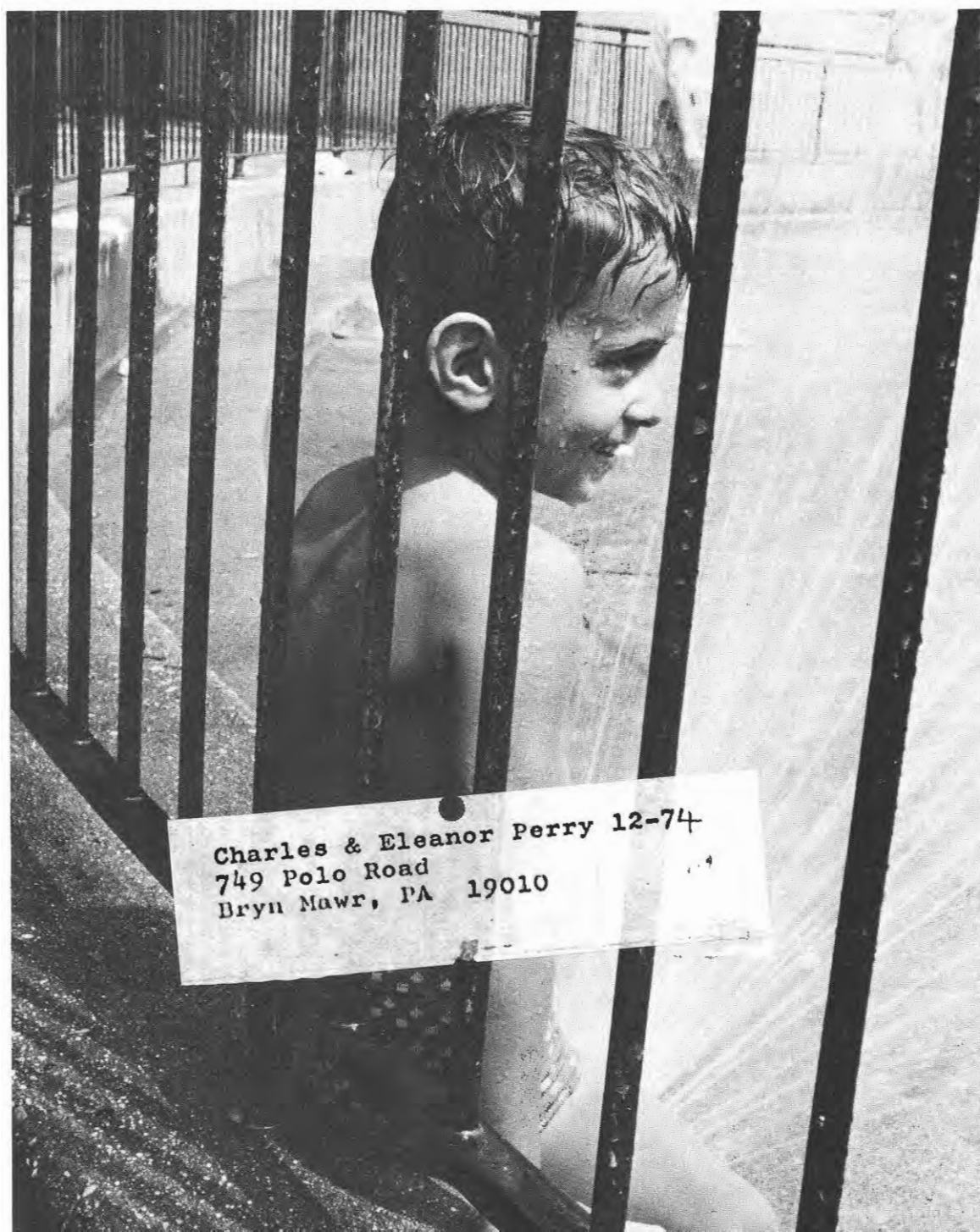


July 1/15, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today



That we could but
take to the soul
some of the great-
ness and the beau-
ty of the summer!
—Richard Jeffries



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THE PHOTOGRAPH ON THE COVER was taken by Steve Anderson, a member of Haddonfield, NJ, Meeting.

The Growing Edge

SARAH RAMBERG of Southampton Friends Meeting, PA, brings to our attention an opportunity for Friends to work directly toward the relief of the sufferings of political prisoners in South Vietnam. Over 200,000 Vietnamese men, women and children remain imprisoned, usually in subhuman conditions, subjected to torture, starvation, "tiger cages," and other horrors. Many of these civilians are Buddhist pacifists, Catholics, and students who are seeking a "third way" of reconciliation and reconstruction. They support neither the Communists nor Thieu, but because Thieu's government considers them a threat they face continued persecution. Sarah Ramberg collected a supply of hospital bracelets, partly donated by Friends Hospital in Philadelphia, and has put on each the name of a prisoner. She is offering them to people who want to "adopt" a prisoner and accepting donations for the AFSC Make Your Own Peace program. Adopting a prisoner means wearing the bracelet until he/she is released, writing letters and sending aid to the prisoner and writing letters to prison authorities, the Saigon government, and the American government to urge the prisoners' release. Friends who wish to begin similar projects may write to: Nora Booth, AFSC, 112 S. 16th St., Phila. 19102, or to: Working Group on Prisoners, Third Way in Vietnam, Birmingham Peace Centre, 18 Moor St., Ringway, Birmingham B57UH, England.

Eight North Carolinians, some Friends among them, were arrested the morning of April 16 for blocking a military truck carrying munitions into the Military Ocean Terminal at Sunny Point (MOTSU), a relatively unknown port, which ships over one third of the munitions used in Indochina. The action was the culmination of over four months of research, educational and organizing work by the MOTSU Project, a coalition of peace action groups that includes the Southeast Regional AFSC. Project participants had attempted to present to MOTSU officials an alternative shipment of blankets, clothing and first aid supplies donated from all over the state. When the shipment was refused—"Relief supplies do not meet Department of Defense criteria"—an all-night vigil was undertaken which led to the blockade action. Those arrested were found guilty, fined court costs, and released. The MOTSU Project continues with regular weekend vigils at the gate entrance over the summer and an ongoing campaign that includes lobbying for the conversion of MOTSU to lifegiving purposes and the development of alternatives for those employed by the port.

While weekly vigils have been laid down at some places, several continue in protest to the escalating "non-war" in Indochina. The every day, 24-hour-a-day Vigil for Peace in front of the White House began its third year on June 2, with participation increasing. A judge recently told Bob Walsh of Quaker House: "If you're connected to that Quaker Vigil, I must commend you on your persistence." Other weekly vigils in which Friends participate continue in Durham, Greensboro and Chapel Hill, NC.

The First Word

The Darkness of Watergate; The Light of Howard Brinton

MY READING MATERIAL and therefore my thoughts have been dominated recently by two Quakers. One of them, Howard Brinton, is physically dead but spiritually he will live forever through the impact of his light-filled, illuminating life. Some reflections by others about that life are shared with readers in this issue of the Journal.

To me, some of the clearest of Howard Brinton's insights are in *Quaker Education in Theory and Practice*, a Pendle Hill pamphlet first published in 1940, and reprinted every nine years since. Particularly timely are some of his views on democracy. "A democratic society in order to function," he said, "must respect human personality as sacred, inviolable and capable of genuine self-sacrifice. These are Christian doctrines. Democracy cannot work merely on a basis of sweet reasonableness and a general pooling of self-interests. There is no such thing as a successful secular democracy. English democracy was born out of the struggle for religious freedom in the seventeenth century. The American democracy was founded by persons who came out of that struggle and who did not distinguish between their religion and their democracy."

I came across those words while reading and thinking about another, even more immortal Quaker, Richard Nixon. As Watergate deepened and became murkier, Howard Brinton's words, written more than three decades earlier, continued to shed light on this latest example of just how far America has come since it was founded.

"As long," Howard had said, "as we can draw on the accumulated reserve of Christian power stored up during an intensely religious era, so long will our American democracy prove workable. Only religion can overcome selfishness sufficiently to enable men and women to work together without compulsion . . . (Yet) it will be truly said that there is a power other than religion which enables men to work together with sufficient unselfishness to create a cooperative society. That power is patriotism . . . But patriotism is more likely in the long run to lead toward authoritarianism than toward democracy . . . there is a Higher Power than the state which can and will judge . . ."

Elsewhere, he also said true peacemaking was "a positive power by which an inner appeal is made to the best that is in man, rather than as an external pressure by forces from outside him."

As I read those words by one Quaker and compared them with the actions of the other one, it was all too sadly obvious how much closer to Richard Nixon and to Watergate than to Howard Brinton and to Pendle Hill the American way of life really is in 1973.

The dollar and what it can do, not human personality, is sacred in modern America. As a result, there is absolutely nothing inviolable. Self-sacrifice is rare; self-

service is much more common. The basic power of our national policy is negative, not positive, and with few exceptions, it is the worst in man, not the best, to which America appeals. When these appeals not surprisingly fail to meet the needs of developing peoples, external pressure is applied through political, economic and, if need be, military forces.

And religion essentially has absolutely nothing to do with the process by which national decisions are made. *That* is how far we have come from the days when America was founded by persons "who did not distinguish between their religion and their democracy."

And we can't blame Richard Nixon for that. Instead, I suggest that we Americans, especially we "religious" Americans and particularly we American Quakers, take a long look at ourselves and ask some hard questions. How sacred *do* we consider each human personality? How capable *are* we of genuine self-sacrifice? How closely do we relate religion to not just democracy but our *entire* way of life? And do we *indeed* "appeal to the best that is in man?"

If even a few of us would consistently ask these questions of ourselves and then try to honestly answer them in and through our own lives, religion would begin to become alive and well in America, rather than continue in its insipid and irrelevant way. But because we are not consistent and honest, we must share in the darkness of Watergate even as we share in the light of Howard Brinton that continues to point toward a better way. JDL

Shortly after the above was written, Martha Dart shared with us what she called "a poem-prayer-hymn" by G. K. Chesterton that had been read at the General Conference of Friends in India in early May. It seems, Martha said, "to speak very clearly to the United States at the moment." It does, indeed.

O God of earth and altar,
Bow down and hear our cry;
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide;
Take not thy thunder from us,
But take away our pride.
From all that terror teaches,
From lies of tongue and pen;
From all the easy speeches
That comfort cruel men;
From sale and profanation
Of honor and the sword;
From sleep and from damnation,
Deliver us, good Lord!
Tie in a living tether
The priest and prince and thrall;
Bind all our lives together,
Smite us and save us all;
In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee.

Quaker Sociology

by Robert F. Tatman

HAVE YOU EVER PLAYED "Quaker Sociology"? The rules are simple: list all the different Friends you can, and classify them according to their various characteristics. It's fun, and any number can play—even attenders.)

First there are the Spiritual Friends. For them, the worship experience is paramount. They are usually somewhat confused by and sometimes contemptuous of those Friends who prefer to work in the world. There are many different kinds of Spiritual Friends: the Children of Fox, who see themselves as rekindling the spark of Original Quakerism; the Oriental Friends, who discipline themselves with yoga or Transcendental Meditation and who sit in meeting meditating on the Whichness of What; the Philosophes, who spin marvelous webs of airy logic on the slim base of a split hair; the Biblical Friends, who know their Bible inside and out, backwards and forwards, and who are always ready with an apropos quote.

No Spiritual Friend, of course, can get along with the Activist Friends. These are the ones who see the meeting for worship as a waste of precious time, choosing instead to seek God on the picket line or in prison. Their mission is to Save the World, and they go about it relentlessly—and God help any Friends who don't drop what they're doing and follow them. Here, too, there are many different types: the Nonviolent Sociologists, whose worldview is expressed in a scenario and who are forever running situation analyses and scaling options to determine whether an action would be counterproductive (tactically speaking, of course); the Politically Active Friends, usually liberal Democrats, who like the American Way of Doing Things and who would like it better if they were running it; the Friends With a Helping Hand, who collect old clothes and canned goods for the Poor People in the Ghetto, and who look forward to the one day a year when the Poor People come out to meeting for worship and a nice potluck; the Communal Friends, who live in (what else?) communes, sharing all the work and the child care and the vegetarian meals (for Communal Friends *never* eat meat). Everyone, they say, should be a Communal Friend, because it's radical, ecologically sound, cheap, and healthy (not necessarily in that order; cheap usually goes first).

Then there are the Historical Friends. These are the ones of impeccable pedigree. Their ancestors were convinced by George Fox or Margaret Fell, and while maybe those ancestors were poor working folk, you sure couldn't tell it by looking at their descendants. Their main interests lie in maintaining old buildings and old records, so that everyone can know that their pedigrees are impeccable, and that their ancestors were convinced by George Fox or Margaret Fell . . .

And we can't forget the Committed Friends. (This is

not to say that the other Friends aren't committed, but *these* Friends are COMMITTED.) Simply defined, a Committed Friend is one who serves on so many committees that he or she (usually she; Quaker committees are mostly female in membership and mostly male in leadership) runs the serious risk of being "committed to death." The Society of Friends couldn't function without them. In a very real sense, they *are* the Society of Friends, for no one else ever comes to meetings. Of course it isn't really possible to divide up Friends—or any group—so neatly, although the temptation to do so is very strong. Most of you will have recognized yourselves in more than one of the categories, and others will have occurred to you. Go ahead and make your own contributions to Quaker Sociology. As you do, you will realize that all of these Friends need nurturing. All of them need encouraging. All of them need each other, for they are all necessary to the life of the Society of Friends.

