Though it be crucified by Fate,
My heart will arise by the power of Hope
To Love.
AMONG FRIENDS:
A Rising Tide for Peace

Two summers ago at the Ithaca Gathering of Friends General Conference, 162 Friends who were not subject to registration for the draft publicly declared support for draft-age young men who might on conscientious grounds refuse to register. (More persons signed the statement later.) As one who signed, I know that we did not take this step lightly; in addition to the small personal risk of being subject to legal action for “aiding and abetting,” we were conscious of the greater threat to those who might decide not to register.

For a variety of reasons, 900,000 or more young men have not registered. Not much happened as long as President Reagan remained silent about Candidate Reagan's statement in opposition to continued registration. But recently the President reversed himself to back the registration procedure. A public relations campaign was mounted to get nonregistrants to “correct their oversight.” The attorney general has begun talking about later prosecutions, presumably expecting that making examples of a few hundred would frighten many others to sign up. The best guess is that legal action will get underway at the end of the current school year.

Now is the time for Friends and others who oppose the draft and registration for it to renew their public witness or join those who have already taken a stand. The original statement appeared in Friends Journal of 8/1-15/80. If you want a copy, send me a self-addressed stamped envelope.

Long before World War II, Albert Einstein expressed the view that if one percent of the people would refuse to cooperate with the military system, war would be impossible. Now we have a situation in which more than ten percent of draftable men are refusing to cooperate! Many other signs of war-weariness are to be found, such as the recent outbreak of “Hollanditis” (FJ 3/1).

The campaign for a nuclear weapons freeze between the U.S. and Soviet Union is spreading rapidly in this country with the active participation of many Friends meetings. The latest Quaker initiative along these lines is the interfaith candlelight witness on Independence Mall in Philadelphia set for March 27, during Philadelphia Yearly Meeting. The Catholic archdiocese, the board of Jewish rabbis, and a half dozen or more Protestant bodies are giving their official support for participation, and tens of thousands of persons may turn out. The jointly approved statement is printed on page 23.

There was a slip-up in my previous column, I fear. It’s Lewis Carroll’s 150th (not 100th) birthday year.

Olcott Sanders
We have gathered to show our support for the citizens of Europe who fear their countries will become nuclear playgrounds for the superpowers, and to demonstrate our disapproval of the sharp turn by the U.S. toward nuclear proliferation.

About 100 of us have collected on the steps of the post office, the only federal building in Potsdam—a fair turnout for a small college town in rural northern New York. We light candles and stand silently.

The cold is penetrating. It is late October and the night is clear. The temperature falls rapidly past the freezing mark as the weak heat of the day flies into outer space.

We are a satisfying blend of people: half a dozen Quakers from the small local meeting; several Catholic seminarians; some college students; several who look as if they might have been 1960s radicals but are now “new homesteaders”; a number of families with young children; some farmers; one black man; one man in a wheelchair. Some latecomers do not understand that our vigil is meant to be silent.

A steady stream of Friday night traffic passes on the street. A few cars slow down as the occupants read our simple posters and stare at us. Three or four high-school-age people in one car blast their horn and hurl epithets at us; they drive around the block and make their point clearer a second time, and that is the only blatant opposition we experience. Most passersby ignore us. An army bus drives by—empty but for the driver, who also ignores us.

My candle is dripping wax on my hand. Its warmth is something of a relief. I stare at the concrete steps at my feet and wonder if 100 people in an isolated village in northern New York can affect world affairs. I decide we can if each of us tries to reach 100 other people, and they do the same, and so on. I try to decide if I sincerely believe that, and conclude that there is no choice but to believe it. I wonder if the “enemy”—a word I as a Quaker have learned to reject, but which is growing in popularity in society at large—will respond to overtures of peace or will take them as a sign of weakness. I wonder if I am being influenced more by the media, the government, or the spirit. The answer does not come.

I focus on a star. It shines brightly despite the interference of street lights, building lights, and the dim—but vigorous—candlelight. The light from the star left its source uncounted years ago. When the light it is emitting right now reaches Earth, upon what will it shine? A wasteland? Or a Peaceable Kingdom? Or something we cannot yet envision? Again the answer does not come.

My candle is burning low. I am shivering. The hour must be drawing to a close. I realize I have not used all of it as I should have. I shut my eyes and try to visualize a concept of peace.

Someone in a fraternity house across the street turns on his stereo—the one with outdoor speakers—as loud as he can. Is this for our benefit? My concentration is ruined. I see that people are shaking hands and agreeing that we have accomplished something useful. I wonder. We exchange greetings, shouting “Peace, Peace be with you,” and “Shalom” above the blare of the music.

Suddenly the stereo is shut off. We can speak more intimately. I feel warmer. I realize world peace begins with each grip of our hands.
The mystery of Easter is most rewarding to ponder; it gets deeper the more you consider it—and its implications take us far afield. For “intellectuals,” who pride themselves on being rational, accepting nothing which can’t be proved—it is easy for them to dismiss the whole story of the resurrection as another example of primitive “myth-making.” Yet the more one tries to explain it away, the more complicated that alternative becomes. Consider the situation at the time of Jesus’ arrest. Here was a group of disciples, apostles, believers, who had come under the spell of their great leader’s personality and the mind-boggling statements he had made. “I came that ye may have life, and that in abundance.” “Seek ye first the kingdom of heaven and his righteousness, and all things shall be added unto you.”

The kingdom of heaven was about to be realized. The Messiah had come....Into the midst of this euphoria struck the stark fact of Jesus’ arrest, trial by the Roman authorities, and then his death by one of the most cruel and ignominious forms of torture. The dream collapsed. Jesus’ followers were left dismayed, disheartened, disbanded—scattered to various degrees of hiding. And Peter, the recognized leader among them, who had said he would never desert his Lord even if it meant death, Peter had fulfilled his Lord’s prophecy that “before the cock crows, you will deny me thrice.” This acknowledged leader went aside “and wept bitterly.”

Many other radical agitators had had their day in the sun. Then on their death their following had evaporated, the leaders soon forgotten. What was so different with Jesus’ following? Who was Jesus that his movement should pull itself together and then spread like wildfire across continents till by the end of the second century it embraced much of the then known world? The Roman
authorities whose forefathers had persecuted the aberrant sect became themselves converts. What was the compelling force that drew the scattered band together and gave it the impetus to sweep the civilized world? Either Jesus was something special or something special happened after his death—or both.

For those of us who have to achieve the degree of faith we manage to muster by finding explanations which do not do violence to reason, it’s a matter of accepting the simplest hypothesis which covers all the facts. And strange to say, the story of the resurrection seems to be the simplest explanation! What other explanation could there be? There is no suggestion, even, of such alternative explanation.

A curious circumstance runs through all the gospel accounts of the resurrection. Each time Jesus appeared to some believer, the person or persons to whom he appeared failed to recognize him. Mary Magdalene thought he was the gardener. To the pair on the road to Emmaus he was taken as a casual traveler. To the fishermen skirting the shore at breakfast time and seeing a figure tending a campfire, he was simply a stranger. Only slowly did it dawn on them that this was Jesus. And Thomas the Doubter, who in John 20:25 had said, “Except I shall see in his hands the print of the nails...I will not believe”—Thomas believed.

This failure to recognize their Lord and the statement of Thomas Didymus that he would never believe such a fantastic yarn till he actually put his finger into the prints of the nails—this failure is curious till we realize that we are familiar with the idea. To the people of Jesus’ time it was an entirely new and unheard of circumstance. The incredulity with which these appearances were greeted strengthens the hypothesis. Eight days later Thomas had a chance to do just that: put his finger into the prints of the nails. Jesus upbraided Thomas gently for his lack of belief: “...because thou hast seen me, thou has believed. Blessed are they who have not seen and yet believe.”

Do we recognize here an echo of another statement of Jesus? “Except ye become as little children, ye shall not enter the kingdom of heaven.” And is Jesus addressing the same problem when he says to the father of the epileptic son, “Fear not; only believe”? The distraught father’s reply is one we can sympathize with. “I believe; help thou mine unbelief.”

Besides the questions we started with—what happened after Jesus’ death to unite his followers, and who was Jesus, and what are the implications of the resurrection, we may add another: what is faith? To the first question—about the resurrection—no other explanation would seem to account for the history that followed.

For an answer to the question of who Jesus was, again the simplest hypothesis that covers the facts we have is the most cogent. Putting aside the idea that Jesus was God incarnate—which he never claimed he was—we might look at some of the statements he made—radical statements considering the rigidity of the Pharisaic belief. “Ye have been told, an eye for an eye and a tooth for a tooth.” This Mosaic law was obviously better than the earlier impulse to exact as sweeping a revenge as possible. “But I say unto you, Love your enemies, do good to them that despitefully use you.” When asked by a disciple as to how many times one should forgive his brother—“Seven times?” Jesus replies, “Nay, 70 times seven.” In other words, love is always forgiving, and we should be moved by love. It is the only way that works. Most of Jesus’ compelling statements can be reduced to some aspect of love.

When one thinks of the family inheritance of Jesus, it seems unnecessary to postulate any of the theological answers in order to account for his unique contribution to the happiness of all to whom his teachings make an appeal. Consider that the Jews were alone in the ancient world in their mystical understanding of the one God. The great seers, the prophets of the Jewish nation, had peered far into the nature of things, into Reality. For all the specialized rigidity which the scribes and the Pharisees had built into the wisdom of the Old Testament, it was still a view of life much more consonant with happiness than that of any other group. Jesus’ parents, Joseph and Mary, both came from families who reverenced God. The combination of the two families, whether fortuitous or otherwise, gave the sensitive, inquiring mind of the boy
an attraction to pondering the great mysteries of life far beyond the reach of most boys. At the age of 12, Jesus was already trying to understand these mysteries, and when his mother finally found him both asking questions and listening to the discussions of the elders of the nation, his answer to his mother’s scolding was, “Wist ye not that I must be about my Father’s business?”

The idea that God was a loving father was not new with Jesus, but he followed through with the implications. He regarded himself as a son of God. Conscious of the intolerable rigidity that the lawyers and the elders had given their religion, Jesus was careful not to call himself the son of God, lest he be prosecuted for “blasphemy.” “God is spirit,” he told the woman at the well, “and those who worship him must worship him in spirit and in truth.”

