I am not easy with the patronizing attitude expressed by some of the contributors toward earlier generations of Friends who rejected art. None of the articles shows any appreciation for the values that inspired that rejection.

John Woolman wrote that “Every degree of luxury hath some connection...
with evil," and he directed to "that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities." The use of such things as music, theater, painting and sculpture would have come under the head of superfluity to Woolman—and who would dare to say he was impoverished by their absence? His life was all of a piece. His Journal is one of the most beautiful books I have ever read—and it is not the beauty of art, but the beauty of holiness. If he were writing today he probably couldn't find a publisher in our aesthetically sophisticated but morally dilute society.

Friends once sought to let Christ shine through them without the officious assistance of human-made adornments. Their simplicity and plainness were inseparable from their glory. Today there's no shortage of art, inside and outside the Society of Friends. But the austere moral beauty, the singleness to Truth that once was the mark of a Quaker—where shall we find that now?

Lisa Kuenning
Cambridge, MA

Racial Discrimination

When the Friends Journal accepted an ad from the Johannesburg Meeting for a couple to be wardens of the meeting-house (FJ 4/1/79), I suspect that the Journal did not realize what it was implying by placing the ad. I know that, as a white married to a black African, we would not be able to respond to such an ad solely on racial grounds; I suspect that no black Quaker couple would have been able to respond. Consequently, the ad is a discriminatory one, to which Quakers, almost since our beginnings, have been opposed. For hundreds of years, American Quakers have opposed slavery—migrating from the South when harassed for their anti-slavery stance, opposed racial discrimination, and have worked long and hard to better the situation of minorities of this country. We continue to do so in the present.

There is no doubt that racial problems in South Africa are tied to racial problems in this country; in working on Southern Africa issues for the Pitts­burgh Friends Meeting it has become clear to me that many whites in the U.S. who essentially "lost out" in the civil rights struggle in the U.S. are strong supporters of the present South African
On the Lady's Slipper

I appreciate the Journal featuring my photo of the moccasin flowers on the cover of FJ 4/1/79. This pair still lives in Gardiner, Massachusetts.

Did you know that these are also called "Lady's Slipper," but that the Latin name for this species is Cypripedium Acaule, with Cypris (Kypris) being Greek for "Venus" and pedium meaning "slipper." Acaule refers to the stemless leaves.

When Christianity came to Europe, "Venus's Slipper" was considered pagan, so this lovely flower became known as "Our Lady's Slipper." Somewhere along the way "our" was dropped, leaving just "Lady's Slipper."

Bill Bliss
Cleveland, OH

BOOK REVIEWS


We are truly indebted to Ormerod Greenwood for his three-volume study of the mission and service concerns of British Friends (the first volume was reviewed earlier in these pages). He has compiled a broad, comprehensive sweep of the subject with vignettes which provide fascinating detail. He has emphasized the positive, he has portrayed work of heroic proportions, but has not overlooked the difficulties and even failures which sometimes crept into the work.

The first two-thirds of the second volume, Vines on the Mountain, are used to discuss religious visitation and service before 1860. Travel in the ministry in Europe by William Allen, Thomas Shillitoe, and Elizabeth Fry, and by Americans like Stephen Grellet, William Savery, and John Pemberton are described. The meetings in the German States, in France and Norway are also discussed. Greenwood studied the work of Hannah Kilham in Africa, of Daniel Wheeler in Russia, and of James Backhouse in Australia, and many more besides. He proves conclusively that Friends were very active in outreach long before the beginning of the so-called foreign missionary movement.

Nearly 200 pages of the third volume are devoted to the missionary effort in India, Madagascar, Syria, China, Pen­ ba and Ceylon. We see the difficulties which Friends faced as they attempted to plant an evangelical Quakerism in non-Western cultures. Some readers may be dismayed by some of the problems which arose as the result of the personalities of the missionaries and of the local persons who joined with Friends. Many names are brought to the attention of the readers: English names like those of Rachel Metcalfe, Henrietta Green, Joseph Sewell, and Theodore Buttt; overseas Friends like Andrianaly, Yang Shao-ch’uen, or Dr. Tanius Ma­ nasseh; and Americans like Eli and Sybil Jones, or Louis and Sarah Street.