The Society of Friends is remarkably diverse. I seriously doubt that anyone can spell out all the ways Quakers take action. Yet all of us—Spiritual and Activist, Historical and Committed—find our great strength in the direct and personal experience of God that lies at the heart of Quakerism. Just as American society as a whole is grappling with the question of pluralism, so is the Society of Friends. And perhaps—just perhaps—we are a little further along on the way to understanding what true pluralism means. One way to understand the diversity and beauty of Quakerism is to engage in this little game called Quaker Sociology. Once we Friends come to understand and appreciate the full spectrum of religious experience in our Society, we will have begun the more difficult task of understanding and appreciating the full spectrum of cultural and political experience in the nation at large.

James Nayler Entering London

*No, no, he had not thought himself to be
the Christ of the Gospels; no, he had not thought
London to be Jerusalem.*

Then why, Friend James,

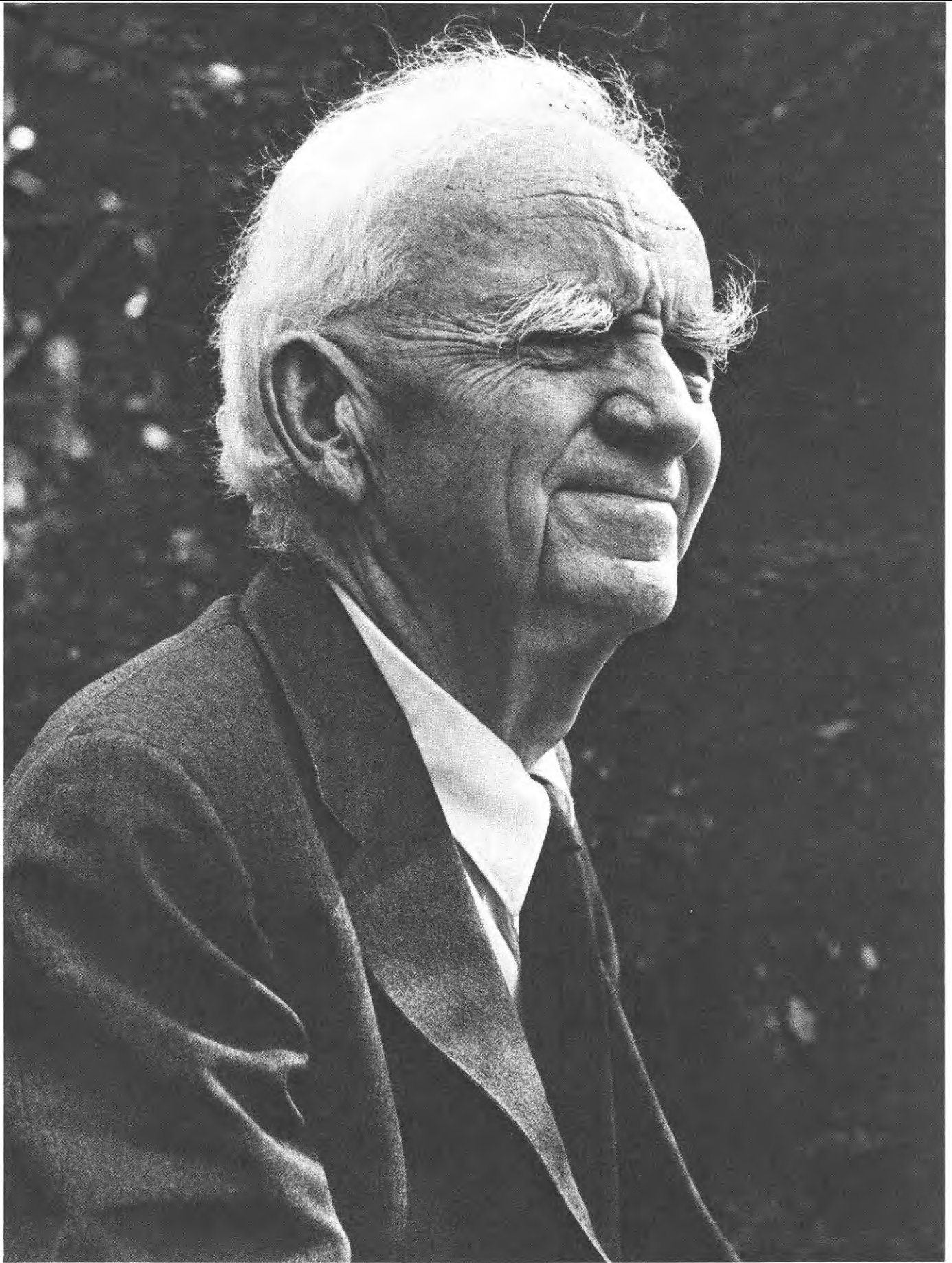
*did you ride a donkey into London town?
The Anglicans and Presbyterians laugh.*

*Confused, James Nayler bowed his head and begged
forgiveness of the Society of Friends.
And then in him the inner Light burned low
which was his passion, utter and entire.
Could the Light betray him? Or betray Itself?
The vessel was insufficient for that Light;
his doubt and theirs would now turn down the wick.*

*Gentle my reader, do not pause to examine
the wording incidental to this recital.
Mount your white donkey and set out straightway
for a thousand Jerusalems plotting crucifixion.*

JACK TOOTELL

*Robert F. Tatman, a member of Merion, PA, Meetings, works
with the Philadelphia Fellowship Commission.*



Photograph by Takao Akiyama

HOWARD H. BRINTON 1884-1973

"...through whom the Light shone."

Surrounded and Lifted Up

by Elizabeth Gray Vining

DURING the Christmas holidays in 1936 at a Meeting Workers Institute at Pendle Hill, I met Howard Brinton for the first time. The seeds of all my later knowledge of him were there in that week.

I was a recently convinced Friend and I had just discovered the mystics. Howard Brinton and also Rufus Jones, though briefly at that Institute, were to illumine both Quakerism and mysticism for me and to show me how they fitted together.

At that time Howard gave a series of lectures on the sources of Quakerism, which he traced not only to John and Paul, the great European mystics and spiritual reformers, but also to the religions of the Orient. He had spent the previous spring and summer in China and Japan, where he talked with the great *roshis* and meditated with the monks at a temple in Kyoto. For the first time I heard of Zen.

Howard Brinton in 1936 already had the aureole of white hair that distinguished him to the last, a face luminous with wisdom and serenity and the unselfconscious simplicity that is the mark of the best mystics. He had, too, the mystic's fellowship with animals, although it was not till later that he came to meeting for worship with a baby rabbit in his pocket. His sense of fun surprised and delighted me when I saw him take part in the skits and songs of Log Night at the end of our week of study and worship. I did not then understand the deeper significance of Log Night: how by laughing at itself Pendle Hill seeks to produce not fanatics sure of their rightness but "humble truth-seekers who do not take themselves too seriously."

In 1969 and 1970 I taught a course at Pendle Hill, which I called "Certain Mystics", in which I included both Rufus Jones and Howard Brinton. Before I lectured on Howard I had a long and memorable talk with him about his life and thought. There is room for only a highlight or two. His first piece of writing, at the age of twelve or thereabouts, was a collection of original poems entitled *Extracts from the Thought of Howard H. Brinton*. Studying under Rufus Jones at Haverford, he was led to Jakob Boehme who, he said, was his "favorite mystic, for he showed how to combine the affirmative and the negative ways." His comment on the six years he spent teaching at Pickering College, Ontario, was a rueful "I think I was just the same when I left there as I was when I went there." His work for the American Friends Service Committee in Germany provided him with a car to drive and a chance to take lovely young Anna Cox through the Riesengeberge to visit Boehme's grave.

He took his Ph.D. in physics and philosophy and his thesis on Jakob Boehme was later published as a book, *The Mystic Will*. At Earlham he taught physics, but when he and Anna Cox Brinton went to Mills College, he taught religion and philosophy. "I thought there was plenty of physics in the world but not enough religion."



Howard and Yuki plant a tree.

Photograph by Brad Nichols

The Mystic Will was followed by a distinguished list of books and pamphlets, chiefly on Quakerism. His last four pamphlets, soon to be published in book form with the title, *The Philosophy of Quakerism*, were written when he could no longer see to reread the sources he knew so well. The unique character of Howard Brinton's work on Quakerism lies to some extent in his sources: the little-read Epistles of George Fox and some three hundred Quaker journals. Over a period of years he and Anna Brinton together made an exhaustive study of the journals. He saw their Quakerism as mystical, with other elements.

"Quakerism," he wrote in *Ethical Mysticism*, "is derived from the ethical teachings of Jesus, the Christ-mysticism of Paul and the Logos- and God-mysticism of John." He defined mysticism many times, but perhaps his simplest definition is in *Friends for Three Hundred Years*: "a religion based on the spiritual search for an inward, immediate experience of the divine. . . . Quakerism is peculiar in being a group mysticism, grounded in Christian concepts." "By ethical mysticism," he explained, "I mean that type of mysticism which first withdraws from the world revealed by the senses to the inward Divine Source of Light, Truth and Power, and then returns to the world with strength renewed, insight cleared, and desire quickened to bind all life together in the bonds of love."

There are no spiritual ladders or stages to be found in Howard Brinton's mysticism, nor is the mystical journey mapped. But he does write of aridity and he does give advice as to how to meet what he calls "the dark forces of the soul." They "cannot be removed by direct attack. To fight them is to give them the only strength they can possess . . . It is not through a struggle to possess the Light but rather by permitting the Light to possess us

"... through whom the Light shone."

that inner darkness is overcome." (*The Quaker Doctrine of Inner Peace*) He was very sure that insights received in retirement were to be carried out in service to others. "The negative journey to the Light was always followed by the positive journey to the needy but good world." (*Friends for Three Hundred Years*) And again, "A religion is better understood by what it does than by what it thinks."

Though Howard Brinton wrote about mysticism with the authority of direct knowledge, there are in his books no accounts of his own experiences. He was reticent about himself. But in his later years he did say to Dan Wilson that perhaps he should have revealed himself more, and he did tell me one afternoon, sitting in his

garden while students who had come to his regular Tuesday afternoon lecture drank tea all around us, of an experience he had had in England.

"Do you know Glastonbury Tor? It stands up high—the ancient Isle of Avalon above what used to be a marsh. I climbed up there once years ago—it's quite a climb—and when I got to the top I had the most impressive experience of my life. I felt surrounded and lifted up."

In his last years, after Anna Brinton's death, he used to come with Yuki Brinton's help, leaning on two sticks, to meeting for worship in the Barn at Pendle Hill. I see him now: with his white hair and frail, spare body, he was like a beautiful, translucent shell through which the Light shone.

Great and Humble Teacher, Warm Friend and Wise Counselor

by Dan Wilson

I REMEMBER seeing him for the first time in the autumn of 1937. It was at the morning meeting for worship in the Pendle Hill Barn. Only during the previous summer had I discovered the Religious Society of Friends while serving in the American Friends Service Committee's Peace Caravan program. My literary introduction to the Quaker way of worshipping had come through reading his Swarthmore Lecture, *Creative Worship*. Though the meeting room was filled that morning with the Pendle Hill family, plus us sojourners for a peaceworkers roundup, my eyes were drawn at once to the man who had to be the author of that deeply convincing book. There he sat, back straight, head lifted, eminent eyebrows crowning closed eyes. He appeared to be listening, unafraid for whatever truth was to come purely out of the quiet. When he spoke, simply, briefly, clearly, I felt we were in the presence of a Friend, authentic as his writing. Quoting from Pascal's *Pensées*, "When we encounter a natural style we are always astonished and delighted, for we expected to see an author, and found a man."

During his nearly forty years at Pendle Hill, Howard Brinton came to be known by seekers from around the world as a teacher of the religion he lived. Characteristics of the Quaker Journalists, whose religion he was so devoted to portraying in contemporary terms, were predominantly his own as well. Though he didn't keep a Journal, as such, I believe Pendle Hill has been his living autobiography.

He lived as simply as he spoke. In younger years he had worked as skillfully with his hands as with his mind; in later years he expressed wonder that he hadn't followed the way of the manual more than of the intellectual.

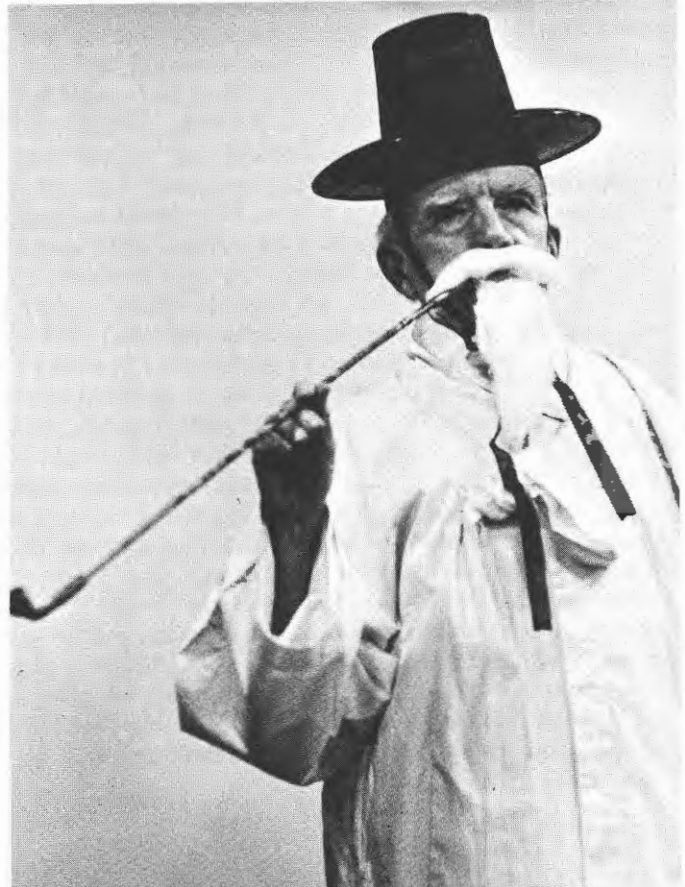
He could laugh and play heartily, as evidenced particularly at Hallowe'en parties, Pendle Hill log nights, and with his grandchildren. Children and animals always seemed to feel at ease with him, and he with them. Never to be forgotten were the joyous family reunions, with Howard, Anna, their four children, spouses, and all sixteen grandchildren overflowing that humble little cottage, to which Howard and Anna had retired from Upmeads, in 1952. They had named it Matsudo (translated "Pine

Door"), and had lived there for the rest of Anna's life; Howard's, too, except for his last few months. He and Yuki Takahashi Brinton had moved recently into one of the new apartments to make way for a new highway, the "Blue Route."