The concept in our time which comes closest to explaining this is “universal mind,” omniscient, omnipotent, and omnipresent. Like father, like son. If we are convinced that we are the offspring of universal mind—of Spirit—then we must have inherited the attributes of Spirit, and can ourselves, when we really understand it, do many of the things that Spirit does. Certainly a father would want his child to understand and do what he could do—in the child’s own good time. We can see how a drop of ocean water can have all the same properties as the rest of the ocean. Therefore, it is but a step to a reasoned faith which can become active and effective. Thus...“...ye can say unto this mountain, ‘Be ye removed and be cast into the sea,’ and it shall be done. According to your faith, so be it unto you.”

This last explains many instantaneous healings, both on the part of Jesus and in modern times. It also explains the gradual healings which are much more common, but nevertheless incontrovertible. It explains also some of the attraction Jesus had for the crowds who came to hear him and hung on every word.

The implications go even beyond this matter of healing—and prosperity and joy and gladness. Many fine Christians with whom love is central to all their thinking and action do not believe in a life after death. If the resurrection was an actual fact—and there seems no other way of explaining the tremendous surge of power which followed the crucifixion—then it proves that there is an afterlife. To some people it is enough to regard immortality as just the impress that any fine personality leaves after it. But to others the resurrection points the way to a conviction that all this struggle though life, all this wisdom garnered through the vicissitudes of living, is not going to be lost, just to vanish away, as Paul says, in dust and ashes. In the physical world nothing is ever lost; why should it be different in the spiritual world?

This still leaves a loophole in our thinking. Jesus may indeed have been “the only begotten son of God,” and therefore different from us. Yet he claimed no unique origin and identity. “These things shall ye do also, and greater than these shall ye do.”

Granted Jesus’ birth into a unique people deeply concerned with understanding the one God and their relation to God, and given the bent of mind which early sought answers to the mysteries of life, is it not truly exciting to be able to conclude that we also may achieve a degree of understanding which convinces us that God is love, as Jesus said? The effort to understand the omniscient Power which underlies the universe leads our finite minds to the many aspects of love—and to the conclusion that love is invincible, the answer to all problems.

Many of Jesus’ most striking statements are but different applicants of love: “Judge not, that ye be not judged.” Forgive thy brother not seven times, but “70 times seven.” “Turn the other cheek.” “Leave thy gift beside the altar, and go, be reconciled...” “The Sabbath was made for man, not man for the Sabbath”—a gentle rebuke to the inflexibility of Pharisaic law. And that most striking of all applications: in the agony of hanging on the cross, Jesus could still say, “Father, forgive them, for they know not what they do.”

Love is creative, not only on the physical plane but in the spiritual realm as well. In Jesus’ effort to peer into the seeds of time, he has given us a number of guideposts: “Seek ye first the kingdom of heaven...and all things shall be added.” “According to your faith so be it unto you.”

If we follow up Jesus’ line of thought when he said, “God is spirit,” we shall eventually have not only the love but the faith to achieve miracles. All this is among the implication of the Easter Mystery.
Correcting Our Suppositions

Some 20th Century Ideas
From Some 17th Century Quakers

by Charles R. Swank

I am convinced that God is still trying to stir us, that the light is not extinct, but struggling to burn brighter within us.

This past spring our meeting held a three-week discussion of Exodus during the First-day school hour. A question that struck me during the discussion was how one event could have such different significance for the two participants. To Egypt, it was an annoyance and a financial loss. A band of slaves claimed credit for a series of misfortunes that befell the nation. The water became unpalatable, locusts and hail destroyed the crops, flies and sandstorms were unpleasant, then disease spread, and it seems that every Egyptian family was touched by the plague of death. So many of the peasants were scared into believing that those Hebrew slaves were responsible for those misfortunes that the people paid them to leave. They gave them their jewelry and begged them to pray to their god to stop the bad luck. When the slaves finally did escape into the Sinai Peninsula, the Egyptian government soon forgot about it and to our knowledge never considered it important enough even to be mentioned in any of their histories. A fleeting moment soon forgotten—that is how the Egyptians viewed the escape of Israel.

The same event viewed by the Israelites gives us a remarkably different picture. That escape out of Egypt was not merely an act of courage to escape a tyrant. It was God's primary act of redemption for God's chosen people. It was the time when God was revealed to Moses as Yahweh—the God of Abraham, Isaac, and Jacob. It was God fulfilling the divine promise to Abraham to multiply his seed as the stars of heaven and to give the promised land to Israel. It was God acting by passing over the homes of the Israelites and striking dead the first-born of all Egypt. It was God leading them in a pillar of cloud by day and a pillar of fire by night, feeding them...
in the wilderness, food for their bodies with manna and quail, and food for their souls with the ten commandments, and finally leading them into the promised land. The exodus was the central act that became the foundation of the Judeo-Christian faith, of which Friends are a part.

I suggest the Egyptians couldn't figure out what went wrong because their primary suppositions were wrong. They supposed their pharaoh was both divine and human, and had the divine right to rule. They supposed that Israel was an insignificant tribe of slaves that would die out and be forgotten, while Egypt would remain the pinnacle of civilization and would rule the rest of the world forever.

Incorrect suppositions have always caused a lot of trouble and misunderstanding. The Romans supposed they could wipe out Christianity by persecuting Christians. The Inquisition supposed it could make the Ptolemaic theory true by banning the Copernican theory. The leaders of the Western world supposed the signing of a peace treaty of 1919 would end all wars and make the world safe for democracy.

I believe we suffer in our meetings from other incorrect suppositions. We do not articulate them. In fact, we may deny them. But they are at least partly responsible for a lack of power and authority in our meetings for worship, for a shortage of ministers and messages that edify and move us to spiritual growth, that lead children, and perhaps others, to wonder why we are all sitting so silently.

One hour is handy in a society where everyone seems to be on a schedule; but I'm not sure that convenience ought to dictate the length of our meetings for worship.

Some Friends suppose that God no longer acts as in biblical times, that the time of miracles is over. They may suppose that the early Quakers were able to receive God's gifts better than we are, but whether because of some deeper dedication, or the religious ferment of earlier times, or some other reason, we know not. Some Friends suppose it is unreasonable to expect God to bring our meetings for worship to life, and to raise up a new generation of Friends with the fire and dedication of Quakers of the 17th century. They suppose that all the prophets are dead and buried, and that to ask to find a prophet in our midst now is to ask too much.

I submit those suppositions are as incorrect as those of the Egyptians. I believe that we receive not because we ask not. I am convinced that God is still trying to stir us, that the light is not extinct, but struggling to burn brighter within us. I am certain that there remains truth to be discovered and interpreted for our age, just as truth
must be interpreted for every age, and that God's harvest is still truly great, but the laborers are few. And I am also sure that Friends and Friends' meetings can become centers of renewal if we take some 17th century ideas and practices, and begin to use them again in the 20th century. "The Lord of Heaven and Earth we found to be near at hand" in the 17th century, and I believe that we can draw the same conclusion now if we return to some of those practices found valuable by Fox and other early Friends.

The first incorrect supposition we need to remove is the negative expectation. Rather than expecting to find the Lord of Heaven and Earth to be near at hand, some Quakers today have evolved into latter-day Deists, seeking God at a distance, and failing to find God there, while overlooking the divine presence near at hand. Early Quakers went to meetings for worship expecting God to reveal truth to them, expecting God to raise up prophets who would speak the truth with power at meetings. An 18th century Quaker, Elizabeth Ashbridge, wrote in her autobiography, "There was an afternoon meeting at my uncle's at which a minister named William Hammonds was present. I was highly prejudiced against him when he stood up, but I was soon humbled; for he preached the Gospel with such power that I was obliged to confess it was the truth." That kind of ministry was no exception; it was the rule. And one reason prophet followed prophet, message followed message, was that attenders of meetings for worship expected to be led by the Spirit. And they were.

Expectations tend to be self-fulfilling. We have become so accustomed to a lack of power in our meetings that we expect nothing to happen. And with a negative expectation, it is not surprising that it finds fulfillment.

The second incorrect supposition to be destroyed is that we can fit God into our time frame of one hour a week. Being good at religion is like being good at playing the piano. It takes practice. No one would consider giving a piano recital with one-hour-a-week rehearsals for preparation, yet we seem to think we can be sufficiently proficient at religion by giving it that amount of time. That is another practice that distinguishes us from the early Friends. We meet once a week, or less, and we meet for one hour. Edward Burrough wrote, "We met together often... for many hours together." Frequently the traveling ministers held a meeting every day. But the established meetings usually held at least two meetings a week. The first established meeting was apparently the Bull and Mouth, or Bull-Meeting, "where meetings were held on every first day of the week, in the forepart of the day..." William Crouch detailed several early meetings which met more than once a week. In our own West Knoxville meeting, some members have shown interest in a midweek meeting for worship and sharing, and one member has begun midweek meetings in his home.

Sometimes a meeting as a whole can meet more than once a week, but in many cases the monthly meetings are so far-flung that it is impractical for the whole meeting to gather that frequently. That is the case in our meeting. But holding smaller neighborhood midweek meetings is possible and, I believe, necessary. As one of our members expressed it recently, "Meeting once a week is just not enough. I need more." I believe we all need more.

Not only do we need more frequency in meetings for worship, but we ought to give consideration to the duration of them. Is one hour enough? Friends say they allow God to determine when the meeting for worship has reached its conclusion. I find it curious that God usually concludes the meeting exactly 60 minutes after it begins. I have suggested to my own meeting that everyone leave her or his watch outside the meeting room during meeting for worship and truly let the Lord determine when it is time to end the worship period. So far, that suggestion has not been accepted.

The early Friends met frequently, and they met "for many hours together." Whether there are more demands made upon our time today than in the 17th century I do not know. But I believe that every hour we spend in waiting upon the Lord will be profitable. Charles Marshall wrote, "We sat some time... After some hours of the morning were spent, I saw in them a great Travail in spirit..." Sometimes I find it takes me the whole hour to center down. Then, I no more than get settled, and meeting ends. One hour is handy in a society where everyone seems to be on a schedule, but I'm not sure that convenience ought to dictate the length of our meetings for worship.