The final section of volume three returns to the service activity of Friends, in which American and continental Quakers play an important part alongside of those from London and Ireland Yearly Meetings. Greenwood has discussed the tensions which arose as well as the times of mutual sharing and cooperation. Many additional persons come to life in these pages which cover activity down to 1945. One of the leading figures in these decades was the imaginative convinced Friend, Carl Heath, who dreamed of creating Quaker embassies in many capitals of the world, and sought to move Friends toward new international cooperation. The Friends World Committee for Consultation grew out of these efforts, and Heath was the first chairperson of that body when it was formed in 1937.

Meeting libraries should purchase all three of these volumes, for once the word gets around about how readable these books are, many will wish to study them to learn more about our Quaker past.

Edwin Bronner
Asia, and one each from Canada, the Caribbean, the Pacific Islands and Europe, met for a week.

Four major themes stand out:
• Missionaries have brought a narrow, distorted view of Christianity, permeated with colonialism
• A reappraisal of the Old Testament is called for, one of the speakers clinching the discussion by saying, “The African myths make more sense than the creation myths of Genesis”
• A “liberation theology” for Africa is urgently needed
• The immediate need for national or local churches of the Third World to have first and final say in selection and control of personnel and financial aid from overseas. This emerged as the general feeling in place of the strident demand for a ten-year moratorium on all overseas aid and personnel voiced at the earlier conference.

Perhaps the “best” contribution was that of the Rev. John Mbti. It puts both sides of the problems fairly and squarely. It is extremely well documented, and has a conciliatory tone (such as those who know John Mbti personally would expect). Of course his Third World colleagues could say this reflects the reviewer’s bias, and that the fact of Mbti having studied in one of the oldest universities in the West has made him westernized!

The Uganda delegate (from the college where my wife and I served) outlined objectively and reasonably the respective roles for church and state, but when he, too, joined in the anti-colonialism chorus perhaps I may be forgiven for hearing an extramural dirge from the terribly oppressed and humiliated people under his own country’s regime.

Altogether it is a devastating book. The tone is abrasive. There is no regard for the early missionaries and their work in establishing schools, colleges, trade training centers and hospitals, often at terrific costs and hazards. Yet it should be read and reflected upon, especially by individuals, churches, or mission boards sending, or considering sending, aid to Africa today. Whether we like it or not, it is a serious and genuine exposition of how “they,” a great sector of the younger and middle-aged educated leaders, see “us.”

It may be some comfort (though this is not added in order to soften the impact) that some of the participants in African Theology En Route were at the World Council of Churches committee in January 1979 when their situation was seen in the world-wide perspective, certainly as a theology “en route.”

Eric Wyatt

I Write What I Like by Steve Biko, Edited by Aelred Stubbs, C.R., Harper and Row, 1979, 216 pages. $8.95

“Bantu” means “People.” How Stephen Bantu Biko became a leading representative of his people and interpreter of Black Consciousness to them and to the world is told here in his own words. Fr. Aelred Stubbs, Episcopal priest and Steve’s confidant and close friend adds a sixty-two page personal memoir.

Steve Biko, student leader and political activist, who died from a head wound in 1977 at the age of thirty, after having been driven 700 miles naked in the back of a Land Rover by the South African police, left a wife and two small children. Royalties from the book go to his wife and two small children. Royalties from the book go to the passages from his early student days, the central theme of the whole book is the impact which he exhibits under the later hostile cross-examination. The need for black Africans to stand on their own feet and make their own decisions, uninfluenced by imported white values.

As one reads of Steve Biko’s struggle “to bestow upon South Africa the greatest gift possible—a more human face,” in a country where twenty percent of the population are in control of eighty-seven percent of the land while eighty percent “control” only thirteen percent, one is struck by certain similarities of the situation there with that of Native Americans in the United States. Both indigenous peoples have suffered the fate of being deprived (through whatever motives) of their religious and cultural heritage by invading colonizers belonging to other races. The wonder is, not so much that this could occur and persist as long as it has, but that it has not caused more bitterness than it has. “I don’t hate white people. I only hate what white people have done to us.” The speaker? Not Steve Biko (though these might have well been his words) but Lame Deer (Seeker of Visions, Simon and Schuster, NY, 1972), the Sioux medicine man. What Steve Biko did say (under cross-examination) was that his statement that whites who live in Africa ought to respect blacks should not be construed as anti-whitism. “It only means that inasmuch as black people live in Europe on terms laid down by Europeans, whites [in Africa] shall be subjected to the same conditions.”