Matsudo had provided a special treat, once each week, tea being served by Anna before Howard's lectures there. How like them to take, in their usual unruffled stride, the awful announcement, some years ago now, that the highway was to come right up to the front door. Anna had commented, "We'll use the back door," and Howard, "We'll not be living to see it."

In his presence could be felt the unusual degree to which he had been blessed with the inward peace, revered

He could laugh and play heartily. Photograph by Takao Akiyama



by him both as end and means, though in his modest way during one of our last visits, he commented, sadly, "I should have been less preoccupied with watching my mind. I could have revealed more, the depths of feeling in my heart."

Throughout my own twenty years of sitting almost daily with him, in the Pendle Hill meeting for worship, I knew him as a great and humble teacher, warm friend and wise counselor.

The Father of Pacific

by Phillip H. Wells

HOWARD BRINTON has often been spoken of affectionately as the father of Pacific Yearly Meeting. During one yearly meeting at St. Mary's College I was sitting next to one of the Christian Brothers when Howard was introduced to make some remarks from the platform. Brother Girard leaned over and asked me, "Is he your pope?" Throughout the life of the yearly meeting he was an active participant, being present often, especially in the last ten years when he attended almost every year. While he never served in any office, he participated fully in the sessions.

Howard and Ann Brinton came to Mills College to teach in 1928 and stayed until 1936 when they became directors of Pendle Hill. They participated in Berkeley Meeting and the College Park Association, which included the Friends meetings in the San Francisco Bay area. In April, 1931 they called together Friends and friends of Friends from California, Oregon and Washington for a two-day meeting at their home in Oakland. At that meeting the Pacific Coast Association of Friends, forerunner of Pacific Yearly Meeting, was formed. Howard also was the first editor of the Association's Friends Bulletin, and the earliest issues were mostly his writing.

Even after Howard and Anna moved to Pendle Hill they continued to be interested in Friends on the West Coast. In the early 40's the number of Friends and Friends meetings in the West had increased, and there was a greatly felt need to unite them in a yearly meeting. Howard was always ready with wise counsel. It had been many, many years since a yearly meeting had been set up independently and not by an existing yearly meeting. Some Friends in the American Friends Fellowship Council (later the American Section of the World Committee) were very doubtful. Rufus Jones was especially concerned that we might offend California and Oregon Yearly Meetings of Friends Church. Howard labored with them patiently and helped us in our contacts with them until they all felt easy. Neither yearly meeting was troubled by the appearance of a new yearly meeting uniting the independent unprogramed Western meetings.

In August of 1946 at a meeting of the Pacific Coast Association in Pasadena, attended by Howard and Anna Brinton, a yearly meeting was decided upon and the usual officers were appointed. The following August we met at Palo Alto as the first session of Pacific Yearly Meeting. The Pasadena meeting had been especially enriched by



Photograph by David J. Russell

Howard and Anna at Pacific Yearly Meeting, 1968

an education conference held just before it, at which Howard was the resource leader. Howard also helped by directing Friends in Victoria, Vancouver and Mexico City to Pacific Yearly Meeting, so that we became an international yearly meeting.

During the 1950's, other concerns kept the Brintons from attending yearly meeting, but as Howard and Anna grew older they gradually became more regular attenders, partly because they could also visit their son, Edward, his wife, Desiree, and the grandchildren at La Jolla. It thus became a special dividend at yearly meeting to see and hear Howard and Anna as they spoke to the business of the meeting.

After Anna's death his devotion to the yearly meeting did not waver. He came to the 1971 session at McMinnville, Oregon, with a special concern to help Friends more clearly understand Quaker theology and its foundations in the writings of John. His enthusiasm sparked a renewed interest in the study of John and the Bible in many monthly meetings.

Yuki came with him and cared for him so carefully that he was able to be quite active. And again last year he and Yuki came to yearly meeting. Although he was feeble, his spirit pervaded the gathering. He was alert to all that went on, and he gave his approval to the next steps of growth that saw the grouping formed in his home 41 years before divide into three yearly meetings now. Who can foresee how much growth will eventually take place?

During all these years, the presence and writings of Howard Brinton have been a unifying and inspiring influence for Friends everywhere, but particularly for us in the Pacific Coast region.

Family Occasions: Memories That Linger On

by Elizabeth Brinton

IT WAS NOVEMBER, and a familiar voice on the phone said "Of course we want everyone again this year." And so brothers, sisters, children, grandchildren and cousins of assorted ages would be gathering for another Thanksgiving dinner in Howard and Anna Brinton's home at Pendle Hill.

When our parents were no longer living, Howard's strong feeling for family solidarity, his real interest in each individual member, as well as his cordial invitations (backed wholeheartedly by Anna) made their home the natural gathering place for our particular branch of the Brinton family.

Howard was the oldest of our generation, but as the family gathered around the dinner table, his were the jokes we enjoyed the most, his stories the ones asked for year after year. Who among us will ever forget his account of attending a very conservative meeting in the Middle West, years ago, and being preached at because he was wearing a necktie and his suit coat had the conventional collar? Howard's imitation of the elderly Friend's quavering voice—to the last cadence—was perfect, and his grandchildren were as entertained as we were.

One of the Thanksgiving dinner pictures, taken some years ago, shows Howard holding out a plate well filled with turkey. It portrays his hospitable sharing of food but symbolically it speaks of other things he shared with us, over the years.

We all knew that he had spiritual depths and religious insights far beyond anything any one of us could attain. We looked up to him with respect for his towering intellect and his literary ability and appreciated the place of prominence he held in the Religious Society of Friends. In spite of his achievements, however, he never talked down to any of us and his quiet simplicity made us all feel at ease with him.

Howard's July birthday meant another family gathering—usually an outdoor picnic. Part of the fun, which he entered into wholeheartedly, was the "crowning" ceremony when some of his grandchildren placed a wreath on his head—a green wreath they had made of honey-suckle or some trailing vine. Before the picnic was half over, the wreath was always askew, usually caught in a bushy eyebrow, but he always wore it bravely to the end of the meal, much to everyone's delight.

One year, a very young grandchild gave him a birthday present of a ball of wire twisted into an odd, complicated shape. His grandfather looked at it carefully and said in the kindest voice, "Thank you very much, I never saw anything like that before." None of the rest of us had either! Howard had told the exact truth and the giver of the gift ran away, pleased that something he had made for his grandfather had been so well received.

During his growing-up years in Chester County, Howard



Douglas, 4; Howard, 87; and a treasure.

came to love and appreciate the out-of-doors, particularly the Brandywine valley. The family camp, each summer beside the stream, and his canoe trips on the Brandywine and the Delaware, have made family history.

In these later years, when hiking and canoeing were no longer possible, his love of small animals continued. Many a day both family cats took afternoon naps with him on the couch. A hole cut in the kitchen door allowed a pet raccoon to come into the cottage at Pendle Hill to get food, to the delight of all the human onlookers.

Perhaps Howard's love of the outdoors coupled with his appreciation of the smallest of God's creatures were why young children felt so at home with him.

Two years ago, at a family gathering celebrating his sister's birthday, a picture was taken of Douglas, aged 4, showing to Howard, his great-uncle, aged 87, his most treasured possession—a set of keys. Eighty-three years separated them in age, but their mutual interest was of the moment.

The love and appreciation his grandchildren had for him were made very clear when two of his granddaughters volunteered to give up a half year of college in order to live with him at Pendle Hill—to care for him and to learn from him as he talked of religion, philosophy and the living of life.

His wonderfully retentive mind was stored with family genealogy as well as delightful family anecdotes, and we all turned to him for information about Chester County and our ancestors who helped to settle it. His knowledge of our twice-great-grandfather, Amos Brinton, and his home, the mill house on the Brandywine, was particularly appreciated by Andrew Wyeth and his wife, who live there now. The stories Howard told the artist over tea-cups a few years ago delighted them—and made family history for the rest of us.

Years ago, when Howard and Anna were teaching at Mills College in California, Howard's love of the out-of-

doors prompted him to suggest a Sunday picnic after meeting. There were eight of us in the car, four adults and four small children. Those of us in back had little room for our feet because of a large basket filled with kindling for the campfire, a Bible and reference books which Howard had just used as he addressed the Sunday School of a nearby church, a large carton of ice cream and of course a good supply of lunch. The picnic was a great success, partially because Howard himself had done the flapjacks.

A Message to Share; A Mission to Accomplish

by Edwin B. Bronner

HOWARD BRINTON, completely at home with the history of his beloved Society, enjoyed using his knowledge of the past to help his listeners and readers understand the present. He used his early scientific training in the same way, to explain and illustrate religious truths that he shared with countless others during his rich, long years as teacher and writer.

Years of reading the writings of the early Friends, especially their journals, provided him with a good understanding of the early history of the Society. Furthermore, he had read many of the official minutes or proceedings of the monthly meetings, as well as quarterly meetings, in his own Philadelphia Yearly Meeting. Moreover, as an acute observer of the religion he lived and shared for more than four score years, he brought a special knowledge of Quakerism, both in this country and overseas, to his lectures and to his publications.

Howard served for many years as the curator of the records housed in the vault at 302 Arch Street—records that went back to the 1670's in Pennsylvania and New Jersey, before the yearly meeting was created. A series of paid archival assistants did much of the actual work of organizing, listing, and maintaining the records, in order to make them available to the meetings that deposited them, and to scholars wishing to consult them. It was Howard Brinton who trained these persons, though, and who laid down the guidelines for the operations of the Department of Records. Over the years he became familiar with many of the manuscripts housed in the yearly meeting archives, including committee reports and related papers, as well as official minutes. He also served as an honorary member of the Friends Historical Library at Swarthmore College.

In 1961 he was named president of the Friends Historical Association, and, after three years in that office, was succeeded by his wife, Anna. It was a rare experience to watch these two unusual Quaker personalities preside at meetings of the Board of Directors. Sometimes they arrived with a single pair of glasses, said to have been purchased at Woolworth's, which they proceeded to pass back and forth when the occasion demanded that one or the other read something to the meeting. Howard Brinton delivered several papers to the Friends Historical Association, of which the most important was "Friends for 75 Years." (*Bulletin*, F.H.A., Vol. 49 (1960), pp. 3-

The memory of that day lingers on—the beautiful Sequoia Park, Howard's enjoyment of a family picnic and his skill with a flapjack. Yet underneath all the fun, we knew those members of the church Sunday School had benefited from his teaching. Those of us who had attended meeting for worship with him earlier would not soon forget the inspiring way he developed the text of his sermon, "There are many roads up the mountain, but one Sunrise for all."

20.) He began by describing the "Wilburite" type of yearly meeting which he attended in his youth at Arch Street, along with the unofficial "Gurneyite" sessions at the Twelfth Street Meeting, and moved on up through his share in the creation of Pacific Yearly Meeting. His observations constitute a valuable document recording an important period of Quaker history.

He edited two *Festschriften* with a historical emphasis, *Children of the Light* (1938), for Rufus M. Jones, and *Byways in Quaker History* (1944), dedicated to William I. Hull. His own best known historical work was *Friends for 300 Years* (1952), published at the time of the tercentenary of the Society of Friends. It is not actually a history of Quakers, but rather a series of essays about Friends through three centuries. Howard Brinton said in his introduction that it was not his intention "... to produce a history of Quakerism, but, by means of historical illustrations, to examine a method; just as a writer on science might interpret science by explaining, and illustrating, the development of the scientific method through successive periods."

Howard Brinton used history to explain Quakerism, he selected historical facts from the past to support the interpretation of Quakerism that he accepted for himself, namely as a mystical religious movement, but he was not a historian in the accepted meaning of the word, nor did he regard himself as one. He did not believe it his responsibility to write in a comprehensive and objective fashion about the past, although he did understand the importance of interpreting the past to the present. He had a message to share, a mission to accomplish, and chose to use history rather than to create it. His writing inspired many persons, and will do so for years to come. If he had been merely a historian, that might not be the case.

He was firmly committed to the belief that the best Quakerism was mystical in outlook. He wrote in the introduction to *Friends for 300 Years*: "Quakerism represents a form of group mysticism which has persisted longer than any other instance in literate times." He found a strong emphasis upon mysticism throughout the history of Friends, and refused to be shaken in his belief by scholars in the last quarter century who have deprecated the idea of a strong mystical tradition. He was impatient with the evangelical Quakerism that was revived in the

"...through whom the Light shone."

nineteenth century and continues to the present. In his final volume, *Quaker Journals, Varieties of Religious Experience Among Friends* (1972), he commented about such Friends: "Their experience was quite different from that of the founders of the Society of Friends." (p. xiv)

He used history to good advantage in his perceptive volume, *Quaker Education in Theory and Practice* (1949), in his last book, *Quaker Journals*, and in many of his pamphlets. While he felt very much at home with the past, and used the facts of history to strengthen his message in the present, he never allowed himself to be imprisoned by history.