The third supposition we need to discard is the one that suggests we can go to meeting after a week of carelessness about waiting on the Lord and immediately center down and receive vital openings. We may attend meeting for
worship every week, or more often, but if we attend unprepared, we have wasted our time. I have found for myself that when I am prepared for meeting for worship, I have a significantly better meeting with God. But when I attend meeting for worship without having prepared myself for the effort—and it is an effort—I find that frequently I have waited in silence, but I have not waited on the Lord in silence. Neither have I been receptive to whatever God may have been pleased to speak to me.

By being prepared I do not mean having prepared in advance some specific passage to study or meditate on, or having prepared a message with the intention to speak in meeting. I simply mean that being prepared for meeting for worship is doing one's homework to be mentally and physically ready to wait on the Lord.

In her journal, Margaret Lucan wrote, "In respect to silent meetings, my spiritual exercises at home had taught me how to improve by them." Howard Brinton in *Friends for 300 Years* said, "Spiritual exercises, whether of daily silent waiting in worship and prayer, or in regular reading of the Bible or other religious literature, help in making the meeting for worship mean what it should mean." Friends throughout the history of the Society have found that it is less than useful to try to worship and center down on God when the whole of the past week the mind has been centered on other things. It should not be a surprise that we need to be prepared to go to meeting for worship. I believe it is necessary to spend some time each day in spiritual exercises. They can take many forms: reading Quaker literature or the Bible, discussing religious or value questions, prayer, or sitting in silence, waiting upon the Lord: "Sat in silence, then to school," was the frequent entry in Job Scott's journal.

Another suggestion is the keeping of a journal. It was probably for the purpose of evangelism that many of the early Quakers kept journals. Publishing them would give readers insights into the spiritual journeys, the ups and downs, the lapses, and the triumphs of men and women who were then elder Quakers. But I believe there is also an existential reason for doing so. By carefully keeping a record of one's own condition, one's own journey to God can be observed. By noting the careful attention—or lack of it—to personal study and meditation, attendance at meetings for worship, the expectancy of openings, and other details of one's religious life, one may find a correlation between conscientiousness of religious practice and growth of religious stature.

Making a meeting for worship work is everyone's task. It is a corporate effort, and when some persons fail to give their best to the work of worship, the whole meeting suffers. Conversely, when everyone fully participates in the life of the meeting, the spiritual power of the meeting tends to grow. If we are truly to be seekers after truth, we need to do a more thorough job in our search.

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*Thread of Gossamer*

Bow down thy head,  
My child.  
Be not afraid to show humility.  
Be not ashamed to kneel.  
A head held high,  
A lifted chin  
Inspires to win the race;  
But rein of gossamer  
can check the tilt.  
Else the wild steed,  
Ambitious to reach goal,  
May gallop needlessly  
Across the human heart.  
Trees bend, withstanding storm,  
And gentle cattle yield to yoke  
Yet serve the while.  
So bow thy head,  
My child.  
Let the bright thread of Jesus' love  
Bring thee to pause.  

—Katherine Hunn Karsner
recently I was asked, “What is the difference between consensus and the sense of the meeting?” This question has caused me to think, and it has sensitized me to the erroneous and growing practice of Friends to speak of consensus when describing the Quaker decision-making process.

Recent Quaker publications use the word consensus in their title. This trend was particularly evident at the 1981 Friends General Conference gathering at Berea, Kentucky. Upon returning home, I looked up the meaning of consensus in The American College Dictionary. It defines consensus as “general agreement, or concord.” Webster’s New Collegiate Dictionary defines it as “group solidarity in sentiment and belief, or general agreement.”

I am convinced that there is a profound difference between consensus and the sense of the meeting, for the latter involves faithfulness to the promptings of the Spirit. Most Friends understand that the sense of the meeting does not necessarily mean 100 percent approval. However, it does mean the Friends are in unity. Unity is a far stronger definition than “general agreement” or “solidarity in sentiment and belief.” The sense of the meeting means that, while some Friends may not be in full agreement regarding a proposed course of action, they are willing for the meeting to move forward.

This concept was seldom more dramatically exemplified than at an early meeting of the American Friends Service Committee. Portions of several days were spent in discussing a proposed new program. Each time the matter was discussed, a Friend spoke against the involvement of the AFSC. Finally, Rufus Jones, who was presiding, said, “Friend, we have listened to your views and feelings about this matter. Yet it is clearly the sense of the meeting that we approve the program. Are you willing to stand aside in view of the desire of the meeting to move forward?”

The response was “yes,” and when the meeting concluded, the man came forward and said, “Rufus, it’s going to take money to start this program. Here’s my check.” There was clearly more than “general agreement” at work in this meeting! The profound difference is that unity was sought in a meeting for worship in which business affairs were considered. In the search for unity, the group was sensitive to the leadings of the Spirit as it sought to discern its movement in the life of the gathered meeting.

The book of Faith and Practice of Philadelphia Yearly Meeting asks this query: “Are your meetings for business held in the spirit of a meeting for worship in which you seek divine guidance for your actions?” Yet, in spite of this query, monthly meetings (and committee meetings) are among the most unexamined aspects of the life of the Religious Society of Friends.

In part this is true because there is no group designated as responsible for cultivating, sustaining, and monitoring this very central process. Of course, the clerks are concerned about the conduct of monthly meeting and committee meetings, and from time to time they may be eldered about the manner in which a particular matter of business was handled. Yet the clerks, by their very position, are not always in the most useful position to observe the decision-making process objectively and critically.

How often is this aspect of your meeting’s life really fully and prayerfully considered by Worship and Ministry, or Ministry and Counsel? How often, and regularly, is it done by monthly meeting, or during a committee meeting? What is your meeting doing to cultivate actively the ability of Friends to consider matters of business in a worshipful manner?

One December, as clerk of Wrightstown Monthly
Meeting, I proposed that at this time each year the monthly meeting reflect upon its faithfulness in achieving a worshipful spirit in conducting its business affairs. The following questions were posed: As you reflect upon monthly meeting for the past year, when were we at our best? What factors were present when we achieved these high moments? Friends responded well to these questions but unfortunately they were not recorded.

However, Friends were clearly uncomfortable with this question: When our monthly meetings were least favored, what factors contributed to their reduced quality? Why does a question of this type distress us? We can learn from both positive and negative experiences. However, it is imperative that we never forget that we do not learn from experience. Rather, we learn from examined experience.

I suggest these questions to help us in such an examination:

How might we use the period of worship prior to monthly meetings or committee meetings? Friends sitting in the gathered meeting might engage in prayer for: the clerk, guidance in making rightly ordered decisions, sensitivity to God's leading, sensitivity toward one another, and guidance upon a particular matter to be considered.

How might we create and maintain a spiritual quality in all of our deliberations? This might be done through silent prayer for those speaking to matters of business, through vocal prayer for guidance, by the quality of our reflection upon what has been, or is being, said, and by the manner in which we listen.

What is the atmosphere of our monthly meetings and committee meetings? Does everyone feel their contributions are welcome? Do all feel that what they say will be accepted as coming from the depths of their life and religious experience? If the answer is "yes" to this question, it means that we are particularly sensitive to the condition of others, and that we exercise great care in terms of our own involvement and participation.

Do members frequently, or occasionally, acquiesce to a proposed sense of the meeting with which they are not in unity? Do these Friends share their lack of unity with the decision outside monthly meeting, or a committee meeting? When this is done at the level of the monthly meeting, it destroys its authority. When this occurs following committee meetings, it is destructive. In both instances it shows that there is a lack of trust.

How might we use the concluding period of worship? We might exercise ourselves, either silently or vocally, by expressing thankfulness for guidance received during the meeting. There may be need for prayer that any tensions or wounds created during the meeting might be healed. If we have been responsible for discord, tensions, or perceived wounds, we might commit ourselves (in the silence) to work to restore harmony and understanding.

There are times when it is in order to feel a sense of gratitude and thankfulness for our good fortune in having been present! Friends present might direct prayer toward those who have accepted responsibilities, relative to decisions made, that they might be given the strength and insight to faithfully carry them out.

Persons might reflect upon their own part in the meeting just concluded. Was I fully present and sensitive to others? Was my participation useful, or was my behavior destructive to the quality of the life of the gathered monthly meeting, or committee meeting?

Do those who are unable to attend monthly meeting, or committee meetings, have any responsibility toward the life of either? When possible, they might turn their prayers and thoughts toward the gathered meeting in session.

It might be useful for Friends, individually and collectively, to consider these questions: Do you feel a responsibility to attend monthly meeting and committee meetings as frequently as possible? What are you doing to develop your capacity to be a useful participant in monthly meetings, or in committee meetings?

In addition to the questions and possible responses proposed here, what insights does your experience enable you to share? How do you prepare yourself to be a worshiping participant in monthly meeting? In committee meetings?
Recently I was confronted with a situation that created in me a sense of total fear and helplessness. It was an overwhelming and spiritually sobering confrontation with some conditions which defy the existence of compassion and any sense of justice in our own immediate society.

At around 5:00 p.m. on a Friday I set about doing one of the many chores involved in my work. I am the weekend workcamp organizer for the Philadelphia Yearly Meeting, and on Friday afternoons when a workcamp is scheduled I usually need to pick up our Friday night speaker. (Weekend workcamp begins with someone coming to lead a discussion about an issue affecting the city’s poor communities.) This particular Friday I was headed to pick up an old friend whom I had met as a workcamper myself, though I hadn’t seen her in many years. As I arrived at her apartment building, my mind switched from thinking about the three workcampers waiting for me at the bus and train stations to the image of a lovely young workcamper whom I had enjoyed sharing opinions with long ago.

Debbi used to come to workcamp often to join in the discussions of racism and injustice, and besides her striking outward appearance, I had always admired her for her courage and her spirit. But now I found myself facing a monster of a building stretching coldly out of the icy surroundings. I approached the Hemberger Way Apartments with some apprehension. I had been inside “projects” before, but it had been so long before. Besides, at this point I couldn’t see where the entrance was.

Time was ticking past 5:30 and dusk had set in. It was getting harder and harder to see clearly because working lights were nearly absent. At that moment I saw someone coming out from a dark entranceway on my left, so I headed that way. When I reached the place where the person had come out, I saw concrete steps disappearing up into the damp darkness of the building. I began to climb while torrents of thoughts ran through my mind; Debbi had told me the elevators were broken down (they had been for some time) and that I would have to use the stairs. This hadn’t bothered me at the time, but now I was on a cold, dark stairway which I wasn’t even sure was the correct one.