“Whereas the [native] culture was unsophisticated and simple, the [white] culture had all the trappings of a colonialist culture and therefore was heavily equipped for conquest. Where [the whites] could, they conquered by persuasion, using a highly exclusive religion that denounced all other Gods and demanded a strict code of behavior with respect to clothing, education ritual and custom. Where it was impossible to convert, fire-arms were readily available and used to advantage. Hence [white] culture was the more powerful . . . in almost all facets. This is where the [native] began to lose a grip on himself and his surroundings.” Lame Deer again? No, Steve Biko, before an ecumenical conference in Natal in 1971. And yet, [native] could just as well be “Sioux” as “African,” and [white] just as well “Anglo-French” as “Anglo-Boer.”

When Sitting Bull is quoted as saying “I want the white man with me but not over me,” the words could have fitted into Steve Biko’s appeal to his own people to reject an integration based on exploitative values, one in which “black will compete with black, using each other as rungs up a step ladder leading them to white values.” They would thus be “insulting the intelligence of whoever created them black.” It is such concepts, wrote Biko, that the Black Consciousness approach “wishes to eradicate from the black man’s mind before our society is driven to chaos by irresponsible people from Coca-cola and hamburger cultural backgrounds.”

It was not only the (well-meaning) whites who saw African culture as “barbarism” and African religious practices and customs as “superstitions” against whom Biko wishes to warn his people. It is also the “arrogance of liberal ideology” which can be dangerously deceptive. This is found among “the do-gooders, liberals, leftists . . . who claim that they too feel the oppression just as acutely as the blacks and therefore should be jointly involved in the black man’s struggle . . . In short, these are the people who say they have
black souls wrapped up in white skins." He felt, however, that the whites had plenty to do to rid themselves of "the real evil in African society—white racism." It was up to blacks to wrestle with their own problems; otherwise a "settler minority" would continue to "impose an entire system of values on an indigenous people."

This, then, was the real source of the danger that the African child would come to hate his or her heritage; find solace in identification with white society by seeing "how easily parents could be cajoled into accepting material benefits which made life temporarily easier without in any fundamental way changing the realities of their subjugation."

Children, according to another Sitting Bull quotation, were all alike whether white or red; people could get along if society by seeing easier without in any fundamental way changing the realities of their subjugation."

The title is an understatement for the life recorded here was many-faceted. Its centerpiece is the dynamic and indefatigable author, but she drew around her a rich variety of other people. For those who knew Josephine Duveneck, or ever visited Hidden Valley Ranch, the book must surely be of intense interest. For others it may be a little too detailed. The prose is not distinguished though the life it recounts was. There are many photographs and an adequate index.

Josephine Duveneck was born into an aristocratic but not very happy Boston family and, the youngest of five siblings, she had an exceptionally solitary childhood. Her father was perhaps her best companion but not always available. Her mother began to take much notice of her only when it was time to initiate her into society, an attempt that failed. Her education was somewhat haphazard though opportunities were not lacking.

However, when she was twenty-two she and Frank Duveneck met and married, a most fortunate convergence of personalities. He was an engineer, the son of an artist. Apparently, he never had to be tied to a job and earn a living; but few people can have worked harder at earning a living than Josephine Duveneck did at the vocations she felt called to. Her husband backed her up and gave practical help.

Soon after WWI, in which Frank Duveneck was a soldier, they settled on the west coast, and in 1924 they bought Hidden Valley Ranch. The scene and the working instrument of much of their future activity. Their four children were ready for school, the Duvenecks found none to suit them, so they joined with other parents in establishing the Peninsula School at Menlo Park. They modeled it on all that Josephine had learned of the "Progressive Education" movement, but they adapted it to their own needs. For sixteen years, Josephine was the director of the school.