Sanctity and a Man's Eyebrows

by Douglas Steere

I HAVE NEVER SEEN a more convincing argument for what some have called "the extended family" where grandparents and parents and children share in the same household, than the presence of Howard Brinton at Pendle Hill in the closing years of his life. To have the "old Abbot," or the "elder statesman" living at Pendle Hill, appearing now and then at meals, attending the morning periods of worship and even occasionally drawn to share one of his telegraphic two- or three-line messages, and to have him there to be visited and consulted was a blessing beyond measure. The care that Yuki, who last year became his second wife, gave him over the last years since Anna's death made this possible. And now his Darshan, the blessing of his presence, goes on invisibly.

With Howard Brinton as Director of Studies and with Anna Brinton so competently placed as Director of Administration, Pendle Hill gave Howard the freedom and the scope for him to use in full the gifts that his life and wide experience had provided. Someone suggested that Thomas Aquinas was "a mystic in private life and a man of reason in public life like any sensible man," and the epithet does not come far from describing Howard Brinton at Pendle Hill. He was a birthright Friend whom the Lord kept ever freshly convincing. His lectures were plain, blunt, clear messages that shared his conviction that there was in the Society of Friends a viable, relevant approach to life that was worthy of exploring and at the same time stressed that Quakerism must be aware of the new movements in the life of each generation, must assess them and learn from them, and must make its response to them. Both his lectures and his personal counsel, much of which was given in that beautiful library-cum-living room at Upmeads, left a lasting mark on those who experienced them.

Howard and Anna Brinton entertained many distinguished people in their Upmeads residence with its fireplace framed with panels of old Chinese and Japanese Zen patriarchs who looked down searchingly upon the guests. I once confronted those patriarchs in Upmeads when I brought over Daisetz Suzuki, the great Zen writer, to see Howard. There, before these fierce beetle-browed figures



Photograph by Harry J. Patton

on the panels, Howard, whose own eyebrows came out like shelves of thatch over his eyes, to my astonishment, asked Dr. Suzuki (whose brows quite matched Howard's and those on the panels), "Dr. Suzuki, is it true that Zen Buddhists believe that there is some connection between sanctity and the size of a man's eyebrows?" Daisetz Suzuki took in the situation and with a faint curl of a smile coming over his face, replied courteously, "So they say," after which we all roared with laughter.

Howard Brinton had unusual ways of getting his work done. When he had a pamphlet in his system that had to come out, he simply disappeared for a week or ten days and came back with the manuscript in his pocket. If pressed as to where he had been, he might confess that he had been holed up in some small New York hotel in whose anonymity he felt completely liberated to get his work done. At one Board meeting at Pendle Hill he was called on fairly early in the meeting to give his Director's Report. Howard replied with a kind of bemused look that he had not been expecting to be asked for the report until the end of the meeting and had counted on another hour in the meeting to prepare it!

In Japan, I understand that not only are certain artifacts and buildings designated as national treasures but that certain persons are also given that honor. Howard Brinton was indeed a Quaker treasure, whose life and gifts were freely and gayly given. Few of us are the same for having known him.

A Birthday Garland



Education of the Mind and the Spirit

Editor's Note: Among the richest of Howard Brinton's contributions to religious thought and life are his insights about Quaker education. The following from his Pendle Hill Pamphlet #9, Quaker Education in Theory and Practice, include what some consider the classic summary of Quakerism's four basic social testimonies.

COMMUNITY is present in the attempt of the meeting to become a unified, closely integrated group of persons which is not just a collection of separate individuals, but a living whole which is more than the sum of its parts. Not only is a spiritual and intellectual group life created in a successful meeting but, in various degrees, material interdependence develops as well.

Harmony is in some respects a better word than "pacifism," which has acquired an unfortunate negative connotation. "Pacifism," however, being derived from *pax* and *facio*, designates "peace making" and is therefore a positive power by which an inner appeal is made to the called creative peaceableness Peaceableness exists as a positive power by which an inner appeal is made to the best that is in man, rather than as an external pressure by forces from outside him. This must include that kind of love and understanding which integrates separate and conflicting elements into a higher unity.

Equality is represented in the meeting by the equal opportunity for all to take part in the worship or business regardless of age, sex, or official position. This does not mean that the opinions of all have equal weight in determining decisions. There are obvious differences of ability and insight, but it does mean that every opinion expressed must be taken into account according to its truth and not according to the status of the person who utters it.

Simplicity, as Friends used the word, . . . means the absence of superfluity. It has often had the broader connotations of sincerity, integrity, practicality and consistency. . . . It involves a kind of life which does not depend for happiness on abundance of material things but rather on inner serenity of soul. A serene individual is not anxious and worried because of the possibility of material losses. His soul is not centered in those things but rather in a region which is eternal and which cannot be affected by outward change.

. . . The cultivation of sensitivity to the still small voice, willingness to obey it, and the practice of ways of living which enlarge the inner dimensions of the soul have always been among their (Friends schools) objectives. If the needs of the whole person are to be met substantial portions of time should be devoted to body and spirit as well as mind. . . . The need is pressing. Our humanistic civilization in which we over-develop the intellect and its tool-using capacities is collapsing. We are being ruined by the very tools we have created. The head is over educated at the expense of the heart. Due to this one-sidedness students are often neurotic and oppressed by inner tensions. Educators tell us that there are more failures in schools

and colleges due to a disturbed and chaotic inner life than to laziness or dullness. Inner tensions produce outer tensions and outer tensions produce inner tensions. Life lacks the calmness, wholeness and serenity which result from inner balance.

. . . If the Quaker school should do again what it used to do and prepare, not for the community "of this world" but for a special kind of life which is in the world but not of it, its methods must conform to that special kind of life for which it prepares. It would be possible, in varying degrees depending on circumstances, for the teacher to adopt the pacifist non-authoritarian technique similar to that which governs a Friends meeting for business by which the meeting arrives at its conclusions through a united judgment, arising from a synthesis of many individual judgments. The endeavor to arrive at a condition of unity is a valuable training in the use of the power of non-violence for it requires a loving understanding of opposing points of view, an ability to recognize some opinions as weightier than others, an endeavor to win over others by appealing to their inner sense of truth and rightness, and a willingness to surrender one's own opinion in obedience to truth

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(Editor's note: All but # 2, 54, 65 and 93 are in print).

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Bicentennial of Luke Howard

Letter from the Past—266

NOVEMBER 28, 1972 was the bicentennial of the birth of the notable Quaker, Luke Howard. It does not appear to have been widely commemorated by Quakers.

In London a bicentenary exhibition was on display at the Science Museum for some months. Luke was born in 1772 in a Quaker family, although not apparently related to the earlier Luke Howard of Dover of the first generation of Friends. His education, especially his apprenticeship as a pharmaceutical chemist, determined his interest in science. Apart from a successful career as a manufacturer of chemicals—for part of the time a partner of William Allen of Plough Court, who also was a Quaker scientist—he developed an interest in meteorology. It was for this that he was elected Fellow of the Royal Society.

Like modern Friends, he carried on, besides his business, religious and humanitarian concerns. He edited for five years the journal called the *Yorkshireman* and contributed many pieces of his own. He was an active committee member of the British and Foreign Bible Society, translating from the Greek some of the apocryphal books not in the current English Bible. In 1814 after the Napoleonic war he visited Germany on a mission, like that of more recent Quakers, of relief to war sufferers. Details of this effort have been collected in Ormerod Greenwood's book, *Quaker Encounters*. The exhibit at the Science Museum included more than fifty objects connected with one or another of the aspects of Howard's very variegated career. It refers to him as "the father of modern meteorology."

A second recent monument to Howard's memory has to do with a later contact with Europe. Early in his life he was a careful observer of clouds, and he wrote a report of London weather based on his daily record for 1806 to 1830. Before that he wrote for the Askesian Society an "Essay on the Modification of Clouds," which in a German translation came to the attention of the poet Goethe. It met an artistic need of the German poet, who adopted the nomenclature of clouds, which Howard was the first to use. Goethe published a poem in honor of Howard and solicited later from Howard himself an account of his life and interests. Goethe received this and translated it into German. In my letter 103 this interchange was mentioned. Now in this anniversary year the original English text has been published for the first time by Gertrud Liepe, an American friend of the Friends, together with a whole series of notices of other contacts. Her essay is published in the *Jahrbuch des freien deutschen Hochstifts*, 1972, pp. 59-107 (reviewed in *Friends Journal* 4/1).

We are used to reading the biographies of notable Friends, but few of them have passed through such vicissitudes as this one, ending now with the first publication of the original English text of Luke Howard's autobiography.

NOW AND THEN

Reflections on a Rainy Day

Noah Vail

There Was an Old Man with a Beard. . .

ABOUT ONCE IN THREE WEEKS I am assaulted by some well-meaning Friend who informs me that it is unthinkable that any reasonable person should still conceive of God in terms of an Old Man with a Beard.

This is very distressing to me, since I tend to think of myself as a reasonably intelligent person, and of God as an Old Man with a Beard.

It is true that in recent years I have been tempted to give up on the beard.

It is also true that I am not persuaded of God's essential or exclusive masculinity.

But the real problem, I fear, has little to do with either sex or complexion, but involves my comprehension of God as a wise and powerful Old Person.

My friends tell me sadly that I am thinking anthropomorphically. To please them, I make desperate efforts to think treeomorphically, or monkeymorphically, or nucleomorphically, or occasionally even spookomorphically, but to tell you the truth I am not very good at it.

My non-anthropomorphic-thinking friends tell me that God is love, or truth, or beauty, and I nod wisely and try to adjust myself to these insights. Unfortunately I can think about love and truth and beauty only anthropomorphically, because anthropo- is what I am. (If I ever get to be God, I will let you know . . .)

So I don't *know* whether God is all these things, or none of them, or, most likely, all of them and a good many more our philosophers haven't thought of yet. All I *know* is that if I try to figure out love and truth and beauty I wind up looking into a mirror and projecting *my* love and truth and beauty onto God and everybody around me, usually with disastrous results.

But there are times when it seems that God is trying to get something across to me, in a very personal way, and he (sorry, ladies) does not come across on these occasions like an abstraction; he comes across like an absolute sovereign giving orders, and I can either like it, lump it, or try to hop a ship for Tarshish.

No, dear Friends, you may keep your Glorious Abstractions; as for me and my house, we will string along with the Old Man with a Beard,

Who said, "It is just as I feared,

Three heresies and an -ism,

Two -ologies and a schism,

Have all built their nests in my beard."

A Short, Jan Coakley-Owen



❧ INTERMISSION ❧



R. W. Tucker:

IT DAWNS ON ME that in the course of many controversial articles on many specific topics, I have never written about the basic point that makes me keep arguing with other Friends. I feel stung by comments that I am on a "head trip" or unduly concerned over doctrinal abstractions, yet it is true that my specific articles are in terms that may permit this conclusion from a reader. Now I'd like to say why. Not as an expression of a head trip, but as a report from the heart.

I once was where most Friends still are. I was drawn to Quakerism and became an enthusiast for reasons I now reject; I now have views that would have repelled me in my teens. In particular, views on sin and redemption.

If we keep on growing as we mature, then we do change.

For me, spiritual growth has consisted of a slow and steady increase in awareness of my sins and faults and an accompanying perception that others are also imperfect and that corporate groups, and in particular Friends meetings, are imperfect both in their cor-

porateness and when viewed as sums of individuals who are imperfect.

And intimately tied to this, a growing sense of awe at God's mercy in view of how little I know I deserve it and sense that others deserve it. God really does love humans! And how utterly incredible this is! He reaches out to us *inexorably*, he drags us kicking and screaming into acceptance of truths we find intellectually abominable, he hauls us into a less and less imperfect faithfulness to him, and he offers his forgiveness to us whatever we do.

My overall summary view of the Society of Friends is much the same as my overall view of me: We are riddled with unfaithfulness, we have messed up the bulk of the opportunities the Lord offered us, we continue to do things wrong—yet what is amazing is that we manage to do as well as we do, and so much better than could reasonably have been expected of us. There is no explanation—just the mercy of God.

Religious history reinforces this inward perception again and again. What a crummy bunch of confused stumble-hum sinners the original twelve disciples were! Yet it was this "crummy bunch"

whom Jesus invested with the same authority he claimed for himself, to forgive sins, to bind and to loose, to proclaim truth in God's name, to "ask all things." Knowing full well their inadequacies, Jesus nevertheless promised his presence in their midst whenever they prayerfully engaged in decision-making. (Matthew 18.)

The mercy of God is at all times a miracle, in that it cannot be explained rationally. And of all of God's mercies, apostolic authority is the most miraculous. We don't deserve anything by rights, we certainly have done nothing to earn God's help and love, and above all it is absurd and preposterous that a community of discipleship should have delegated to it a portion of the power and authority of God, including the power to dispense help and love.

Now: What the arguing is all about:

I have found over the years, to my enormous sorrow, that it is not possible for me to speak in meeting for worship of my deepest perception of how God relates to us.

This isn't because I feel it too deeply to be able to share it. I desperately want to share it. It isn't because I lack

Speaking Out: On the Essential Differences

Tom Abrams:

T. VAIL PALMER, JR., argues (FJ 4/1), (1) that there is a "classical Quaker faith," (2) that AFSC "articulates a specific theology," (3) that this theology "negates" the classical Quaker faith, and (4) that AFSC statements of belief therefore "affront" many contemporary Quakers.

I deny Friend Palmer's propositions—deny them root and branch.

Referring to an article by John Sullivan in which a defense had been offered against charges similar to his own, Palmer summarizes his argument in these words:

"John Sullivan has unwittingly confirmed the charge which he was trying to refute: AFSC does, by and large, articulate a specific theology; and this theology does both negate the heart of the classical Quaker faith and affront many contemporary Friends."