Then I saw the number 2 painted on the wall in front of me; this must be the second floor, I thought. I paused and took a look around. The entrance to the hall was just a hole in the wire mesh fencing which could be seen everywhere. I felt as if I were in one of those kennels you see at the S.P.C.A. where the dogs are all yelping and the smell is unbearable. The only difference was that all one heard was the distant sound of children crying.

I grabbed the cold metal railing and spun around and up the next three flights without stopping. All along the way I could see trash and dirty clothing strewn around. At each level there was a deep puddle of dark brown liquid. I’m glad I wore my rubbers, I thought, as I waded
through each time. There was no way around the puddles because they covered practically the entire space from the top of one flight to the bottom of the next. As I paused again, I saw that I could not tell what floor I was on because the number had been covered by some graffiti. This made me wonder if I would ever be able to find the 17th floor.

I looked back down the dimly lit set of stairs I had just climbed; a sudden feeling of total helplessness swept through me. I heard a man’s voice shouting at someone and others arguing. I swung around and on up the stairs, looking around every time I came to a place that had some light. At one point I tripped but managed to keep on my feet. I found myself on top of a large, dirty mattress that lay tattered and torn, half in a puddle of water and half on the first few steps of the next flight of stairs. I climbed over the rest of the mattress and ran up the next four flights, passing some children and a young woman with a baby in her arms on the way down.

Then I saw the number 16 on the wall I faced, and I knew I had only one flight to go. The next thing I knew I was headed for a well-lit doorway on the 17th floor. As I entered the hall, I saw a man in a fancy-brimmed hat who said, “Here’s your friend, Debbi.” To my left was the wide open door to Debbi’s apartment, and there she sat with her one-year-old son and her three-year-old daughter. As we exchanged warm greetings, my tenseness and fear subsided momentarily.

Debbi wasn’t the only mother trying to raise children in that awful place. In fact, most of the people in it are mothers and children. Can you imagine trying to raise children on the 17th floor of a place where you are out of reach of any assistance from the housing police because they refuse to go past the 7th floor when the elevators are out of order (which is often)? And where you are periodically flooded out because vandals have broken the pipes in the vacant apartment above yours? These are just some of the concerns Debbi shared with the workcamp. She also told of one time when she had to step over a dead body in the stairwell.

There is no justification for forcing people to live in these high-rise cages. With all the high technology that has been developed, one would think that we could have some success at providing decent housing for the poor. I don’t think the smallest attempt at this has been made. What do you think?

If you live in the Philadelphia area, you may want to come to a weekend workcamp and share your thoughts. (Contact Mark Paulmier at 215-241-7236.)

Just as the heart is lifted by the dawn
from deeps and silences
the spirit longs

to move beyond the dark and shadowed places,
the fears that crouch in undimensioned corners.

It needs to reach beyond all sorrowing,
long dreary dirges over moss-encrusted tombs,
beyond the fence of bigotry, the walls of hate,
toward the challenge of the limitless
expanses of sea and sky,

of winds that sweep impurities away,
of sun and all-inclusive inner light.

—Alice Mackenzie Swaim
Australian Friends Report

Extensive Work for Peace

Two hundred twenty Friends, including 32 children, met for Australia Yearly Meeting at Belgrave Heights, Melbourne, January 4-10. Good Spirit through the lives of Friends past, present, and absent was with us.

We came apprehensive if our diverse understandings could be reconciled to produce new sections in our handbook on Membership and Support for deep shared relationships. There was not complete consensus on the inclusion of social action. Collecting signatures for continued steadily.

One session to which many Friends were drawn was Friends Fellowship of Healing, which has become a matter of deep concern to all the regions. Melbourne's Fellowship of Healing newsletter is much appreciated.

We were delighted that Bronwen Meredith was able to spend a few days with us at yearly meeting. She gave a lively account of her Quaker visiting with Richard in Asia, Mexico, the U.S., and Canada on their way to take up Richard's appointment in England as executive secretary of Friends World Committee for Consultation. We are sending three Australian representatives to the next FWCC Triennial to be held in Kenya this June.

This year, which marks the sesquicentenary of the founding in 1832 of the first Australian Quaker meeting in Hobart by James Backhouse, we shall be particularly history-minded, and an excellent exhibition of Quaker books and documents was prepared by Melbourne Meeting.

We were fortunate in having Ormerod Greenwood from England as our Backhouse lecturer this year. His address, "Celebration, A Missing Element in Quaker Worship," was a plea that we should bring the arts and joy and celebration more into our Quaker life. With his own professional theatre background, and his wife Jessica's experience in ballet, they carried with them the very spirit of the lecture.

Ross Cooper

Friends Gather in West Virginia

Camp Pioneer, near Elkins, was the site of a gathering of 60 Friends in West Virginia on October 24-25, 1981.

The idea for such a gathering came largely from Friends General Conference staff, as West Virginia is included in the Midwest field staff region. In an initial planning meeting with Friends from the area, it was agreed that isolated Friends coming together was the main reason for having such a gathering. There are four monthly meetings in the state, each having different or no yearly meeting affiliation.

Attenders were provided with a variety of useful resources and display materials. There was an outreach table with ideas for any size meeting, and FGC materials were available for sale.

Jeff Miller

FGC Regional Field Staff

"Are you a Conscientious Objector? Resisting War in the '80s" is a 17-minute slideshow/strip with audio tape. Designed especially for use with high school and college groups. Rental ($15) or sale from CCCO. 2208 South St., Philadelphia, PA 19146.

ATTENTION LAWYERS

A Pendle Hill weekend conference/retreat is being planned for lawyers to explore with other lawyers, through introspection and sharing, the issues and tensions between their professional and spiritual lives. Are our activities as lawyers nourished from the center within? What are the conflicts between our values as Friends and those of the legal system? How can our activities as lawyers better complement our spiritual goals?

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**WORLD OF FRIENDS**

**May Fellowship Day**, the annual observance sponsored by Church Women United, is scheduled for Friday, May 7. This year's celebration will consider the "Power of Words" and their impact on our lives. For information about May Fellowship Day, write Church Women United, 475 Riverside Drive, Room 812, New York, NY 10115.

A public project called the Soviet-American Photo Exchange has been established by the Association for Humanistic Psychology (AHP) in order to promote people-to-people friendship between the two countries in a time when the U.S. and USSR possess nuclear weapons equal to 6,000 pounds of TNT for every man, woman, and child on earth. To participate, have a close-up picture taken of yourself and your family in your living room. Write your address on a separate piece of paper attached to the photo and send it to AHP, 325 Ninth St., San Francisco, CA 94103; Attention: the Soviet-American Photo Exchange. The envelopes will be forwarded to Moscow and distributed to Soviet families, who will in turn send a photo to the address included with the U.S. family photograph. The only agreement asked is that both families keep the photo displayed in their living rooms.

A Children's Sabbath Celebration will be held the weekend of June 12 and 13, sponsored by the Children's Defense Fund (CDF), who are calling on congregations across the nation to take part in the event. A part of CDF's religious action campaign to inform people of faith about the serious needs of children and families in this country, the weekend will be a time to celebrate children and families with community picnics or fairs and ecumenical or individual worship services. CDF is preparing a packet of materials for Children's Sabbath, which will be available in May at a cost of $3.50. To order a packet or for further information, write Children's Sabbath, CDF, 1520 New Hampshire Ave., N.W., Washington, DC 20036; or call toll-free: 800-424-9602.

"Living Our Faith Together" is the theme of this year's Friends General Conference, to be held at Slippery Rock State College, Slippery Rock, PA, during the week of July 3-10.

The gathering will include morning and evening programs for groups of all ages such as field trips, dancing, films, music, meetings for worship, workshops, and much more. Among the evening speakers are Kara Cole, Bill Taber, Arlene Kelly, and Nancy Beck. The fees for the week at the Gathering are $60 per person or $130 per family for registration. Room and board on campus fees range from $50 to $80 per person with various reductions for children 12 and younger.

Those who want more information about the gathering may write to Ken Miller, FGC Conference Coordinator, 1520-B Race Street, Philadelphia, PA 19102.

The wearing of a purple ribbon is being promoted by a number of national religious groups (including the New Call to Peacemaking) to show concern for the victims of national policy. Purple represents mourning, and the focus for concern is on three issues: the escalating arms race and military budget, the drastic cuts in human services, and the increasing U.S. military support for Central American repression. Individuals are being encouraged to wear a purple ribbon, beginning February 24 (Ash Wednesday) and ending July 9, 1982 (the close of the U.N. Special Session on Disarmament). Some additional suggestions:

- Send a ribbon with an explanation to political decision-makers.
- Meetings could make ribbons available to members at appropriate times.
- Purple material can be put on a window or door or desk at home or office.
- Use purple banners in rallies and vigils.

For more information on the campaign contact the Institute for Peace and Justice, 2913 Locust, St. Louis, MO 63103.
Plant a Seed for Change is the title of a new campaign begun by Oxfam America, a Boston-based international aid and development agency, in which gardeners across the country can plant a seed that grows twice—once in their own garden and again in the fields of farmers struggling for survival in poor countries overseas.

Sold through Oxfam America, the seeds will raise money to fund agricultural projects in some of the poorest regions of Africa, Asia, and Latin America. Projects that will receive money from the sale of the Oxfam America seed program include innovative training in Upper Volta, Africa; the making of fertilizers in Kampuchea (Cambodia); and building granary storage huts in Nicaragua.

Several Quaker meetings have become involved in the campaign: Fowler (KS) Friends Meeting, Dover (NH) Meeting, and the St. Louis (MO) Friends Church.

The seeds come in sets of six kinds of vegetables or six kinds of herbs, and are $3.50 per set. The minimum order is 50 sets, and the deadline for ordering is April 1. For more information, contact Dinnly Breeden at Oxfam America, 115 Broadway, Boston, MA 02116, 617-482-1211.

A public witness for peace will take place on April 15, when the Iowa Peace Network presents grain to the Des Moines, Iowa, IRS office to protest military appropriations. The grain will be purchased with money withheld from the IRS. This witness will symbolize opposition to taxes for the Pentagon and emphasize the need for funding human services.

Those interested in sending a small amount of withheld taxes or making a contribution now and withholding next year, write to Iowa Peace Network, 4211 Grand Ave., Des Moines, IA 50312. In the event that the IRS refuses to accept the grain, it will be donated to local meal programs for the needy.