By the time of her retirement from that responsibility, Hidden Valley Ranch had begun to be used in many ways, besides being their family home. I cannot "count the ways" but here is an incomplete list, and not perfectly chronological, of the ways it was used: for European refugees; for work camps; as a hospitable respite for men from the Civilian Public Services camps; as a refuge for evacuated Japanese-Americans; as a meeting place for Cesar Chavez and the other organizers of the United

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ANNOUNCEMENTS

Births

Kerman—On April 26, 1979, Jesse Owen Kerman, at home near Hesperia, MI. Jesse has joined his parents, Kate and Ed, and two sisters, Ada and Hannah. His parents belong to Grand Rapids Friends Meeting and his paternal grandparents, Ralph and Cynthia Kerman, are of Stony Run (MD) Meeting.

Marriage

Benfey-Kotani—On February 6, 1979, Kikue Kotani of Tokyo, Japan. The bridegroom is the son of Rachel and Theodor Benfey, members of Friendship Meeting, Guilford College, NC.
Deaths

Barrow—On April 14, 1979, John Graves Barrow, aged eighty-seven, died in his sleep in Austin, TX. One of the AFSC founders of the Austin Meeting, its members feel his life has been a great blessing through his work as a teacher in China, head librarian and teacher of Latin and Greek at Berea College, as consultant for Chinese affairs for Webster’s International Dictionary, and his work at the Library of Congress. He produced a monumental work, *Bibliography of Bibliographies of Religion*.

Survivors include his wife Ethel and their two sons John and Theodore and their families.

Champ—On February 10, 1979, at Friends Hall at Fox Chase, Philadelphia, PA, Ella Tomlinson Champ, aged eighty-six, a member of Green Street (PA) Meeting, attending at Lancaster (PA) Meeting, died in an accident in 1942 at the age of nine. She was a resident of Philadelphia most of her life, and a Friend for more than forty years. In her years in the meeting, she was a diligent worker, and spearheaded many of the activities there.

Ella Champ was a granddaughter of Isaac Hillborn, a well-known Quaker minister in Bucks Co. in 1800s and early 1900s. A beautiful memorial service, at which two sons, a daughter-in-law, and two grandchildren spoke, was held at Frankford Meetinghouse. She is survived by two sons, Joseph Champ and James Champ, and six grandchildren. A daughter, Ann H. Champ, died in an accident in 1942 at the age of nine.

Darlington—In May at St. Joseph’s Hospital, Lancaster, PA, Paula Jane Darlington, wife of Stephen Darlington, after an illness of two years. Stephen and his parents are members of Birmingham (PA) Meeting.

Rhoads—On February 4, 1979, peacefully at her Germantown, PA, home, Esther B. Rhoads, age eighty-two, daughter of Edward G. and Margaret Paxson Rhoads. She was a graduate of Bryn Mawr School and Earlham College, receiving a master’s degree at Columbia University.

Her interest in Japan was life-long, beginning in childhood and continuing to be manifest in many ways. She aided in relief and reconstruction after the disastrous 1923 earthquake in Japan, and worked with the AFSC during World War II in aiding Japanese civilians evacuated from their homes on the west coast. In June 1945 she was one of those sent by the mission board to present Philadelphia Yearly Meeting’s concern to the State Department for a just and durable peace and to make the wholesale bombing and burning of Japanese cities.

From 1946 to 1960, a joint proposal supported by the AFSC and the mission board, Esther Rhoads served in Japan as AFSC representative in the LARA program, which brought children and relief funds. Esther Rhoads had a key role later in rebuilding Tokyo Friends School which had been devastated during the war, and in the development of various AFSC projects: neighborhood centers, international work camps, student centers, and peace lectures.

She served for over seven years as principal of Friends Girls School in Tokyo, and in 1950 she succeeded Elizabeth Gray Vining as tutor to the Crown Prince and other members of the imperial family.

Though she retired in 1960, she went to Tunis under AFSC appointment, to help Algerian refugees.

Her later years were spent in working generously for many Friends’ organizations and causes, and in welcoming continuing streams of visitors, especially from Japan. She had four visits back to Japan, the most recent in 1977, at the invitation of Friends’ School alumni, in celebration of the school’s ninetieth anniversary.