I answer:

(1) There has never been a "classical Quaker faith." The term "classical" in this context implies a stable and authoritative consensus of ideology and form that simply cannot be found

in the history of Quaker faith and practice.

From the 17th century to the present, the history of Quaker doctrine has been a history of schisms, tensions, and uneasy truces. When have these Quakers, these "plain people," not been in a state of plain confusion? Anyone who has studied Fox and Penn must have been struck by important differences in the "specific theologies" they articulated. Friend Pennington's Christology, if words mean anything at all, was as different from Friend Fox's as Friend Fox's was from Friend Gurney's two centuries later.

Who among contemporary Quakers possesses the ideological purity or the spiritual and ecclesiastical authority to canonize Fox as "classical" but excludes Elias Hicks or Jonathon Evans or Rufus Jones as "negating the heart of the classical Quaker faith"? I am sure that Friend Palmer is far from arrogating such authority to himself; but, speaking the truth with love, the question must be asked.

When and by whom was the classical Quaker faith enunciated? Did the classical age of Quaker doctrine come to an end with the death of Friend Fox

or did it begin with the sermons of Friend Hicks? There are some Evangelical Friends for whom the classical Quaker faith took shape with the missionary tours of Friend Gurney, and there are some mystical friends for whom the classical expression of Quaker faith is to be found in the words of Thomas Kelly or Howard Brinton or Rufus Jones.

If Thomas Kelly, say, was not a Quaker, what was he? Or have there been no Quakers but George Fox and that saving remnant which, from generation to generation, have made a scripture of his words, thereby suggesting (in the view of another saving remnant, from generation to generation) how little they could have grasped of the words' real meaning or the spirit that gave them forth? Where is the priesthood that holds the keys to the kingdom of George Fox, and who owns dead the George Fox no one owned alive? Therefore who shall lay it down that Clarence Pickett, say, was a Quaker but not a "classical" Quaker?

Again, I am far from intending to ascribe such an assumption of pontifical authority to Friend Palmer, whose theological views, I suspect, are very

words, or am afflicted with crippling shyness. No, I cannot share my deepest reasons for standing in awe at God's mercy, because whenever I have tried it—in most Meetings—some other Friend has promptly risen to proclaim that Friends do *not* believe humans are sinners in need of forgiveness; or to explain, to any presumed ignorant stranger present, that it is Quaker doctrine that God is within us pantheistically, and not outside us. (It is of course true that a sense of the outside-ness of God is central to my personal religious experience; only, with Fox, I do not understand "inner light" as an assertion that God is made up of bits and pieces with which we are innately endowed; I understand it as our endowment with the capacity to receive God's love.)

The Society of Friends is chockful of people in flight from orthodoxies, usually for very good reason. If anyone dares, in meeting for worship, to try to share a perception of divinity in anything that sounds remotely like orthodox language, the meeting is apt to degenerate into doctrinal argument.

I do not see myself as doctrinally

narrow, and I do not see myself as precipitating doctrinal arguments. I see myself as having grown and expanded to a point where the orthodoxies that I too once rejected now have new and vital meaning for me. I see myself as unable to share what I have learned of the Lord's way with us because of the narrownesses of Quaker "liberals" and "humanists." I see our Society of Friends as full of people who not only are in flight from orthodoxies rigidly and unfeelingly imposed upon them in youth, but also as full of people for whom this is their hangup, whose gut reaction to words like "sin," "forgiveness," "God's mercy that we don't deserve," is to go on a head trip of automatic rejection.

I've tried it every way I can. I've tried rephrasing my perception of the pervasiveness of sin into Murphy's Law, which most people know by common sense to be true: "If something can go wrong, it will. If people can mess something up, we will." Friends are too sharp for this sort of game; they see right through it; they see right away that I am offering a doctrine of sin and salvation; they will have none of it.

I've tried just using orthodox language. At least, this doesn't come on as trickiness but polarizes meetings.

One thing, though, does seem to work. If I can make Friends just plain furiously angry, being Friends, we at once feel terribly guilty at having let ourselves get angry. Out of our guilt (which, a few of us know, God has freed us from) we make, or some of us make, a serious effort to cope with what we perceive as a communications gap. A few of us will in time see that it isn't just a communications gap, but a significant matter of doctrinal difference; and of this few, a few will be helped to see how we can grow by discarding our narrownesses toward doctrines that we first learned the wrong way. Some may discover that we have been attending Christ's School all along; we may finally reach a point where we can ourselves use a term like that without embarrassment. When we do, we find that we in turn are now people to whom other Friends have a gut rejection response, and we in turn will be terribly pained over our inability to share our deepest perception of God's love.

Between Friends

close to my own. But for his sake as for the Society's, someone needs to elicit a few of the more pernicious implications that lie coiled in that innocent-looking sonorous, and hypnotic phrase "classical Quaker faith."

To sum up, the assumption that there is a Quaker orthodoxy and that it stretches in a thin straight line from Friend Fox to Friend Palmer (or Friend Steere or Friend Trueblood or Friend Benson) just cannot be made to square with the historical record, much less with the teachings of Fox or the tenure and spirit of Quakerism.

(2) I submit that AFSC does not "articulate a specific theology." Friend Palmer's choice of words here clearly implies the attribution to AFSC literature of theological statements that are both precise and systematic. It has never been denied that AFSC literature contains statements of religious belief and conviction. But feeling a responsibility to the whole Society of Friends, AFSC has always generalized these statements of belief to that point where they will answer to the diversity of theological viewpoint among Friends and not "affront" one or another of these viewpoints. To have done other-

wise would have been to "articulate a specific theology."

Surely there is a continuum between general statement and specific articulation. It is precisely as one proceeds from the general statement of belief to the specific—and from *statements* of belief to *articulations* of them—that one proceeds from innocence of "articulating a specific theology" to responsibility for doing so. There is a world of difference between confessing a belief in "that of God" in everyone and reciting the Apostle's Creed; but the difference is that, while the former does not *exclude* the latter, it certainly stops way short of "articulating a specific theology."

(3) I submit that AFSC statements of belief do not "negate" the classical Quaker faith. In the first place, there is no "classical Quaker faith." In the second place, even if there were, and even if we equated that faith with every word of George Fox, it remains to be demonstrated how AFSC's simple generalities of belief "negate" — i.e., controvert or contradict—such a faith. Friend Palmer has demonstrated no contradiction between Fox's teaching and these simple generalities. He has

only implied that AFSC statements do not go far enough in *specifically reproducing* Fox's presumed theological views—i.e., that AFSC statements do not "articulate a specific theology." Is it possible that he has unwittingly refuted the charge that he was seeking to confirm?

(4) AFSC statements of belief do not "affront many contemporary Quakers." Since there is no classical Quaker faith, since no consensus exists among Friends in the U. S. concerning issues of theological doctrine, since the AFSC does not articulate a specific theology, and since, even if it did, that theology could not "negate" a nonexistent tradition or consensus, therefore the proposition that AFSC statements of belief "affront many contemporary Quakers" has no basis of support in Friend Palmer's argument, but must stand or fall as a naked assertion of opinion. I assert the contrary opinion: AFSC literature does *not* affront many contemporary Quakers.

I assert a different opinion: It is not true that AFSC literature "affronts many contemporary Quakers."

(continued next page)

At issue, presumably, is not what Quakers ought to believe or what Friend Palmer or Friend Abrams want Quakers to believe or what Quakers believed or are thought to have believed in the time of Fox. At issue, ostensibly at least, is whether AFSC literature misrepresents the theological orientation of those Friends Meetings that give it support, have a genuine interest in it, and feel identified with it.

On the surface at least, the question is not theological but *empirical*.

It is my clear impression as a Friend who is fairly well attuned to theological currents in the Society of Friends—and my distinct impression as an AFSC staff member—that Service Committee literature faithfully reflects the intellectual orientation of its constituency, including its central Quaker constituency, to the degree that this orientation can be known or can be expressed in very general and simple terms.

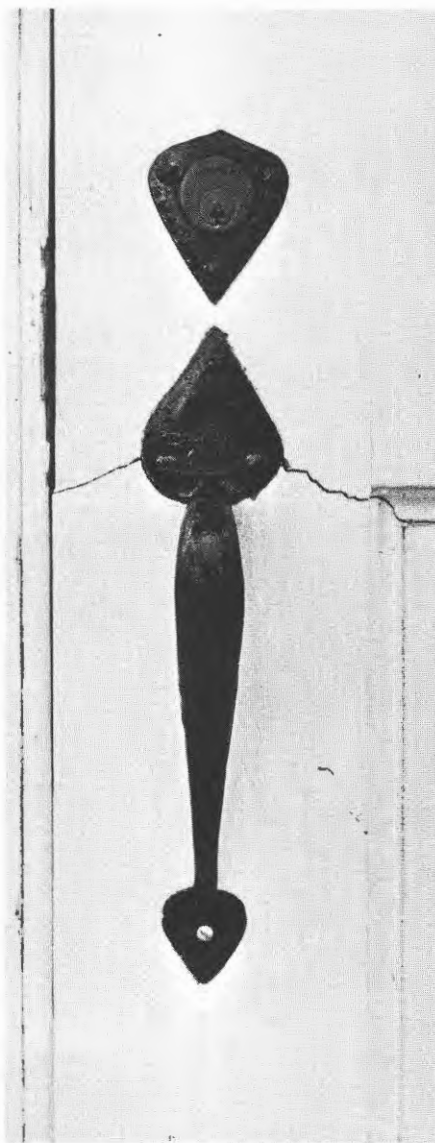
This impression is based on hard evidence daily perceived. And this evidence is supported by the deduction that any other state of affairs would have to entail a dramatic loss of support from Friends Meetings and from a significant number of individual Friends.

If Friend Palmer has evidence to the contrary, it is in the vital interests of the Society of Friends and of the American Friends Service Committee that he share this evidence with the AFSC Corporation and Board of Directors, who together constitute 160 Quakers from 20 yearly meetings across the country and whose only complaint about AFSC literature appears to be that they have to read too much of it.

I want to close by confessing that my own Quaker theology is strongly evangelical and conservative. It is heart-breaking to me that the message by and about Jesus Christ, as he encounters us in word and spirit, is not central to the profession of many Friends vitally interested and involved in efforts at social change. But this hard issue of the relation between Christianity and Quakerism can only be confused by easy attacks on this or that piece of AFSC literature. *It is theological diversity in the Society of Friends that compels theological generality in AFSC literature, as it compels a similar generality in the utterances of any Friends' body seeking to represent a wide spectrum of the contemporary Quaker constituency.*

There has never been less consensus and more diversity among Friends on theological issues than there is at the present time. It is not the AFSC but this theological diversity and confusion in the Society of Friends that men like Friend Palmer need to discipline—if not to slay—with the sword of their Christian scholarship. By thrusting that formidable weapon through the AFSC instead of aiming it at their real and less vulnerable enemy—the Society of Friends—such men can only deepen the confusion they so commendably want to dispel.

I do not question their motives, their good faith, their scholarship; I insist only that their arguments do not work and that their strategy is inefficient.



Photograph by Don Byerly
North Door, Westtown Meetinghouse

Reason for Infall

a Quaker interpretation of the oscillating universe cosmology

The myriad parts the universe contains

go hurtling out at faster speeds

till something makes them turn
and fall back in,

an instrument creation forges
to bring annihilation on:

that of God, intelligence.

Infant intelligence

may monkey with the atom
and blast its planet into dust.

But elsewhere in the universe

intelligence

matured by reconstructing genes
that limit its development

with no more worlds to conquer
can only start the cycle over;

no longer tries to master nature,
masters harmony instead—
vibrates in a higher key,
phases with infinity,
sets up a resonance

that makes expanding matter turn
and fall back in!

a few more billion years
and compact into mass so dense
it detonates a new creation.

RICHARD E. TIRK

Conundrum

That the ideal
is not the real
must be accepted —
not interpreted
as condemnation. . .

The ideal goal
and realist role
counterbalance
making circumstance
their revelation. . .

living within the real
without seeking the ideal
leaves emptiness
even God can't bless
without misrepresentation!

POLLYANNA SEDZIOL

Reviews of Books

Narrowing Our Medical Care Gap.

By JOSEPH D. ALTER, M.D., M.P.H.
Exposition Press. 58 pages. \$2.

"HEALTH CARE must be made available to all people, and health care must come to be considered a basic right of all people rather than just of those who can afford it." So says Dr. Joseph D. Alter in his short, easy-to-read book, which gives an overview of our medical system and points to the deficiencies in the administration of health care. The book, written in language high school and college students can understand, looks at the gap between the technological gains in medicine and their application to the people who could reap their benefits. It analyzes the cost of medical care, the sources of payment (both private and governmental), the health providers, the organization and administration of medical care (private practice, group practice, comprehensive health care programs, Health Maintenance Organizations) and ends with suggestions for ways of providing more health care for more people at less expense. A good bibliography is included. Dr. Alter has illustrated the points made in each chapter with pertinent graphs and charts.

"Doctors and other health professionals must give more emphasis to community medicine, preventive medicine, and the influence of social, economic, cultural, and environmental factors on health and disease." This statement is being recognized more and more for its validity as is the one which states that the health team must work under "the concept of treating patients as whole human beings whose health is often affected by the environment they live in."

I was disappointed, though, in the recommendations Dr. Alter made. He talks about prepaid health insurance which might cost "only \$46.60 per month for a family of four," a figure I find very high. People who did not qualify for governmental assistance but whose income was not very high would be excluded under such a payment plan. He also feels that "different plans abiding by specific guidelines should be allowed to develop and compete with each other so that groups and individuals can choose among plans." I question whether competition belongs in the solving of our health care crisis.