Another method of protesting the percentage of taxes funding preparations for war is to write in the lower left-hand corner of your check to the IRS—not for military spending. If enough people take this step, a class action suit against the IRS may be filed.
Out Of The Closet

How I would like to sit down across from Anne Morrissett Davidson ("Confessions of a Closet Quaker," FJ 12/15/81) and have a chat.

Anne says that the reason she has not become a member of the Society is that despite several decades of working with Friends and attending meetings, she "hasn't found a meeting where I feel completely at home."

Need one feel completely at home? Isn't part of the authentic search for Grace, the wrestling with what one is or is not, enough to make anyone uncomfortable at times? Shouldn't one expect to experience spiritual discomfort in a vibrant, searching meeting? On the inward journey which all of us make there are many levels, many detours. Sometimes it is necessary to retrace steps, to start anew.

Expectation. That is such an important key. It opens so many doors, exposes so many hidden landscapes. We bring our expectations of meeting with us to meeting. Hopefully expectation brings recognition of the openings which pull us into the unknown, into being willing to take risks for God and for one another. Sometimes we are afraid of the challenge that the openings reveal to us. Fear, self-consciousness, can also make one a perpetual attender, unwilling to be exposed to the dangers which the Light has revealed. (Don't we all know there are those tasks out there waiting to be done? Don't we often fail to rely sufficiently on the inner resources which the Light has developed within us?)

The difference between being an attendant and being a member has much to do with expectation and commitment. Commitment is itself a miracle worker, forcing one to focus, giving one the strength, the power to deepen spiritual roots. It is also, in a mysterious manner, a matter of being willing to take on more than a single share of responsibility. It is taking up the burden of those individuals who have not made their commitment. This often happens at a subconscious level where love itself does some of its most astonishing work.

Loving. I feel that the aim and desire of every meeting is to become a loving community. Anne asks, "Must I pass the tests and get the seal of approval before I am admitted into that exclusive Society where I and thee are the truly anointed and committed?"

It isn't a matter of passing tests and getting seals of approval. Being received is more a matter of earning, for in a loving community spiritual reality is available to all. If it is rejected by one, it may well be received and given back by another. Being a loving community permits fellowship to develop into a unique kind of intimacy which is a great gift. It has little to do with actual time. That single hour of meeting for worship together may fill subsequent days with a kind of serenity which permits one to cope with the absurd and the tragic which seems to be part of the human condition, especially our 20th century human condition under the threat of nuclear nothingness.

It grieves me that we have not had sufficient impact on Anne for her to join us. We are at fault somewhere, somehow. Perhaps our smallness makes us seem exclusive. Believe me, we do not mean to be.

Anne, let me say this: you have reason to be impatient with us, to feel at times that we are smug, that at times we seem overly humble. But fill in the whole canvas. Try us again. Join us in the never-ending discovery that Quakerism is an existential approach to finding the meaning and harmony in life.

Nancy Blane
Plandome, NY

Congratulations to Ann Morrissett Davidson for her "Confessions of a Closet Quaker." If more "card-carrying Friends" were as forthright and intellectually honest as she is, our Society might more effectively live up to the 300-year reputation it enjoys.

M.C. Morris
Moorrestown, NJ

Into the cocoon of Quaker pious self-righteousness, Ann Morrissett Davidson thrusts telling jabs in her "Confessions of a Closet Quaker." How wonderfully refreshing is such honesty, down-to-earthness and, yes, humility so lacking in most Quaker self-examination. Were there more such non-Quakers, how our numbers would increase.

I read Friends Journal and Friends Bulletin and somehow find most expositions of Quakerism just don't quite ring true and honest and realistic in the land of violence. Guatemala, in which I live. Nor do they, indeed, in the world of violence, holocausts, Hiroshimas, Vietnams, and Central America in which I have lived. Around me, sometimes all too visibly, many dozens of men and women—not to forget small children—are dying violently every day. Their fault? Perhaps they were teachers, co-op union members, students, Indians, peasants. More probably they were caught between the accelerating violence of the arms and the garrison. I do not reject pacifism, its morality and necessity. But
I do reject as sentimental and unreal such Quaker defenses as "I would hope to be so immersed in the best of life that my acts could turn fear and anger into love and acceptance." As they say here, "Buena suerte si Dios lo quiere" ("Good luck, and if God wills it").

Trudie Hunt
Guatemala City

Dear Ann,

Your "Confessions of a Closet Quaker" really made me chuckle. You skillfully put your finger on many of the foibles and failings of Quakers that I have struggled with ever since I was born into the Society of Friends long ago. Actually, I was a drop-out for a couple of years after I was old enough to make my own decisions. But even though I was really dropping out of any kind of regular dutiful "religious" observance or attendance, I knew all along that I was at bottom a Quaker.

When I came back into the fold as a "converted" Friend, it was important for me to become active not only in a local meeting, but also in the yearly meeting and other wider Quaker groups. But that is not necessarily true for everyone.

The word Quaker means many things. One meaning for me is action, action that combines courage and sensitivity, justice and compassion, wisdom and caring love. I have admired, from a distance, the various ways you have expressed your caring about the human condition, both in action and in eloquent writing. I have thought of you as a real Friend.

And so, with or without your permission, I am now placing you tenderly into my own personal, evolving, non-geographical meeting of friends—no dues, no building, no card, no committees, just a warm, supporting, scattered community of Friends. We may seldom meet, but it's good to know you are there.

Alice Walton
Deerfield, IL

A Deeper Urge to Seek

Sharon Hoover's thoughts on hunting (letter, FJ 1/1-15) are stimulating. I don't have the original article at hand, but hope she is responding fairly. I do not hunt. I quit eating meat in February 1946, but do use dairy products. (It's bad enough living in Wisconsin and not drinking beer!) But my main reason, at the time, was that it is only a step from killing animals to killing humans.

Nevertheless, as Sharon points out, people hunt for a variety of reasons, some much better than others. If one needs an excuse for hiking in the woods, perhaps with a dog or human companions, hunting will provide it. We have not allowed hunting on our place (not even to our son who later died in a canoe accident while on a hunting trip). Perhaps we all need, hunters and nonhunters alike, to ask whether the same urge to hunt can be sublimated to a deeper urge to seek.

Merrill Barnebey
Holmen, WI

A Gift to Remember

I was particularly interested in the account of M.C. Morris (FJ 12/15/81). It reminded me of an experience I had about two years ago when I visited a German friend in Frankfurt. One afternoon my friend asked me to go in the garden and meet her elderly neighbor. I had never seen him before and he didn't mention his name.

After a brief introduction the neighbor offered me a very fine woolen scarf which was left over from his business before he retired. I asked how I deserved this gift. He told me that during World War II he was imprisoned in France and not treated very well by the French. However, the Americans had been very good to him and the other prisoners. He wanted to give this scarf to an "American" to express his "thanks" for their caring and help in this hour of need. I was quite touched and accepted the scarf.

Annemarie Neumann
Kennebunk, PA

Bake Sales for the Pentagon?

President Reagan's plea for voluntary initiative to replace government assistance to the poor misses one essential point. Many people will give to a cause only on condition of other people giving to it also, such as by being taxed. Reagan would reverse our mutual willingness to do this, which I believe has been the greatest American achievement of the 20th century.

Nevertheless, I would urge the President to carry his philosophy to its logical conclusion. This would be to cut the Pentagon out of his budget. Whoever is interested in defense might then finance it through voluntary contributions.

Jack Powelson
Cambridge, MA
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BOOKS


This is a timely book, well documented, and right up to date. There is hunger in the U.S. today with 30 million people living below the poverty line. In the author’s experience, most of these will be hungry. “The story of our government’s failure to meet the needs of its hungry,” she writes, “is a story that diminishes the entire nation.”

Beginning and ending the book with the case of Martha Roca, whom she found almost starved to death in South Philadelphia (and whose plight opened her eyes to the seriousness of the situation), Loretta Schwartz-Nobel went on to discover many others. Seven years of research, personal interviews, and direct confrontations with responsible officials prepared her for “telling it like it is.” And she does just that.

The dust jacket of this book describes its author as an “investigative reporter.” I find that a monumental understatement. Not satisfied with twice winning the Robert F. Kennedy Memorial Award for her articles on hunger in the Philadelphia Magazine and the Philadelphia Inquirer, she became concerned also about the fate of the aging middle class, particularly the professionals “who had fallen between the cracks of the Social Security System.”

She found that in too many cases the government “gave them too much to die but not enough to live.” Since, in her own words, “no significant technical study of hunger in America has ever been made,” she began her investigative travels. Everywhere she found that the problem went deeper than meeting the physical needs of the aging or disabled, helpless or abandoned in dilapidated houses. Even when the inadequate relief supplies were sufficient for survival, she found the psychological needs ignored.

Now she was interested in penetrating beneath the surface causes of so much needless misery. What lay behind the palpable waste of food and energy, the inefficiency and corruption of the “blundering token programs?” Again she traveled: she encountered not only the slow starvation of the poor, but also brain damage due to malnutrition and the deformation and death of both cattle and human beings resulting from the increasing use of more concentrated chemicals in sprays and fertilizers. She describes in detail the strangulation the large oil and chemical companies exert on the small farmer, the take over of the big corporations interested in short-run profits but oblivious to the long-run damage to the land and the economy, how the USDA and the chemical companies scratch each others’ backs.

In Australia a farmer told her: “Australia began with a desert, America is creating one.” Down under, she was able to see in action crop rotation, legumes used as forage, erosion prevention, reduction of dependence on petrochemicals, and other techniques of soil and grassland restoration which keep Australian agriculture functioning on a renewable basis.

Having established the relationship between agricultural methods, fuel, and food supply, the author concludes that “the policymakers of America still genuinely do not understand where the country is heading or even that if enough people go hungry there will come a point before apathy and death when violence, born out of deep need, will erupt.” Yet there is still time. “We can still combine the best of our old values with the best of our new skills and create a new level of richness.” It is hard to argue with this final observation:

It took 10 years, 20,000 contractors, 300,000 technicians, and $24 billion to put a man on the moon. Surely, if we redirected that kind of time, talent, money, and effort we could feed the hungry in America and the countless millions in other countries whose survival depends on our judgement.