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**CALENDAR**

**July**

1-7—Gathering of Friends of Friends General Conference at Earlham College, Richmond, IN. The theme will be "Nurturing the Seed." Contact Ken Miller, 1520-B Race St., Philadelphia, PA 19102.

4—An Old-Fashioned Fourth of July will be sponsored by Friends Committee on Legislation. Box lunch auction, three-legged race and sand castle contest will be held. At Will Rogers State Beach, South of Lifeguard Station #7, park at Public Lot at Temescal Canyon Road and Pacific Coast Highway (near Los Angeles, CA). Cost: $2.00.

11-15—North Carolina Yearly Meeting at Chowan College, Murfreesboro, NC. Contact: David H. Brown, Jr., 1208 Piedwood Dr., Greensboro, NC 27410.

18-22—Alaska Yearly Meeting at Kotzebue, AK. Contact: Elmer Armstrong, Noorvik, AK 99763.

19-22—North Pacific Yearly Meeting at St. Martin’s College, Olympia, WA. Contact: Jackie Van Dyke, Clerk, Steering Committee, 3300 NW Van Buren Ave., Corvallis, OR 97330.


22—Seventh Annual Regional Meeting of Friends of Upper Missouri Basin at Yolin, SD (near Vermillion and Sioux Falls, SD). 10 a.m. to 4 p.m. Site is Bruce and Betty Noll farm with overnight camping and child care arrangements, potluck meals. Theme: Personal Responsibility in an Economic World: Speaking Truth to Power. Contact: B. Mabbs, 605-338-5744 or B. Noll 605-267-2401.

28-August 4—"A Quaker Approach to Contemporary Affairs—Nonviolent Responses to Today’s Dilemmas" will be the theme of New England AFSC’s 1979 Avon Institute. Located at Geneva Point Center, Lake Winnipesaukee, NH. For information contact AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

31-August 5—Iowa Yearly Meeting at Whittier, IA. Contact Oliver F. Wilson, Primghar, IA 51245.

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**ANNOUNCEMENTS**

**Children and Community Conference, July 27-29, Yellow Springs, Ohio. For information write: Community Service, Box 243, Yellow Springs, OH 45387, 713-767-2161 or 757-1461.**

**Books and Publications**

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. $2.00 plus 75¢ postage and handling. Order from Friends World Committee, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46166.

For Rent

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For Sale

Downeast Maine. 1-2 acre shore lots. Sandy, rocky beaches. Striking views. From $14,000. Box 183, RFD 1, Milbridge, ME 04656. 207-545-2677 or 215-549-7037.

Woodstock, Vermont. 60-Acre Mini-Estate. All season, 17,000 sq. ft., pretentious architectural-gen guesthouse, plus eight additional field and forest building sites, including flat to rolling meadow and woodland, picturesque winding trail road beyond auto road providing privately protected natural world. A delightfully designed New England preserve of quiet beauty, immensely secluded yet near social luxuries and necessities, including historic Woodstock village, elite shops, Woodstock Inn, Rockefeller Country Club, Green Mountain Horse Association, Vermont Institute of Natural Science, public and private schools, select ski areas; half hour from Dartmouth College, Friends Meeting House, Medical Center, Performing Arts, Airport, gourmet restaurants. Remote from industrial, urban, atomic, military complexities. This intimate wild-life sanctuary's first forty acres with guesthouse $265,000; second thirty acres without structure $180,000. Special consideration for total estate. Box C-731, Friends Journal.

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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19118. 464-2207.

British Friend willing to use her car to take 2-3 American Friends during summer weekends to places of interest in William Penn country, Buckinghamshire; also further afield such as Stratford, Chichester Festival, including theatre visits. Enquiries invited. Reasonable. Please write Isabel Cope and Watts, 17 Freemans Circle, Stoke Poges, Bucks, U.K. (Telephone: Fulmer 02816) 2399.

Summer Rentals

South Newfane/Marlboro, Vermont. 200 year old farmhouse and barn surrounded by hayfields and stream. Four bedrooms, fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—one week. $100 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Wanted

Mature female seeks simple cooperative group living in or near Santa Fe starting late 1979. Details supplied by mail or phone. Box 193, Neptune, NJ 07753.