Dr. Alter's book should be of interest to all those who are questioning our health care system and are trying to think through ways of really making health care a right and not a privilege.

PHYLLIS B. TAYLOR

Lesbian Nation. By JILL JOHNSTON. Simon & Schuster.

JILL JOHNSTON is the Village Voice's token lesbian and feminist. She is also one of the world's great punsters. Her book, *Lesbian Nation*, adds new dimensions to the story of the fall, and of the flood. She is only a minute away from Pauline theology. She has an astounding understanding of the beast of the apocalypse (which she calls christianity). God will hiss like a mother and gather up her children like goslings. Is an important statement made by many Hebrew prophets. J/J is not aware of this.

Also not in her book is Kate Millett's famous statement that the only honest woman is a whore. Remember Amos? (he married one to prove a point). Remember the two women in Revelations, who hid from the dragon, and who rode the dragon. You know which one jill johnston is.

The lesbian revolution was created by God to prove a point (compare Zechariah 12:11-14). To compare the modern age to Sodom & Gomorrah is to miss it. Of course homosexuality is unnatural & immoral. That is not the point. The point is that one must have an utter break with the past. J/J makes a distinction between faggots and lesbians. The one has the advantages of society, the other doesn't. One is the true revolution the other is not. Confusing the two obscures the revolution.

The revolution is not in bed but in morality. There she goes off track.

If one were to substitute the charity between women, as charity is meant by St. Paul, for lesbianism, and consider the patriarchal revolution in two phases/one at the fall/the other at the flood, all would be solved. There would not be an error in the book.

That is how close it comes.

I thought I would write a book including sexual morality & these things. She has done it for me. This review is only addenda.

The patriarchal lineage is also to prove a point. So is atlantis.
the end.

PETER SUTHERLAND

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Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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Letters to the Editor

Control over the Executive

I URGE Friends to consider seriously the idea of amending the federal constitution to institute a parliamentary system of government in the United States as perhaps the only viable way to maintain any control at all over the so-called executive branch of government.

Space prevents detailed description of the system, but its basis is the investing of the highest power in the parliament. The Prime Minister is determined indirectly by electing the majority party to parliament. He is responsible to parliament and must appear regularly and answer questions. He serves at the leisure of parliament and may be toppled if he gets too far out of line. This gives the people a firmer control over their chief executive. In Canada, national elections must be held no less often than 5 years, but *may* be called earlier by the Prime Minister or by his being toppled by a "no confidence" vote.

Surely we need no more striking example of how an irresponsible president can twist his power to his own satisfaction than the present incumbent who claims to bear our label. He refuses to implement legislation enacted by Congress; he undermines the Court decisions he disagrees with, notably enforced school integration and the abolition of capital punishment. It is unbearable to think that we are saddled with him and that he is beholden to no one, literally, any longer. The parliamentary system would have ousted him when first the Senate voted to cut off Vietnamese war funds. Had he gotten back into office, he would have served only until another crisis caused another confidence vote. Friends wield great influence when they take up a good cause. Let us get ourselves a parliament and a Prime Minister!

JAMES B. OSGOOD
Chicago

Mistakes about the Military Mystique

YOUR OTHERWISE EXCELLENT coverage of the military mystique (FJ 4/15) is marred by a seriously misleading statement in James Lenhart's "An American Paradox."

Speaking of military job training, James Lenhart writes: "The fact of the matter is that the military offers [some enlistees] not just the best, but in many cases, the only opportunity for a future." He also states that specific job training is guaranteed in writing, leaving the impression that any such guarantees are completely binding on the military. Both statements are unfortunate, for they accept the very military mythos which the author is concerned to debunk.

Military enlistment contracts are a legal nightmare for enlistees. They are long, complicated, and often ambiguous. Worse, legally, they are binding on the enlistee but not on the military. Job training is usually "guaranteed" to an enlistee if the enlistee is found "qualified." If unqualified, he or she has no recourse—and certainly no right to discharge—even though in normal contractual dealings the contract would be considered null and void. An en-

listee in this unfortunate situation often faces the choice of remaining in the military for a wholly unprofitable three (or four or six) years, seeking legal remedy (which is usually unavailing and always expensive), or going absent without leave (AWOL).

It is interesting to note that the highest AWOL and desertion rates are found among those who enlisted, not among those who were inducted by the Selective Service System. Any experienced military counselor would agree that the military's broken promises are the cause of many an AWOL incident.

More deceptive than the misrepresentation of the enlistment contract, however, is the outright fraud—for no weaker term will serve—of military job training. The Pentagon's own figures show the falsity of the military's claims to be in the manpower development business. Most combat jobs have no civilian counterpart. Of those military jobs which do have civilian counterparts, 38% account for only 1.5% of possible civilian jobs, while 29% account for another 9.6% of civilian jobs.

These figures leave out of account

whether military skills training is really applicable to the civilian jobs which are "counterparts" to military jobs. In fact many of these "counterparts" are not. For example, training in the electronics of missile guidance systems is considered by the Pentagon a "counterpart" of training in repairing television sets, even though the skills involved are quite different. Some experts estimate that, in fact, over 80% of military jobs provide skills which are useful in less than 10% of civilian occupations. The other 20% provide no useful civilian skills.

In short, to the military's great deception—the concerted effort to cover up its war-making function—must be added a smaller, and yet more cruel, deception. Smaller, because it is only part of the Big Lie about the military's war-making function. More cruel, because job-training and education are the military's major selling points for most enlistees.

These are, indeed, young people who have no other source of job training, no way out. To hold in front of them the prospect of a "way out" that is in fact a trap is unconscionable. Were the military a commercial firm, the Federal Trade Commission would no doubt be considering prosecution. At the same time, the myth that the military trains people in useful skills helps to undercut efforts to provide real job training for all Americans who need it.

Those of us who are concerned at the growth of the military mystique should not—even, as here, unconsciously—fall into the trap of perpetuating it while trying to combat it. Our duty is, rather, to make sure that young people considering enlistment have available to them the full, and highly unattractive, facts about military life and education.

ROBERT A. SEELEY
Publications Editor, Central Committee
for Conscientious Objectors

The editor appreciates this excellent letter and agrees with virtually all of it. However, he stands by the accuracy of his original statement that the military does offer some young Americans "not just the best, but in many cases the only, opportunity for a future." Everything Robert Seeley says notwithstanding, "the full and highly unattractive facts about military life and education" are unattractive only in retrospect. To thousands of young men and women facing the facts about civilian life and non-education in most

of this nation's cities, the military offers hope in an otherwise hopeless situation. The tragedy of America in 1973 is that with all its broken promises, fraud, duplicity, impracticality and basic immorality, the military and its training programs are the best this nation has to offer these young persons. This is terribly wrong, but true.

From Despair to Praise: A Powerful Postcard

JUST WHEN I despair, after receiving a Journal with an insipid Vista reprint, a good issue like April 15 on military mystique-making comes, and I praise human achievement. How interesting that Thomas Head falls into the mystique trap in his own article, speaking about semantics. He states "... distorts our perception ... The defense establishment." There is no such thing—there is an offense establishment and we ought to use that correct wording all the time. Women's liberation has sensitized me to language, even more than my philosophy classes did. I hope your editor's eye and pencil will actively change "he," "his" and "him" to "co" and "military service" to "dis-service." "Enlistee" needs to be changed to "extortee." However the whole problem of the military is tied to the question of any kind of government "service." FCNL meeting really taught me how brainwashed we are.

MARGIE MCFADDEN
Kansas City, MO

"Village" Defended

THE MENTION of my book, *The Village That Allah Forgot* (FJ 4/15), was not a review. If the reader lasted through the long first paragraph which gave the viewpoint of the reviewer on writing for children in our modern age he would assume that the child reader is generally frustrated by "the current global viewpoints" offered him. Then, although the reviewer disclaims any desire to criticize the genre and although she sweetly says the book under consideration is well written, I fear that the readers who have remained thus far have already concluded that they would not give *The Village That Allah Forgot* to any ten- or twelve-year-old they care for—even if it were free.

I am a writer and a member of Lake Forest Meeting. I asked the publisher to send a review copy because I thought readers would be interested in hearing about the book. Very few books are

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written about the Arab world. Adults
and young people alike are unac-
quainted with Tunisia, with the culture
of its inhabitants or with the Moslem
religion. The setting, therefore, may
be unfamiliar, but the characters, I
believe, will seem real to the young
reader, the growing-up pains familiar.

It isn't a negative or sad book; Ali,
the main character, accomplishes much
in the time covered by the story.
Young readers might see some connec-
tion between the American revolution
of two hundred years ago and the
Tunisian revolution of the 1950's. Far
from feeling limp and frustrated at the
end of the book, they may feel good.
They are not being asked to solve a
world problem, only to understand what
it was like in a small village in Tunisia
in the early years of Independence.

The book has nothing in it about the
Arab-Israeli struggle, but someday a
young reader grown-up, who has a
little understanding of both Jews and
Arabs, might play a role in bringing
peace to that troubled part of the world.

NORRIS LLOYD
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Review of a Review

I PROTEST the comments (FJ 4/15)
that appear to be a "review" of *The
Village That Allah Forgot* by Norris
Lloyd. The reviewer could not have
read the book. These inane comments
are not a review at all. They do a great
disservice to a charming story written
with sensitivity, clarity and compas-
sion. The main character is a Tunisian
boy, but he could just as well be thee
or me, no matter what our age. His
problems are problems of life.

The book is a jewel and reading it
is an enriching experience.

ALICE WALTON
Deerfield, IL

Friends Schools Divisive

I WAS GLAD to read (FJ 4/15) that a
Peaceable Kingdom is planned for
Florida. We could use one of these in
each state. However, I was disappointed
that a "Friends School" is planned as
part of the Kingdom.

Before public schools were estab-
lished, "Friends Schools" were much
needed and were of real service to the
entire community. However, while the
public schools are now often far from
what we want them to be, I object on
principle to the establishment of more
"Friends Schools" where the great
majority of the students are not
Friends, too few teachers are Friends
and which are usually divisive in the
community. I would not urge the im-
mediate abolition of established
"Friends Schools," but I do not like
to see new ones established, as I think
that they violate the principles of
democracy and of Quakerism.

It is not that just "Friends Schools"
tend to divide the community, all
private schools do, and I cannot ob-
ject to some church schools which I
consider much worse than "Friends
Schools" as long as the Society main-
tains schools under its name.

HENRY W. RIDGWAY
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Friends Around the World

Turning an Invisible Corner

by Rosemary M. Elliott

THE 1973 SOUTH AFRICA General Meeting was not only better attended than any previous General Meetings, but it also had the largest number of African Friends and attenders—four from the Eastern Cape, one from Cape Town, and six from Soweto Meeting, Johannesburg.

General Meeting was also blessed with the presence of John and June Yunghlut. June gave an enthralling account of the courage of American Friends involved in the civil rights campaign and the anti-Vietnam War protest and the dilemmas they faced. John outlined the difficulties man has in finding God, since in addition to the old question, "How can a good God allow evil to happen?" there are others posed by the new perspectives provided by evolution and depth psychology. In spite of these difficulties, John reassured us, we still have the knowledge that there is a Presence that we can recognize in ourselves and in others.

For nine months South African Friends have been concerned over a directive from the Department of Bantu Affairs that the Quaker Service Fund establish African auxiliary committees to run QSF projects, since most of the work is directed to the African community, and government policy is to develop African responsibility for African social work. These auxiliary committees would eventually become independent welfare organizations run under the regulations of the Bantu Affairs Department. It became clear that if Friends were to alter the QSF constitution to bring it in line with government policy it would mean establishing subcommittees run as agencies for government policy rather than according to Quaker principles. After many months of study by every branch and meeting we were ready to make the momentous decision that to follow this directive would be contrary to the basic faith and principle of Friends. The Meeting decided to seek an interview with the Secretary of the Department of Bantu Affairs to try to clarify the issues at the same time they drafted a memorandum to send to him with the new constitution if he requests it. The new constitution defines and clarifies the relationship of QSF and the General Meeting.

This issue was a classic Quaker exercise of reconciling two apparently irreconcilable viewpoints and reaching not only a united consensus, but a deepening of the spirit.

Perhaps the most moving experience of G. M. was when African attenders opened a session on "What the Society of Friends means to me." Several Friends also contributed. What moved and humbled Friends was to hear how much the Soweto Meeting had meant to African Friends and attenders. The silence had been a time of healing and self-finding. The quality of contributions turned the "session" into the atmosphere of a meeting for worship and this sense of worship was enhanced by the spontaneous singing of hymns after the manner of Soweto Meeting.

For Friends who have not experienced it, this contribution by African Friends to Quaker worship is not only very moving, it also intensifies the sense of communion.

Friends left this G. M. with a new sense of purpose and identity. In some indefinable way I think we turned an invisible corner. It was not only the Africans who felt that this Meeting was the most significant one of their lives.

Friends Discuss Sexuality

"TODAY in country after country, professionals are reexamining those parts of ourselves and our lives that relate to our being sexual . . ." In the 1973 Rufus Jones Lecture, "Human Sexuality as a Dimension of Religion," Mary Calderone, Friend, physician and grandmother, helped Friends to put this reexamination of sexual values into perspective. Her one-hour lecture, sponsored by the Religious Education Committee of Friends General Conference, was given at Sandy Spring (MD) Meetinghouse on April 27.

Following the lecture, members of the committee and of its Working Party on Human Sexuality, coming from seven FGC yearly meetings, met with Mary Calderone to explore the meaning of this issue for our meetings.