M.C. Morris


It was my privilege in the spring of 1979 to visit Christian churches and congregations in the Soviet Union as a member of a Mennonite Central Committee (MCC) tour group guided by Walter Sawatsky. Group members quickly became aware of the exceptional qualities he brought to his task: fluency in the Russian language, scholarship, firsthand knowledge of Soviet evangeli-
and witness... perhaps even more significant, in the eyes of one seasoned scholar, is the fact that the type of people who are attracted to Soviet evangelical churches are "the sort of people who would be attracted to the Communist Party itself." This factor goes far in explaining why the hostility of the regime towards the Baptists is out of all proportion to a movement whose adherents, according to official figures, number one-quarter of one percent of the total population.

The book is carefully documented, with numerous footnotes, listed at the end of each chapter. There are 50 pages of illustration, showing evangelicals worshipping in their churches, baptising adherents in rivers and streams, being harassed by state officials, at work in church offices. This book will undoubtedly become a definitive work in its field. It is interesting, absorbing, inspiring.

Larry Miller

Elizabeth Cady Stanton/Susan B. Anthony: Correspondence, Writings, Speeches, ed. by Ellen Carol Dubois. Schoken Books, New York, 1981. $6.95

As interest in 20th century feminism has mounted, more and more scholars have researched the lives and writings of the 19th century foremothers of the movement for equality, seeking historic parallels and insights into the strengths and weaknesses of the pioneers.

Although there are a number of biographies of both Stanton and Anthony, their speeches and writings are scattered through the volumes of the History of Women's Suffrage, or other collections. By bringing a selection of letters and speeches, many of them previously unpublished, into one volume, and supplying a helpful critical commentary, Ellen Dubois provides the reader with a fascinating glimpse into the interaction between these two important women and the correspondence, as well as divergence, of their ideas. The reader will find the concepts of Stanton, in particular, startlingly modern in her evolving radicalism, and her grasp of the relationship between the politics of the bedroom and of the ballot box.

Both Stanton and Anthony were identified with the abolition movement until the end of the Civil War, though
neither was as committed to radical equality as some of their comrades, such as Lucretia Mott. Disillusioned when their black co-workers supported the 15th Amendment, giving suffrage to the blacks but not women, they broke away to form a new organization under the control of women only, thus setting a precedent for the modern movement which has been leery of male colleagues. In the furor surrounding this break, Stanton in particular raised racist arguments which offended black women as well as black men. This, as author DuBois acknowledges, established "the subtle habit of seeing women’s grievances from the viewpoint of white women," a pattern which the movement today is trying desperately to break.

Thus, there are cautionary lessons to be learned, as well as much to be admired in the lives and thoughts of these two great American women.

Margaret Bacon


War and Peace from Genesis to Revelation by Vernard Eller, Herald Press, Scottdale, PA, 1981. 216 pages. $8.95/cloth

Ronald Sider, a member of the Brethren in Christ Church and a professor at Eastern Baptist Theological Seminary, is a prominent figure in the movement for peace and social justice among evangelical Christians and has written much on the biblical basis of the movement. He strongly agrees with John Howard Yoder (The Politics of Jesus, Eerdmans, 1972) that Jesus’ impact on his contemporaries was highly political, as well as religious, and should be so on us today, too. His book, though addressed in the first place to Christians of the historic peace churches, should also speak to many others.


Vernard Eller, a Church of the Brethren minister, is professor of religion at the University of La Verne, CA. Though he would agree with Sider that the social-universal dimension of the gospel is more emphatic than the individualistic one, the two men stand at opposite poles in respect to the political conclusions to be drawn from Christ. For Eller the salvation of the world is an eschatological event originating in God only. Distinctively Christian social action is evangelism, for there is in Eller’s view no such thing as a Christian politics; instead, Christian participation in the political life should be characterized by modesty and orientation toward service. No wonder that Eller has long been a vocal critic of the peace movement’s more or less strident and self-righteous tendencies.

The present book is an extensive revision of a book originally published in the Vietnam War era as King Jesus’ Manual of Arms for the ‘Armless’ (1973—the present title was its subtitle). The material that dated the book has been deleted, and the biblical analysis has been strengthened. I was impressed by Eller’s picture of the holy wars of Israel and the prophets’ development of the Zion tradition, which becomes the dominant model in the New Testament understanding of Jesus. Jesus inaugurates the new era through his service and suffering, and the Christian community is called to follow his example.

Eller’s book is aimed at a wide public and could be read with profit even by upper-grade high school Friends. Most Friends will find themselves agreeing more with Sider’s political positions than with Eller’s. But both books are inspiring in their own way, and it is of interest to see such different conclusions drawn from a similar view of the Bible.

In Sider’s book, each essay is followed by discussion questions. It would be fascinating to use the two books together in an adult study group.

Pieter Byhouwer

April 1, 1982 Friends Journal
Poets & Reviewers

Margaret Bacon, a biographer and lecturer, is a member of Central Philadelphia (PA) Meeting. Pieter Byhouwer, a member of 57th Street (IL) Meeting, is a student at Earlham School of Religion. Katherine Karsner is author of Come On, a book of children's poetry, and is a member of Central Philadelphia (PA) Monthly Meeting. Larry Miller works for the Middle East Program of AFSC and is a member of Doylestown (PA) Meeting. A retired professor of foreign languages, M.C. Morris is a member of Moorestown (NJ) Meeting. Alice MacKenzie Swaim has received numerous awards for her poetry. A native of Scotland, she lives in Harrisburg, PA.

STATEMENT OF CONCERN

Interfaith Witness to Stop the Nuclear Arms Race
Saturday, March 27, 8 to 9 p.m.
Independence Mall, Philadelphia

We gather here as religious peoples-Protestant, Catholic, Orthodox, and Jew alike—to express our profound concern over the escalation of nuclear armaments in our own country and throughout the world.

The wholesale destruction threatened by nuclear weapons makes their planned use, or even the threat of their use, morally indefensible and an offense against God and humanity, no matter what the provocation or political justification. There is no theology or doctrine in any religious tradition that could ever justify such destruction.

We are of one mind, one heart, and one spirit on this matter. Our concern transcends all barriers, all boundaries that humans contrive. It is fundamental to and inseparable from our religious faith.

The call to be peacemakers urgently needs to be renewed in the churches, synagogues, and meetings of all nations, including ours, and made specific by a commitment to abolish nuclear weapons and to find a new basis for security. People of all nations suffer socially and economically as a result of the arms race.

We call upon all governments, including our own, to end nuclear weapons production, to dismantle existing nuclear
Calligraphic Art
- marriage certificates
- awards + inscriptions
- birthday announcements
- greeting card designs
- invitations + scrolls

Harry R. Forrest
609-786-1824

Friends Music Institute
Four-week summer program for 12-17 year-olds emphasizing:
Music
Quakerism
Community
July 4-Aug. 1
at Barnesville, Ohio

For brochure, write:
FML, P.O. Box 427
Yellow Springs, Ohio 45387
Phone: 513-767-1311

Small Adirondack Inn for Sale
Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-868-9213.

We appeal to all persons of faith and reason, both in this city and throughout the world, to unite with us in implementing this call. The choice is before us: life or death. We must choose life, that we and our children may live.

Resources
- Bridges: For the Woman Alone is a new quarterly newsletter designed to reach out to those women living alone because of widowhood or divorce, offering them tools to cope with the changes in their lives. $9.95 a year. For sample copy: Bridges, 391 Atlantic Ave., Brooklyn, NY 11217.

CALENDAR

March
26-30—Philadelphia Yearly Meeting; Tom Brown, 1515 Cherry St., Philadelphia, PA 19102.
28—Open house from 2 to 4 p.m. in the Isaac Bonsall Building, a new patient facility at Friends Hospital, Philadelphia, PA.

April
8-11—Southeastern Yearly Meeting, Leesburg, FL; H. Moir, 1375 Talbot Ave., Jacksonville, FL 32205.
9-11—South Central Yearly Meeting, Camp Gilmont, Gilmer, TX. M. Hofmann, 2706 Nottingham Ln., Austin, TX 78704.

HELP YOURSELF AND FRIENDS JOURNAL
Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job to fill?

Friends Journal advertising can help you advance whatever you have to offer. Friends Journal reaches a nationwide audience of Friends and supporters. By advertising in Friends Journal you can help yourself and this publication at the same time. Approximately 20,000 people read each issue of Friends Journal.

Placing a classified or display ad in Friends Journal is a smart way to reach people who share your interests and concerns. Ad prices for one issue range from $6 to $300. Discounts are available for consecutive insertions in three or more issues. If you would like more information on advertising, just return the coupon below. We'll be happy to send you an advertiser's rate card.


Please send me your advertising rate card.

NAME ____________________________________________
ADDRESS ___________________________________________
CITY ______________________ STATE ______ ZIP _______

FRIENDS JOURNAL, 152-A N. 15th ST., PHILADELPHIA, PA 19102

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April 1, 1982 FRIENDS JOURNAL
null
Wardens (couple) required for Perth, Western Australia, meeting house. Details from clerks, 35 Clifton Crescent, Mt. Lawley, WA 6050.

Sandy Spring Friends School seeks teachers for: English, 10th through 12th grade; Mathematics/Science, 6th through 8th grade; History, 9th grade; German, 9th grade. The latter two are new positions requiring additional skills in administration, group work, and the ability to teach other subjects, e.g., Mathematics and Art. Persons interested should send resume and references to: Edwin E. Hinshaw, Headmaster, Sandy Spring Friends School, 6702 Norwood Road, Sandy Spring, MD 20860.


Friends Seminary, a co-educational K-12 school, seeks Head of Middle School, starting July 1, 1982. Middle School includes grades 5-8, 176 students. Send resumes to: Joyce G. McCray, Principal, Friends Seminary, 222 East 16 Street, New York, NY 10003.

Business Manager. Small school, a not-for-profit tax exempt corporation, seeks qualified individual to begin July 1, 1982. Responsibilities: management and oversight of financial affairs of the school; care of buildings, grounds, vehicles; maintenance of office and maintenance staff; effective liaison with headmaster, development office, staff and parents. Degree in business/accounting and/or equivalent experience required. Address inquiries and resumes to: Robert Hender- son, Headmaster, Media-Providence Friends School, 125 W. Third St., Media PA 19063.