Trellis Valley, Idaho. Anyone interested in forming an unprogrammed Quaker worship group in southwestern Idaho contact Kate O'Neill, 2405 W. Idaho, Boise 83706, 208-342-2503.

Co-workers needed to live as family in homes with mentally handicapped individuals. Experience in organic farming or handicrafts an asset. All necessary living expenses provided. Private, non-profit corporation. Orion Communities, Inc., Box 196, Rt. 1, Phoenixville, PA 19460.
PERU

LIMA—Unprogrammed worship group Sunday evening. Phone 221101.

ALABAMA

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. For information phone Nancy Whitt, clerk, 205-622-3237.

ALASKA

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6742.

ARIZONA

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver St. Acorn, Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 928-774-4268.

MENEAH—First Days Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida, Worship 11 a.m. Phone 520-642-3729.

PHOENIX—1702 E. Gideon, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Cattin, clerk, 502 W. Tan-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7086.

TEMPE—Unprogrammed, First-days, 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 480-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-686-1674.

CALIFORNIA

BERKELEY—Unprogrammed meeting, First-days 11 a.m., 2151 Vine St., 94122-3975.

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

DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-8924.

FRESNO—10 a.m. Chapel of CSSP, 1350 M St. 222-3706. If no answer, call 237-3303.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (N 1285 Jones Bar Road, Phone 273-6485 or 273-5260).

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

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 458-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4068.


MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 411, San Rafael, CA 94901. Call 415-472-5577 or 667-7545.

MONTREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 835-3807 or 624-8521.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer 1-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6293.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-780-4678.

RIVERSIDE—Meet, 10 a.m. Unprogrammed worship, First-day school 10:30 a.m. 4584 Seminole Dr., 925-2204.

SAN DIEGO—Meeting for worship. First-days 10:30 a.m. Room 3, Music Hall, San Diego State College. Phone: 622-1855 for time.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

SANTA BARBARA—581 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St., Clerk 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 929-4089.

SONOMA COUNTY—Redwood Forest Meeting Worshlp and First-day school 10 a.m. 840 Sonoma Ave., POB 1851, Santa Rosa 95402. Clerk: 707-538-1763.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 8210 N. Temple Blvd. Meeting for worship, Sunday 11 a.m. For information call 267-6690 or 798-3456.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9207, P.O. Box 144, Vista 92083.

WESTWOOD (Westwood Friends Streety Hall, Yale Alumni Center, 203-364-7858.

COLORADO

BOULDER—Meeting for worship and First-day school, 10 a.m. Phone: 469-6808 or 494-3632.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2290 South Colordale Street. Phone: 772-4125.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone: 242-7004 or 242-8361 for location and time.

PUEBLO—Worship group, 543-0712.

CONNECTICUT

HARTFORD—Meeting and First-day school, 10 a.m. Discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3831.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Western University). Phone: 231-8314.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2395.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Betty Chiu. Phone 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-384-7586.

STAMFORD/GREENWICH—Meeting for worship and First-day School, 10 a.m. Western and Rosbury Roads, Stamford. Phone: 203-388-9987. Phone: 203-383-9987.

STORRS—Meeting for worship, 10 a.m., corner North Eaglehill and Hunting Lodge Roads. Phone: 450-4521.

WATERBURY—Meeting 10 a.m., Watertown Libr., 475 Main St. Phone: 274-8586.

WILTON—Meeting for worship and First-day school, 10 a.m., 217 New Canaan Road. Phone: 752-5656. Marjorie Walton, clerk, 203-647-4060.

DELWARE

CAMDEN—2 miles south of Dover. First-day school, 10 a.m., worship 11 a.m. Phone: 302-993-6690.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossing. Meeting for worship, 10:30 a.m. First-day school, 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 386-1041.

ODESSA—Worship, first Sundays, 11 a.m.

REHOBOHT BEACH—5 Pine Beach Rd., Henlopen Acres, 227-2888. Worship, First-day 10 a.m.
**MINNESOTA**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 626-6159.