Participants found unity in discerning a need for discussion of various aspects of human sexuality in our meetings, in their committees, in religious education programs and in our meeting communities. Friends recognized sexuality as one of the divine endow-

Address Correction

ROOTS AND FRUITS of Meditation (reviewed FJ 4/15) may be purchased at 2002 Monroe St., Madison, WI, 53704.

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C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

ments of the human being, to be cherished and developed, even as we cherish and develop our intellectual endowments.

Concern was felt that we should seek to be open to individual differences in attitudes and experiences in sexual matters, that we should be careful to avoid committing injustice against people whose sexual behavior varies from our own, that we should express our sexual nature in ways that enrich rather than damage the whole life of

ourselves and others, that we not feel inhibited when the Spirit moves us to speak in meeting of our sexual experiences or through sex-related metaphors.

Smaller groups discussed how to explore questions of sexuality in our interpersonal and intergroup relationships, in religious education, in various parts of our meeting structures, and through our concerns and disciplines.

Tape recordings and printed copies of the lecture are available from the Friends General Conference office, and

a book exhibit on sexuality is to be established by the Religious Education Committee.

The Working Party will continue to work to produce materials presenting a Friendly perspective on questions of human sexuality, seek out facilitators to assist in our monthly meetings and to establish further retreats and workshops on the subject.

Mary S. Calderone is executive director of Sex Information and Education Council of the United States (SIECUS) and a member of Manhasset Monthly Meeting in New York.

ROBERT A. MARTIN, JR.

Readings in prophetic, Christ centered Quakerism for individuals and groups:

The Peace Testimony: "Christ is the Root"

by Marshall Hodgson—15 cents each postpaid; 12 for \$1.00 postpaid.

A Quaker View of the Christian Revelation,

by John H. Curtis—15 cents each postpaid; 12 for \$1.00.

Early Prophetic Openings of George Fox,

selections from the first part of his Journal—35 cents each postpaid; 10 for \$2.00 postpaid.

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Tract Association of Friends,
1515 Cherry Street,
Philadelphia 19102



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Write or phone: Dorothy Rodgers, Pendle Hill,
Wallingford, Pa. 19086, (215) 566-4507.

Fellowship Endowed at Bryn Mawr

THE FIRST HENRY JOEL CADBURY FELLOWSHIP at Bryn Mawr College is the gift of Mrs. G. Howland Chase of Washington, DC, an alumna and director-at-large of the College.

The Cadbury Fellowships, awarded to graduate students in the humanities, are the contribution of directors and former directors of the College to Bryn Mawr's major funds campaign, and are named in honor of Henry Joel Cadbury, who accepted in 1947 the Nobel Peace Prize on Behalf of the American Friends Service Committee and the Friends Service Council of Great Britain. Each fellowship is endowed through gifts of \$100,000 each.

A Double Anniversary

MT. TOBY MEETING, Leverett, MA, celebrates its 50th anniversary in 1974, the same year the town observes its 200th. The predecessor of Mt. Toby Meeting was the Amherst Meeting for Worship founded in 1924. Tentative plans for the observance include write-ups of the history of the Pelham and Warwick Meetings that existed in the 1800's; plays by the First-day School on the first Quaker in the area and his persecution the Baptist preacher and the Quaker young people in Pelham and the Quaker and the non-Quaker; a public observance (with "Known Speaker") in connection with the Town of Leverett; and a display of old books, contemporary books, pamphlets and testimonies on Quakerism.

A Change at Wilmington

HARRY J. TISCHBEIN, JR., executive assistant to the president of Wilmington College, will become vice president for students and ombudsman in September. He has been director of development at Wilmington since 1966.

Classified Advertisements

Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. **WRITE:** AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

PENDLE HILL offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

PLAN YOUR VACATIONS, RETIREMENT in our developing liberal cooperative community in North-Central Arkansas. Beautiful lots, large lake nearby. Tumbling Shoals Estates, P.O. Drawer 268, Naperville, IL 60540.

FOR THE FOLLOWING REASONS I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

- 1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;
- 2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;
- 3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461 — communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Located in the foothills of the Sierra Nevadas. Maximum, 65 students. 916-273-3183.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

Services Offered

REUPHOLSTERY AND SLIPCOVERS—serving Delaware County, Chester County, Montgomery County, Main Line, Germantown and Wilmington area. More than forty years' experience. Thom Seremba, Collingdale, Pennsylvania 19023. Telephone 215-586-7592.

For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

Positions Vacant

DIRECTOR OF NURSING. A Large Quaker retirement community now under construction in Philadelphia suburbs seeks mature, skilled nursing administrator. Person will be in charge of Health Center with 30 beds for skilled care and outpatient facilities to serve over 300 residents of the community. Good salary and modern fringe benefits. Reply Box 193 Chadds Ford, PA 19317, with letter and résumé describing qualifications.

HISTORICALLY-MINDED RETIRED COUPLE to live in Burlington County Historical Society headquarters, Burlington, NJ. Free living quarters and utilities, plus salary. Call or write Rodman Zwirner, 300 Shrewsbury Road, Riverton, NJ 08077 (609-829-0520).

EXECUTIVE DIRECTOR, residential treatment center for children in northern California. Experience with children and administration. Résumé to Nancy Boggs, Selection Committee, 604 College Avenue, Santa Rosa, CA 95404.

JR. ACCOUNTANT for large Quaker Retirement Community in New Jersey Suburbs of Philadelphia. Write or call William Martin, Executive Director, Box 366, Medford, NJ 08055 (609-654-3000).

RESIDENT BUSINESS MANAGER NEEDED. Financial background. Responsibilities include accounting, payroll, purchasing, and mass mailings. Contact: Emily Grizzard, Pendle Hill, Wallingford, PA 19086, (215) 566-4507.

WARM, FRIENDLY SWITCHBOARD operator with poise and initiative, ability to work under pressure, needed by Sept. 1. Some typing, other clerical work. Reply to Rowland Leonard, Philadelphia Yearly Meeting, 1515 Cherry St., Phila. 19102 (215-LO 8-4111).

PERSON OR TEAM to cook simple, nutritious meals in friendly surroundings for 200 people. For information, write or call Sandy Spring Friends School, Sandy Spring, MD 20860 (301-774-7455).

FRIENDS GENERAL CONFERENCE seeks an **ASSISTANT SECRETARY** — a committed Friend experienced in working with committees and prepared to work in fields of religious education, editing and publishing, and promotion. Opening in September. Contact Howard W. Bartram, 1520 Race St., Philadelphia, 19102.

Positions Wanted

YOUNG FRIEND seeks experience working in Friends (or likeminded) secondary or elementary school. Subsistence salary or room and board needed. Write Noreen Winkler, 515 West End Avenue, New York 10024.

YOUNG FRIEND will house-sit and care for pets in Moorestown-Haddonfield (New Jersey) area for summer months. Jeff Dunn, 65 N. 34th St., Phila. 19104. 215-349-9831.

Personal

SINGLE BOOKLOVERS, with members in 42 states, enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

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Books and Publications

WHO BUYS THE GUNS? an informational packet on Friends and war taxes, prepared by Young Friends of North America, including practical suggestions for Friends troubled over taxation for war. \$1.50/ea. YFNA, 133 W. 14th St., 3rd Fl., NY 10011. Write about consignment orders for thy meeting.

A PRIMER FOR PUBLISHERS—Quaker Sheets to the Wind by Robert N. Cool. Also "The Journal of a Poor Vicar." 60-page volume, \$1. The Observatory Press, 217 Pleasant St., Providence, RI 02906.

Wanted

STAMPS related to Quaker persons, events, history, etc. Harold Walker, 602 N. 7th Street, Marshall, IL 62441.

"GENEALOGY OF HENRY AND MARY BROSIUS." Send condition and price to John W. Miller, 6266 Union Ave., N.E., Alliance, OH 44601.

FURNISHED HOUSE OR APARTMENT in Philadelphia area by sabbatical professor and family on shoestring, Sept. to June. Eric Schoonover, 156 Post Road, Wakefield, RI 02879. (401) 789-6528.

Vacation

CAPE MAY, NJ. Newly-renovated luxury 1 and 2 bedroom apartments. Large, sunny livingroom; Modern kitchen and bath. Laundry. 4-minute walk to beach. \$1,750-\$2,000, June 15-Sept. 15 or \$175-\$200 per week. The Dormer House, 800 Columbia Ave., Cape May, NJ. 609-884-7446.

Too Late to Classify

ARTIST, (Friend) desires job in or near Friends school children (5,6) can attend. Degrees—English Art School, 12 years commercial art. Currently newspaper artist. Melissa Clement, Fayetteville Observer, Fayetteville, N. C. 28304.

NEWTOWN, PA. Friends Home and Chandler Hall Nursing Home—full-time caretaker and light maintenance worker needed. Apartment furnished. Hourly rate. Write or call Ronald Hengst, Chandler Hall, 215-968-4786.

INFORMATION WANTED ABOUT JACK NUTLEY of Tonbridge, England, for book about him. M. T. Somanah, 20 Icely St., Forest Side, Mauritius.

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$6.00. With private bath \$7.50. Other meals if required. Pleasant gardens, TV, room. Convenient theatres and shops. Tel: 01 286 9665.

ANY WOMAN TRAVELER needing companion. Second half August. Friends Journal, Box H-572.

COORDINATOR OF ACTIVITIES, Bucks Quarterly Meeting. Includes work with Quarterly Meeting committees with an emphasis on youth activities. Understanding of Friends Faith and Practice and an ability to get along well with others necessary. For further information contact Micheal Levingood, RD 1, Newtown, PA 18940.

Additions to "Coming Events"

7/15 Gathering of Friends of the Upper Missouri River Basin area, Augustana Commons Bldg., Augustana Coll., Sioux Falls, SD, 11 a.m.-4 p.m. Potluck dinner; discussion with John Robinson, superintendent, Kansas Yearly Meeting, on Missions and Service Conference in London, program for children. Contact Ron Mattson, 3208 Portland Ave., S., Minneapolis 55407 or R.D. Mabbs, 2307 S. Center St., Sioux Falls, SD 57105.

Coming Events

August

25—Young Friends of North America 1973 Conference, Colfax Interfaith Center, Colfax, IA. Write Ron Lord, Box 853, Earlham College, Richmond, IN 47374.

Yearly Meetings:

July 11—Alaska, Kotzebue, AK. Write Samuel T. Williams, Sr., Kotzebue, AK 99752.

July 28—New England, Geneva Pt. Center, Lake Winnepesaukee, NH. Write Gordon M. Browne, Jr., Box 586, Cotuit, MA 02635.

July 28—New York, Silver Bay, NY. Write Miriam K. Brush, 15 Rutherford Pl., New York 10003.

July 30—Pacific, St. Mary's College, Moraga, CA. Write Edwin A. Sanders, 6208 Temple City Blvd., Temple City, CA 91780.

August 3—Baltimore, Western Maryland College, Westminster, MD. Write John M. Sexton, 17100 Quaker Lane, Sandy Spring, MD 20860.

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Tennis Tournament...7/23-27

Putting Tournament...7/30-8/3

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August 8—Canadian Young Friends, Perth, Ontario. Write Jenny Head, 520 Cambridge St., Apt. 4, Ottawa, Ontario.

August 8—Iowa, Oskaloosa, IA. Write Bernard L. White, Box 522, Oskaloosa, IA 52577.

August 8—Kansas, Friends University, Wichita, KS. Write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

August 8—Western, Plainfield, IN. Write Robert Cope, 203 S. East St., Plainfield, IN 46168.

August 9—North Carolina, Woodland, NC. George C. Parker, Woodland, NC 27897.

August 9—North Carolina-F, Guilford College, Greensboro, NC. Write Ruth R. Hockett, Box 8328, Greensboro, NC 27410.

August 11—Indiana, Earlham College, Richmond, IN. Write Lyman B. Hall, 1403 Briar Rd., Muncie, IN 47304.

August 13—Wilmington, Wilmington College, Wilmington, OH. Glenn A. Reece, Box 1194, Wilmington College, Wilmington, OH 45177.

August 14—Canadian, Niagara Christian College, Niagara Falls, Ontario, Canada. Write Burton S.W. Hill, 60 Lowther Ave., Toronto, M5R 1C7, Ontario, Canada.

August 14—Iowa-C, Whittier, IA. Write Mary E. Autenrieth, RR1, Paulina, IA 51046.

August 14—Northwest, Newberg, OR. Write Dorwin E. Smith, PO Box 190, Newberg, OR 97132.

August 15—Illinois, McNabb, IL. Write Robert L. Wixom, 812 Maplewood Dr., Columbia, MO 65201.

August 15—Jamaica, Seaside, Happy Grove, Jamaica. Write Ernest Nugent, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.

August 17—Central, Central Frs. Camp Grounds, Muncie, IN. Write Arthur Hollingsworth, Box 215, Westfield, IN 46074.

August 22—Evangelical Friends Church, Eastern Region, Malone College, Canton, OH. Harold B. Winn, Damascus, OH 44619.

August 22—Ohio-C, Stillwater, near Barnesville, OH. Write Edward N. Kirk, R2, Columbiana, OH 44408.

At Powell House, Old Chatham, NY 12136:

Youth Center

July 1—Living on Earth

July 13—Workers Weekend

July 17—Learning Basic Skills

August 8—Simplicity and Outdoor Skills.

August 21—Music and Art Camp

Main House

July 5—Quaker Theological Discussion Group—Theme, Christ As Prophet.

July 12—Re-evaluation Counseling.

July 17—Training for Small Group Leadership

August 4—Unstructured Quaker Living.

August 10—The Inner Life in All of Life.

August 17—The Relevance of Quakerism Today.

August 21—Encounter and Silence.

At Pendle Hill, Wallingford, PA 19086:

July 1—Nonviolence, Revolution and Visions of a New Society. Charles Walker, Coordinator.