Experienced RN's for Quaker led camps in Vermont. Challenging work and involvement in camp activities. Farm & Wilderness, Plymouth, VT 05066.

MD's for Quaker led camps in Vermont, June-Aug., minimum two week stay. Farm & Wilderness, Plymouth, VT 05066.

The Meeting School community is seeking a Clerk/Director. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. We would expect spouse also to be a fully involved staff member. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

Canadian Yearly Meeting (CYM) has started a search for a General Secretary to begin service in 1983. The applicant should be a Friend with good organizing and office skills. Will represent CYM through contact with local, regional, and central Friends' meetings outside Canada. Responsibilities include administering CYM office in Toronto—serving Yearly Meeting and liaison with standing committees. Desirable to have some knowledge of CYM but not essential. Important to want to give service to Quakers through Canadian Yearly Meeting. Salary range starting at $20,000 commensurate with experience. Approximate starting date November 1. Essential to have Canadian citizen or landed immigrant (approved legal residence) status. Inquiries, suggestions, contact: Donat Latan, R.R. #5, Mono Mills, Orangeville, Ontario L0W 2Z2, Telephone 1-519-941-1564.

Positions Wanted

Graduating May, 1982 with majors in Spanish/Latin-American Studies and Social Science/Psychology. Friend. Work in community project, i.e., half-way house, women's crisis center, with Spanish-speaking people. Have worked and studied in rural and urban Mexico. Jonelle Wolfe, Box 517, Flagger, College Station, TX 77844. After May 1, 366 Mankin Ave., Beckley, WV 25801.

Schools

Oak Grove-Coburn School is enjoying a growing support among Friends of Central Maine. We value the school's strong college preparatory education, its friendly atmosphere with emphasis on the individual student, and the beautiful natural setting of the school. We invite your young people to come up to Rufus Jones country and join our children, working and playing at Oak Grove-Coburn School. A fully accredited day and boarding school for grades 6-12. Oak Grove-Coburn School, 950 H anxious, Headmaster, Vassalboro, ME 04989. Phone 207-872-2741.

Sandy Spring Friends School, Sandy Spring Maryland 20860, 301-774-7455. 10th through 12th grades, day school; 6th-9th grades, day only. Academics; arts; twice weekly meeting for worship; sports, service projects; intersession projects. Small classes, individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Scattergood School, West Branch, IA 52536. Co-educational Quaker 4-year college-preparatory boarding school with simple life style. Faculty and students of many nationalities, races, and faiths. Will seek students of many nationalities, races, and faiths. Will promote intercultural awareness. Contact: Search Committee, Scattergood School, 2700 Northwicke Road, St. Louis, MO 63130. Phone: 314-665-5555.

Services Offered

Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: $0.50 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $5.00 each.

Argentina

BUENOS AIRES—Worship and monthly meeting each Saturday at Vicente Lopez, suburb of Buenos Aires. Phone: 791-5890.

Canada

OTTAWA—Worship and First-day school, 10:30 a.m., 9½ Fourth Ave., 1-888-982-2797. TORONTO—Ontario—65 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Costa Rica

MONTEVERDE—Phone 61-18-87. SAN JOSE—Phone 24-43-76. Unprogrammed meetings.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 22-1101.

Alabama

BIRMINGHAM—Unprogrammed meeting for wor- ship 10 a.m. Sunday. Connie LaMonte, clerk, 205-679-5715.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1 2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

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. 478-6762.

Arizona

FLAGSTAFF—Unprogrammed meeting 11 a.m. 402 S. Beaver, near campus. Charles Q. Minor, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 928-774-4096.

MINNEAPOLIS—Goshen Friends Meeting At Friends Southwest Center, 7½ miles south of Elfrida, Wor- ship 11 a.m. Phone: 602-642-3723.

PHOENIX—1707 E. Glendale, Phoenix 85002. Worship and First-day school 11 a.m. Lou Jeanne Dallin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7066.

Travel


Summer Employment

Seeking summer alternatives? Scattergood Work Camp! Farm, maintenance, garden work in a caring community. Participants must be 15 or older; families are invited. For more information, write G ery Howe, c/o Scattergood School Summer Work Camp, Scattergood School, West Branch, Iowa, 52535. 319-843-5636.

Openings for college students, married couples and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 24 to August 22. Quaker directors. See page 23. Write for further information and application. Scattergood Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-997-7039.
**Arkansas**

LITTLE ROCK—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-9625, 663-5255.

**California**

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

CHICO—Quaker fellowship. 345-3429 or 343-4703.

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 753-5924.

FRESNO—10 a.m. Chapel of CSPF, 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period, 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12568 Jones Bar Road). Phone: 273-6485 or 273-2500.

HAYWARD—Worship, 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-538-1027.

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 4167 East 7th Street. Visitors call 714-925-2617 or 714-658-2484.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 458-1020.

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 431-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 S. Normandie. Visitors call 226-0733.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 2 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7955.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 625-1781.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone: 714-952-6185.

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: 792-6223.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion. 11:15 Business meetings first Sundays, 11:15. Info. 682-5364.

SACRAMENTO—Stanton Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-952-6186.

SAN DIEGO—Unprogrammed worship, First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

SAN FRANCISCO—Unprogrammed worship, First-days, 11:15 a.m., 2190 Lake St. Phone: 975-7440.

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Pollock follows meeting on 4th Sunday. 4134 Morse St.

SANTA BARBARA—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 400-427-0880.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 282-4069


**Connecticut**

HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 14 South Quaker Lane, West Hartford. Phone: 860-521-2149.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Westby University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting, 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 388-2359.

NEW LONDON—Meeting for worship and First-day school, 10 a.m. Russell School, 832 Chapel St. Phone: 388-1115.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Danbury, Conn. Phone: 354-8535.

NORTHHAMPTON—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Rd., Northampton. Phone: 399-1482.

**Colorado**

BOULDER—Meeting for worship and First-day school, 10 a.m. Phone: 494-1069 or 494-2962.

COLORADO SPRINGS—Worship Group. Phone: 303-297-7300 (after 6 p.m.);

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

DURANGO—10:00 a.m. First-day school and adult discussion. Unprogrammed worship at 11:00 a.m., 892 Third Ave. Phone: 247-4550.

FORT COLLINS—Worship group. Phone: 494-5337.

**District of Columbia**

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.), 892-5310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

**Florida**

CLEARWATER—Meeting 10 a.m., UNCA, 222 S. Lincoln Ave., October through May. In homes June through October. Paul Blanshard, Jr., clerk, 447-4367.

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

GAINESVILLE—1219 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., UNCA. Phone contact 569-4345.

KEY WEST—Worship group, First-days 10:30 a.m. at 802 Eaton St. (corner Williams) 3rd floor. Location may vary. Sheridan Gurnish, 294-1253.

**Kentucky**

LOUISVILLE—Meeting, First-day, 10 a.m. 1402 S. 3rd St. Phone: 584-3550.

**New Jersey**

BEDMINSTER—Meeting for worship, 10 a.m. Phone: 722-5966.

**New Mexico**

ALBUQUERQUE—Meeting for worship, 11 a.m. Phone: 562-3599.

**New York**

ALBANY—1st and 4th Sundays, 10 a.m. 491 1/2 North Pearl St. Phone: 446-3700.

BROOKLYN—Meeting for worship, 10 a.m. 121 Washington Ave., Brooklyn, N.Y. Phone: 499-7630.

BUFFALO—Meeting for worship, 10 a.m. 115 Washington Ave. Phone: 884-8471.

**Oregon**

BEAVERTON—Meeting, 10 a.m. 7600 SW Division St. Phone: 794-5447.

**Pennsylvania**

ALLENTOWN—Meeting for worship, 10 a.m. 2701 W. 2nd St., Allentown. Phone: 257-4240.

*Subscription Order/Address Change Form*

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102
Lake Worth—Palm Beach Meeting, 10:30 a.m., 220 North Ave., West Palm Beach, 484-3148.

Miami—Miami Gables—Meeting 10 a.m., 1185 Sunset Drive, 661-7584. Doris Emerton, clerk, 661-3868. AFSC Peace Center, 566-5234.

Orlando—Meeting 10 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

 Sarasota—Worship 11 a.m., discussion 10 a.m. a.m. 2000 Ringling Blvd., 312-9611. Arnold Ashley, clerk, 664-1923.

St. Petersburg—Meeting 10:30 a.m., 130 19th Ave., S.E. Phone: 813-696-0310.

Tampa—Meeting 9:30 a.m., Episcopal Center on University of South Florida Campus, Sycamore St. Phone: 977-8283.

Winter Park—Meeting 10 a.m., Alumni House, Rollins College, Winter Park, 644-7402.

Georgia

Atlanta—Worship and First day school, 10 a.m., 1304 Fairview Rd., N.E., 30306. Steve Meredith, clerk. Quaker House phone: 373-7686.

Augusta—Worship 10:30 a.m., 340 Telfair St. Margaretta Reese, clerk. Phone: 738-6529 or 739-2726.

Savannah—Meeting for worship 10:30 a.m. E. Taylor. Phone: 232-0571 or 236-2056.

St. Simons—A meeting Sundays 11 a.m. Phone: 912-632-9346 or 632-1200.

Hawaii

Honolulu—Sundays, 2406 Octavia Avenue. 9:45, hymn singing; 10, worship and First day school. Overnight inquiries welcome. Phone: 988-2714.

Maui—Friends Worship Group. Please call Mr. and Mrs. Blair Travers, 173-8852, 231 Kaho'olena Place, Kuia, HI 96730, or Alice Walker, 579-1124, 9 Kaha'uloa Place, Pala, HI 96779.

Idaho

Sandpoint—Meeting for worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83848.

Illinois

Bloomington—Meeting for worship 10:15 a.m. at 1305 W. Washington St. Phone: 574-3206.

Columbus—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2596.

Hoffewell—20 mi. W. Richmond; between 1:10, US 60; 170 east Wilbur Wright Rd., 1/4 mi., S. 1, 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-2170.

Indiana

Michigan City—Friends Hill Meeting, 11 a.m. Phone: 574-3206 or 217-344-5346.

Kokomo—Worship 10:15 a.m. at 1185 E. Washington St. Phone: 564-1200.

Lafayette—Worship 10 a.m., 176 East Stadium Ave.

Mid-Indiana—Friends Meeting, 11 a.m. Phone: 574-3206.