**ROCHESTER**—For information call Sharon Rickert, clerk, 286-8286, or Richard & Marlan Van Dellen, 286-4565.

**ST. PAUL**—Twin Cities Friends Meeting, unprogrammed worship 10 a.m., Friends House, 295 University Ave. South. Phone: 222-3300.

**MISSOURI**

**COLUMBIA**—Worship and First-day school, 10 a.m., Ebenezer Center, 313 Maryland. Phone: 449-4311.

**KANSAS CITY**—Penn Valley Meeting, 405 Gillham Rd., 10 a.m. Call 816-531-5256.

**ROLLA**—Preparatory Meeting, Sundays 11 a.m., Elkina Church Educational Bldg., First & Elm Sts. Phone 314-341-3574 or 2464.

**ST. LOUIS**—Meeting, 2530 Rockford Ave., Rock Hill. Phone 314-522-3118.

**Montana**

**HELENA**—Meeting for worship, Sunday 10:30 a.m., 2200 Cameron, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1304 Maryland, Deer Lodge, MT 59722.

**Nebraska**

**LINCOLN**—3219 S. 48th St. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

**OMAHA**—Unprogrammed worship, 435-7818.

**Nebraska**

**LAS VEGAS**—Paradise Meeting: adult discussion and First-day school 10 a.m.; meeting and child care 11 a.m. 3451 Middlebury, 454-1761 or 565-8440.

**RENO**—Worship 10:30 a.m., 135 Baby St. Phone 358-6000 or 322-0686 to verify.

**New Hampshire**

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-8382.

**DOVER MONTHLY MEETING**


**WEST EPPING MEETING**—Friends St., West Epping. Worship, 11 a.m. and 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-885-2437.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4141, extension Kathy & Edmund Wright. POB 124, Plainfield, NH 03071. Phone: 603-675-5896.

**PETERBOROUGH**—Monadnock Monthly Meeting. Worship 9:45 a.m. Town Library Hall. Enter from parking lot. Singing may precede meeting.

**New Jersey**

**BARNEGAT**—Meeting for worship, 11 a.m. Le­ side of East Bay Ave., traveling east from Route 9.

**CINNAMINSON**—Westfield Friends Meeting, Rt. 33 at Riverfront-Mountview Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

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

**CROSSWICKS**—Meeting for First-day school, 10 a.m.

**DOVER**—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and 406-846-3321.

**GREENWICH**—6 miles from Bridgeport. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.
Cleveland—Meeting for worship and First-day school, 11 a.m., 1096 Magnolia Dr., 799-2220.

Columbus—Unprogrammed meeting, 10 a.m. 1954 Indianapolis Ave. Call Copenhag Coxman, 646-4472, or Ruth Browming, 486-8973.

Dayton—(FGC) Unprogrammed meeting for worship, 10 a.m.; First-day school, 11:30 a.m., 1518 Catawba Drive. Phone: 278-4015 or 278-2384.

Findlay—Bowling Green area—FGC. Contact Joe Davis, call 422-7688. 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., Nelson. 218-663-9265.

Kent—Meeting for worship and First-day school, 10:30 a.m., 1195 Feichild Ave. Phone: 673-5336.

Jberlin—Friends Monthly unProgrammed meeting, 11 a.m. NW Lounge, Wilder Hall. Sept-May. 774-5139.

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, 813-3174, or David Tabor, 878-6641.

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) Phone: 222-4116. 10 College Kelly Center. Sterling Olmsted, clerk. 382-4117.

wOOSTER—Unprogrammed meeting and First-day school, 9:30 a.m., Border College and Pine Sts. 216-284-8661 or 345-7650.

Yellow Springs—Un programmed worship, FGC, 10:30 a.m.; Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Ohio

Ohio State University—Meeting for worship, 10:30 a.m. SW 47th Information, 632-7574. Clerk, Paul Kosted, 525-2206.

Portland—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSG. Phone: 235-8854.

Pennsylvania


Birmingham—1234 Birmingham Rd. S. of West Chester on Rt. 222 to Rt. 926, turn W to Birmingham Rd. 3/4 of a 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. Clerk: Cornelius Elsmo. Phone: 797-4438.

Buckingham—At Lahaska. Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

Chester—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 a.m. Contact—Sir Charles B. Lord, 202-246-1096.