July 8—Singles and Families in Search of Community. Bob Blood.

July 15—What do we do now: Prisons, Courts, Police, Schools, Health Care? Steve Stalonas and Gail Haines, coordinators.

July 22—Exploring Creative Movement: Toward Spiritual Growth Through Dance. Nancy Brock and Christopher Beck.

July 22—A Retreat. Robert Scholz and Janet Shepherd.

July 29—Fostering and Nourishing the Creative. A week with Edith Wallace.

August 5—Dialog Between Men and Women: Struggle for the Interhuman. Russell and Janet Long, Demaris Wehr, Guilford Dudley.

AFSC Camps and Conferences:

July 13—Weekend Retreat for Families Write AFSC, 346 Acoma St., Denver, CO 80223.

July 14—Midwest Summer Institute. Write AFSC, 407 S. Dearborn St., Chicago, IL 60605.

July 14—Peace Workers Family Camps. Write AFSC, 4312 S.E. Stark St., Portland, OR 97215.

August 5—Rocky Mountain Family Camp and Youth Institute. AFSC, 4211 Grand Ave., Des Moines, IA 50312.

August 10—Institute. Write AFSC, 48 Inman St., Cambridge, MA 02139.

August 12—Summer Camp. Write AFSC, 2160 Lake St., San Francisco, CA 94121.

August 12—Michigan Family Camp. Write AFSC, 1414 Hill St., Ann Arbor, MI 48104.

August 19—People Camp. Write AFSC, 807 S.E. 4th St., Minneapolis, MN 55441.

August 26—Family Camp and Institute. Write AFSC 48 Inman St., Cambridge, MA 02139.

Announcements

Births

BRIGGS—On March 30, a son, ASA MICHAEL BRIGGS, to Mr. and Mrs. Thomas Briggs. Thomas Briggs is a member of Poughkeepsie, NY, Meeting.

NISS—On May 6, a daughter, MILDRED ELIZABETH NISS, to James and Martha Niss, members of 15th Street (New York City) Meeting.

RIIS—On April 9, a son, CHRISTIAN DOUGLAS RIIS, to Douglas N. and Mary M. Riis. The mother is a member of Westbury, NY, Meeting. The maternal grandparents are members of Campus Meeting, Wilmington, OH.

Marriages

LONGSTRETH-GUMMERE—On April 28, at Haverford, PA, Meeting, MARTHA COMFORT LONGSTRETH, daughter of Helen Cadbury Bush, and JOHN FLAGG GUMMERE.

SWEENEY-WALTON—On April 28, at Middletown Meeting, Lima, PA. CAROLE MARGARET WALTON, daughter of Joseph H. and Margaret S. Walton of Media, PA, and JOHN J. SWEENEY, son of Helen Sweeney, Philadelphia, PA, and the late Cornelius Sweeney. The bride and her

parents are members of Middletown Meeting.

WILSON-CLOSE—On April 22, under the care of Middletown Meeting, Lima, PA, **KAREN LOUISE CLOSE**, daughter of Reuben H. and Kathleen L. Close, and **THOMAS ALLEN WILSON**, son of Gordon A. and Mollie C. Wilson, of Big Bear Lake, CA. The bride and her parents are members of Middletown Meeting.

Deaths

BEER—On April 26, in Cambridge, MA, **OTTO BEER**, aged 86; merchant, farmer, staff member of Wilmington College.

Otto Beer became a Friend in 1942 joining Woodstown, NJ, Meeting where he and his wife, Lucy, became active and valued members. He and his family had emigrated to the United States in 1937, escaping Nazi persecution. In the Saar area of Germany from which he came, Otto Beer owned and successfully managed a hardware and building concern. In this country he operated a chicken farm in Vineland, NJ, till 1951, after which he and his wife joined the staff of Wilmington College, OH. He first served as Assistant Business Manager and later counselor in the Student Center. Through his active ministry and concern for the spiritual growth of students and faculty, he assisted significantly in founding a permanent Campus Meeting. On his retirement in 1963, he moved to Swarthmore, PA, joining Swarthmore Meeting.

After the death of his first wife, Lucy, Otto Beer married Anne Heineman who survives him. In addition he is survived by four children: Lise B. Stein, Hilda Grauman, Martin Beer, John Beer and fourteen grandchildren.

CLARK—On April 23, **SARAH BANCROFT CLARK**, aged 95, wife of Roger Clark, 1871-1961, and daughter of William Poole and Emma Cooper Bancroft, Wilmington, DE.

RICH—On April 21, **JOHN F. RICH**, a member of Haverford, PA, Meeting, aged 70. John Rich was chairman of the board of the John F. Rich Company, a Philadelphia-based fund raising counseling firm. He was born in England and came to the United States in 1915. He graduated from Westtown School in 1920 and Haverford College in 1924. Starting his career as a school teacher, he later became a reporter on the Evening Public Ledger (Philadelphia) from 1926 to 1929 before joining the public relations staff of the Bell Telephone Company. In 1936 John Rich was appointed public relations director and relief administrator for the American Friends Service Committee, serving in Spain, and with the Friends Ambulance Unit in China and India. In 1946 he founded the John F. Rich Company. Ten years later he introduced fundraising techniques to England and founded the John F. Rich Company Limited in London.

John Rich was honorary secretary of the British Schools and Universities Foundation, Inc., New York, and was a trustee of the British Cathedrals and Historic Churches Foundation, Inc.

He was a member of the Rotary Club of Philadelphia, and of the Public Relations Society of America. He was on the board of Emlen Institution.

Surviving are his widow, the former Virginia Percy; a son, Dr. Edward P. Rich, Cornwall-on-Hudson, New York; a daughter, Mrs. F. Kent Mitchel, Weston, CT; two sisters, Mrs. Ralph Boyer, Gaitersburg, MD; Mrs. L. Parry Griffiths, Teeside, England; two brothers, Lawrence M. and William G. Rich, both of California, and two grandchildren.

SWAYNE—On May 18, at Newtown, PA, **AMELIA WERNER SWAYNE**, aged 80. Amelia Swayne lived in Wilmington, Delaware, as a girl and was first exposed to Quaker ways as a student at Swarthmore College, from which she graduated in 1914. From Swarthmore she migrated to George School, near Newtown, PA, where she was a teacher of English and director of music until her marriage to Norman Walton Swayne in June, 1917. She then put teaching aside for more than a quarter century to devote her creative and spiritual energies to raising five children and to religious education. She imbued the lives of all who knew her with a sense of joy in living, and a love of music, flowers, nature, and poetry, while rejecting many of man's temporal creations. In her work as chairman of the Religious Education Committee of the Philadelphia Yearly Meeting she contributed greatly to Friends and was chairman of the committee that edited and published the Friends Hymnal and contributed the words to the hymn, *Valiant for the Truth*. As superintendent of the Newtown Monthly Meeting First-Day School she was loved by two generations of Friends. She authored at least eight booklets on Quakerism and Christianity including *The Observance of Easter* and *The Sermon on the Mount*.

From 1944 to 1946, Amelia Swayne taught religion at George School and from 1948 to 1950 was principal of the newly formed Newtown Friends School. She had the opportunity to travel to England as a delegate to the Friends World Conference in 1952 and to Japan, where she lived for several months as the guest of her son, Kingdon, then U.S. consul in Sapporo. She developed a love for Japanese flower arranging, art, and poetry, and wrote award winning haiku herself. In 1961 her waka poem was presented to the Crown Prince and Princess from whom she received a lovely letter of thanks.

In 1960, Amelia Swayne was awarded the honor of "Mother of a Good Neighbor" by Gimbels in Philadelphia, an honor she prized because of the emphasis it placed on her success as a parent. She is survived by three children: Carolyn Foote, Kingdon, and Philip, 14 grandchildren and seven great-grandchildren.

Amelia Swayne was a woman who lived her life in accordance with her professed values and influenced people far more through the example of her own life than through her writings. She was creative and imaginative with a special sense of calm vitality that infected her acquaintances. She will live on in the hearts of all who knew her.

TIMBERLAKE—On February 16, Fannie C. Timberlake, a member of Claremont, CA, Meeting, aged 94. A minute from Los Angeles, CA, Meeting read: "... She was born in Bethel, Maine ... ; the

third child of a family of seven children. Orphaned at a rather early age, a tender concern for each other developed in the family, and Los Angeles Meeting was the fortunate recipient of the overflow of this love from three of them: Alice T. Miller, Fannie C. Timberlake, and Margaret T. Simkin. Fannie Timberlake had become a Friend by conviction and was admitted to membership in Falmouth Monthly Meeting, Portland, Maine. In 1958, she became treasurer of Los Angeles Monthly Meeting and remained in this office until she retired to Claremont, CA, in 1971. Fannie Timberlake was so efficient as treasurer that Los Angeles Friends were constantly astounded by her beautifully kept and expert reports. . . . She was every place at once during hospitality occasions—from greeting people at the door to washing dishes after potluck dinners. The love and concern that were so openly revealed in her sparkling eyes, her low, sincere voice, and the beautiful smile of welcome (or the little frown of commiseration) were the source of great comfort and strength to all members, but especially to new ones. It seemed to many attenders that the very essence of Quakerism was expressed by this little lady. . . . The beautiful influence she had upon us will keep her alive and glowing in our hearts.



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FRIENDSVILLE ACADEMY

College Street

Friendsville, Tennessee 37737

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

California

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

CLAREMONT—Worship, 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711.

DAVIS—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Meeting for worship, 10:00 a.m., religious education, 11:30 a.m. 647 Locust. 431-4015 or 430-3981.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

RIVERSIDE—Unprogrammed worship and First-day School, 10:30 a.m. Call 784-2279 or 683-4689.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Colorado

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

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

Connecticut

HARTFORD—Worship 10 a.m., June 24-Sept. 9, 144 S. Quaker Lane, W. Hartford. Phone: 232-4125.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

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FRED A. WERNER, President

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Phone 652-4491 or 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.—12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

SARASOTA—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk, 743-9683. For information call 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Tel-fair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

DECATUR—Worship 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 623-2014.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA—CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

FORT WAYNE—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Meeting for worship June and July 7:30 p.m. Tuesdays, Lounge, Univ. Presbyterian Church. Clerk, Merritt S. Webster (734-4772).

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins; telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

VASSALBORO QUARTERLY MEETING meetings and worship groups: Brooksville, Camden, Damariscotta, East Vassalboro, Franklin, Industry, North Fairfield, Orono, Orono, South China, Winthrop Center. For information about times and activities, contact Paul Cates, Vassalboro Q.M. Worker, East Vassalboro, ME 04935 (Tel. 207-923-3078).

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

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

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylla J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD —Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00. First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

BOSTON—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One Meeting for Warship during summer beginning June 17 through Sept. 9. Visitors welcome. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

NANTUCKET—at 10:45 a.m. in old meeting-house on Fair Street, until September 16.

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887.

Michigan

ANN ARBOR — Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

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

DETROIT—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS — Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

ST. LOUIS—Meeting, 2539 Rockford Ave. Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

DOVER — Dover Preparative Meeting — Worship 10:30 a.m. Central Ave. at Trakey St. Lydia Willits, clerk. Phone: 868-2629 (Durham).

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

MONADNOCK — Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough, Enter off parking lot.

New Jersey

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

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

CAPE MAY BEACH—Near Grant St. jetty, 9 a.m., weather permitting, through Labor Day weekend. (Under the care of Seaville Monthly Meeting.)

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

CROSSWICKS — Meeting and First-day School, 10 a.m.

DOVER—First-day School, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N. J.

MONTCLAIR—Park Street and Gordon-First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

RANCOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

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

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

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

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

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

SANTE FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BINGHAMTON—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street. Phone, 607-733-7972.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

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ONEONTA—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk.

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RALEIGH — Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM — Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

Ohio

CINCINNATI — Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

CLEVELAND — Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE — at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

KENT — Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

N. COLUMBUS — Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

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

TOLEDO-BOWLING GREEN AREA — Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information: David Taber, 419-878-6641.

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

WILMINGTON — Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

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Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON — Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

BRISTOL — Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CHESTER — 24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD — at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield — East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOWNINGTOWN — 800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

DOYLESTOWN — East Oakland Avenue. Meeting for worship, and First-day School, 11 a.m.

DUNNINGS CREEK — At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

EXETER — Worship, 10:30 a.m., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County) — Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No first-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD — Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG — 6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HORSHAM — Route 611, Horsham. First-day School and meeting, 11 a.m.

LANCASTER — Off U.S. 462, back of

Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE — Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM — on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

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

MEDIA — 125 West Third Street. Meeting for worship, 10 a.m.

MEDIA — Providence Meeting. Providence Road, Media. 15 miles west of Phila., meeting for worship, 11 a.m.

MERION — Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN — Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MILLVILLE — Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MIDDLETOWN — At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MUNCY at PENNSDALE — Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

NEWTOWN — Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

NORRISTOWN — Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

OLD HAYERFORD MEETING — East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 4th & Arch Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 9:30 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth month.

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton. For location call EV 6-5134 evenings and weekends.

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

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

PLUMSTEAD—Worship 9:30 a.m. July 8-Aug. 12, Ferry Rd. between Danboro and Gardenville, Bucks County.

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

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

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

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

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

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

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

STROUDSBURG—Meeting for worship at the Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, College campus. Adult Forum and First-day School, 9:45 a.m. Worship, 11 a.m.

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

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

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

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

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

South Dakota

SIoux FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 588-0876.

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

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

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Polly Clark, 729-3756.

LUBBOCK—Dale Berry, clerk. For meeting time and place, call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

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

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

Washington

CHEYNEY—Meeting for worship, Sunday 11 a.m. Koinonia House.

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

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

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

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

OSHKOSH—Sunday, 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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

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