Rockford—Meeting for worship every First day, 10:30 a.m., 356 N. Avon St. Phone: 815-882-7137.

Springfield—Meeting in Friends homes, unprogrammed worship, 9 a.m. Jeanne Thomas and John Arnold, co-clerks, 217-769-1321.

Urbana—Friends Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5583 or 217-344-5346.

Indiana

Lafayette—Meeting for worship 10:15 a.m. at Moores Pike at Smith Rd. Call Norris Wentworth, phone: 329-3000.

Columbus—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2596.

Hoffewell—20 mi. W. Richmond; between 1:10, US 60; 170 east Wilbur Wright Rd., 1/4 mi., S. 1, 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-2170.

Indianapolis—Meeting for worship, 11 a.m. Phone: 317-262-0706.

Worship—1st day school 10 a.m. Phone: 317-262-0706.

Lafayette—Worship 10 a.m., 176 East Stadium Ave.

Mid-Indiana—Friends Meeting, 11 a.m. Phone: 574-3206.

Quincy—Friends Hill Meeting, 11 a.m. Phone: 217-877-2914.

Oregon—Worship 10 a.m. at 3050 Bore Ave., 40205. Phone: 217-648-9212.

Louisiana

New Orleans—Worship Sundays, 10 a.m. Louisiana Avenue Parkway. Phone: 622-2411 or 861-2922.

Maine

Bar Harbor—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7115.

Maryland

Adelphi—2003 Meigelott, near U. MD. Prayer group a.m., 11, First day school 10:30, adult 2nd hour 11:30, 445-1114 anytime.

Annapolis—Worship 11 a.m. at YWCA, 40 State Circle. Mail address: Annapolis 4103. Clerk: Christina Connel, 301-269-1149.

Baltimore—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 432-3773; Homewood, 3107 N. Charles St., 235-4438.

Bethesda—Sioc Wells Friends Lower School, Edge­moor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 322-1156.

Chesterfield—Chester River Meeting. Worship and First day school, 11 a.m. 127 High St. George Goochek, clerk. Phone: 244-7113.

Easton—Third Haven Meeting and First day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 759-2108; Lorraine Clagett, 822-059.

Frostburg—Worship group 859-5677, 809-5269.

Sandyspring—Meeting on Main St. at Rt. 198. Worship, 9:30 and 11 a.m., first Sundays, 9:30 only. Classes, 10:30 a.m.

Sparks—Gunnery meeting for worship, 11 a.m. For information call 472-2113.

Union Bridge—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

Acton—Worship and First day school, 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 662-2599.

Amherst—Northampton-Greenfield—Meeting for worship and First day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rd. 6, Leverett. Phone: 253-9427 or 268-7508.

Boston—Worship 11 a.m. (summer a.m.) 1st day. Beacon Hill Friends House, 6 Chestnut St., Bostoon 01201. Phone: 662-9113.

Cambridge—5 Longfellow Ln. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 679-5809.

Framingham—841 Edmands Rd. (2 mi. W of N. Wobscot). Worship 10 a.m. First day school. Visitors welcome. Phone: 862-2839.

North Easton—Worship 11 a.m. First day at Friends Community. Phone: 238-0443, 7679, 2282.

North Shore—Monthly Meeting. Each First day, 10:30 a.m. at Landmark School, Rd. 127, Beverly Farms. First day school; child care for those under 6. Jack McCabe, clerk; phone: 671-639-0900.

South Yarmouth, Cape Cod—N. Main St, Worship and First day school 10 a.m. Clerk, Edward W. Wood, Jr., 688-4885.

Welllesley—Meeting at Brook Farm and Sunday school 10:30 a.m. at 26 Berwenne Street. Phone: 237-0268.

West Falmouth, Cape Cod—Rt. 28A, meeting for worship, Sunday 11 a.m.


Worcester—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3867.

Michigan

Alma—Mt. Pleasant—Unprogrammed meeting 10:30 a.m. First day school. Nancy Nagler, clerk, 772-2427.
Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Pieter Nieuwland Church, Van Nesteord and Pintard Rds. Phone: 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m. Central United Friends Meeting House, 1555 3rd Ave., New York 10028. began meeting 10:15 a.m. at 27 C. 3rd Ave. Phone: 212-425-9561.

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Rhode Island
PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.
SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 128) at River Rd. Worship 10:30 a.m. each First-day.
WESTERLY—57 Elm St. Unprogrammed worship, 10 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina
CHARLESTON—Worship 9:45 a.m. Sundays, Bock Baptist, 203 King St. 556-7031.
COLUMBIA—Worship 10:30 a.m. at 6 Woodspring Ct., 29210. Phone: 803-71-3553.

South Dakota
SIOUX FALLS—Unprogrammed meeting 11:00 a.m. 2307 S. Center, 57105. Phone: 605-338-5744.

Tennessee
CHATTANOOGA—Worship, 10:30, discussion 11:30, 667 Douglas St. Larry Ingle, 629-5914.
MEMPHIS—Unprogrammed meeting for worship, discussion following, 10 a.m. Sundays. Phone: 901-452-4277.
NASHVILLE—Meeting and First-day school, 1, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, 615-297-1932.
WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 693-6540.

Texas
AUSTIN—Forum 10 a.m. Worship 11, Supervised activities and First-day school for young Friends. 3014 Washington Square, 78701-1841. Margaret Hoffman, clerk, 512-444-8877.
CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-891-5852.
EL PASO—Meeting at 10:00 a.m. Sunday, Meeting house at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.
FORT WORTH—Worship group, 290, 15687, 932-3628.
GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m.; peace study 7:30 except 1st Sunday business meeting, potluck dinner at 6:30. Phone: 409-862-0661 or 765-7020.
HILL COUNTRY—Worship 11 a.m. Potluck 12. Discussion 1. First and third Sundays. Phone: 830-896-1171.
HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. MennoNite Church, 1251 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.
RIO GRANDE VALLEY—Worship冬季 meeting group. For time and place call 512-687-3457.
LEE COUNTY—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrig 745-5223 or write 2012 71st St.
MIDLAND—Worship 10:30 a.m., Trinity School Library, 3600 West Wadley, Clerk, John Savage, Phone: 432-6335.
SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woosman-King Peace Library, 1154 E. Commerce, 78205, 212-256-8134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78203.

Utah
LOGAN—Unprogrammed worship, Sundays, 10:45 a.m. Logan Public Library, Contact Gary Roberts 753-2766 or Allen Stokes 752-2702.
SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Fruitridge Blvd. Phone: 801-461-2723 (evenings).

Vermont
BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp.
museum. Mail P.O. Box 221, Bennington 05201.
BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: 802-862-8449.
MIDDLEBURY—Worship Sundays 10 a.m. 3 miles out Weybridge St. at Weybridge School. Phone: 802-388-6453.
PLAINFIELD—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-648-2681, or Hathaway, Plainfield, 802-454-7873.
PUTNEY—Worship, 10:30 a.m. The Grammar School, Hickory Ridge Rd.
SOUTH STARKS—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.
WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth. N. entrance, Rt. 100. Bark Kint, 226-8942.

Virginia
ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near U.S. 1; Call 703-765-6404 or 703-960-3390.
CHARLOTTEVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-917-4671.
LINDO—Goose Creek United Meeting for worship and First-day school, 10 a.m.
MECALUM—Langley Hill Meeting, Sunday 10 a.m. First-day and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.
RICHMOND—First-day school 10 a.m., worship 11 a.m. 1400 Kensington Ave. Phone: 336-6195 or 272-9115.
ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Galen Kline, 552-5098.
VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1507 Laskin Road, Virginia Beach, VA 23451.
WILLIAMSBURG—Worship group (unprogrammed), Phone Len McMaster 804-253-2206; or Carol Crowfield (evening). Phone 804-329-3400.
WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 862-2973.
WINCHESTER—Hoppwell Meeting, 7 mi. N. on Rt. 11 (Geerbrook), Unprogrammed meeting for worship 11 a.m.; First-day school 11 a.m. Clerk: 703-667-1010.

Washington
SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: 206-721-4889.
SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.
TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship, 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.
WALLA WALLA—9:30 a.m. 522-0389.

West Virginia
CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susan Viessman, 304-945-4556.
MORGANTOWN—Monogalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Stowe, 304-599-3272.

Wisconsin
BELoit—Unprogrammed worship 11 a.m. Sundays, 911 Clay St. Phone: 608-365-0506.
EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 715-652-0394 or write 612 13th St. Menomonie, WI 54751.
GRAND CHUTE—Meeting for worship and First-day school, 12 noon. Phone: Shelia Thomas, 336-0988.
MADISON—Sunday 9 and 11 a.m., Friends House, 2402 Monroe St., 256-2248; and 11:15 a.m. Yahara Alliance Meeting, 2201 Center Ave., 249-7026.
MILWAUKEE—10 a.m worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 414-276-5926.
OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call 414-253-5904 or write P.O. Box 403.
Europeans are Marching for Peace

Will We Join Them?

Last fall over three million Europeans marched in London, Bonn, Madrid, Paris, Copenhagen, Bucharest, Lisbon, Rome, Brussels, Athens, Stockholm and Amsterdam to protest the nuclear arms race and to call for a nuclear free Europe. Dutch and English Friends in particular played a key role.

A delegation of 15 peace workers from the United States was sent to Europe by AFSC to join in the protest. In turn, ten European disarmament leaders visited this country, March 20-April 4.

Just as the world seems to be running out of time, this spontaneous stirring of the world's people against the bomb promises some hope. To Friends it seems a leading of the Light.

American Friends Service Committee
1501 Cherry Street, Philadelphia, PA 19102

☐ Here is my contribution to support the Disarmament Program of the AFSC.

☐ Please send me more information about demonstrations in which I can participate.

NAME ____________________________
ADDRESS ____________________________
CITY __________ STATE ______ ZIP ______

This Spring, you can take part in:
April 18-25—Ground Zero—Educational programs about nuclear war in communities across the nation.
May 28-30—Peace Sabbath. Religious services devoted to disarmament here and abroad.
June 7-July 9—Second Special UN Session on Disarmament, New York City. Events include an ecumenical religious convocation, and vigils at US and USSR missions for a bilateral nuclear freeze.
June 12—Mass Rally in New York for nuclear disarmament. Europeans will join Americans for this march.

Help Us Build a Worldwide Protest Against War