Chester—Meeting. At the Presbyterian Church on Fourth St. Phone: TUE-2965.

Downtown—800 E. Lancaster Ave. (south side of Rt. 13 a mile east of town). First-day school (except summer months), and worship. Phone: 285-2695.
PITTSBURGH—Meeting for worship, 10:30 a.m. Forum, 11:15 a.m.

PHOENIXVILLE—Schuylkill Meeting–East

SUMNEYTOWN—Meeting for worship on first and third First-days at 11 a.m. Phone: 963-7056.

SOLEBURY—Meeting for worship on first and third First-days at 11 a.m. Phone: 503-7056.

SOUTHAMPTON (Bucks County)—Street and First-day worship, 10:45 a.m. at 2937 S. Center, 57016. Phone: 609-334-7864.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. Phone: 605-783-5450.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 529-3814.

NASHVILLE—Meeting and First-day school, Sundays 10 a.m., 2904 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7446.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, 693-6540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:30. 3014 Washington Square, 452-1841. Ethel Barrow, clerk, 459-8378.


EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. 1504 Sul Ross. Clerk: Malcolm McQuaide, 626-4976.

MIDLAND—Worship 10:30 a.m. Trinity School Library, 2500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 663-6903.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays. YWCA 318 McCollough, 78215. Houston Wads, clerk, 512-734-2527.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2769 or Cathy Webb 752-0822.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 897-1538.

Vermont

BENNINGTON—Worship, Sundays 10:30 a.m. Monument Elm. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-456-8469.

MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., at St. Mary’s Church, Shannon St.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gillson, Danville, 984-2591, or lows, Montpelier. 802-223-3742.

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

RHODE ISLAND

BLOCK ISLAND—Unprogrammed meeting for worship in Friends’ home, Sundays 8 p.m., May 20-September 16. Phone: 495-2047.

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 949-7345.

PROVIDENCE—96 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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.

VIRGINIA

COURT-vcII—Meeting for worship, 11 a.m. At 1503 Lake Rd., Leesburg, 20175.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brighton, 220-6942.

VIRGINIA

Alexandria—1st and 3rd Saturdays, 11 a.m.: Unprogrammed worship and First-day school, Virginia Meeting House, 2020 Main St., Alexandria, near US 1. Call 703-765-6404 or 703-980-3380.

Charlottesville—January 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—Langlely Meeting, 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 272-9115. June-August, worship 10 a.m.

ROANOKE—Salen Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heflin, 544-7119.

Virginia Beach—Meeting for worship 11 a.m. (Based on silence) 1537 Lackin Road, Virginia Beach, VA 23451.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 867-8487.

WASHINGTON

Seattle—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7063.

SPOKANE—Silent meeting. Phone: 327-4068.

WAYNE BENSON.


TRI-CITIES—Mid-Columbia Preparative Friends Meeting, Silent worship and First-day school at 11 a.m. Clerk: Leslie Nieves, 582-5886.

WEST VIRGINIA

Charleston—Worship, Sundays 10-11 a.m. Central Retreat, 1114 Virginia St. E., Steve Welons, clerk. Phone: 342-8588 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st & 3rd Sundays 11 a.m. Bennett House. 221 Willey. Contact Lurline Squire, 304-599-3272.

WISCONSIN

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Cly Sr St. Phone: 608-365-5886.

Eau Claire—Meeting for worship and First-day school, 11 a.m. Call 832-0709 or 223-5882, or write 612 13th St., Menomonee, WI 54171.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0968.

KODASKO VALLEY—Friends Worship Group. 10-30 a.m. Sunday. Write DuVivier, R.D. 1, Readstown, WI 54652, or call 629-5132.

MADISON—Sunday 9 and 11 a.m., Friends House, 200 Monroe St., 254-2249, and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 240-7255.

Milwaukee—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone 953-9730, 902-1200.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call 414-233-5843 or write P.O. Box 403.

WAUSAU—Meeting in members’ homes. Write 3336 N. 11th or phone 752-1819.

WYOMING

SHERIDAN—Silent worship Sundays. 10 a.m. Information call 672-6386 or 672-5004.
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