November 1, 1972

FRIENDS JOURNAL

ker Thought and Life Today

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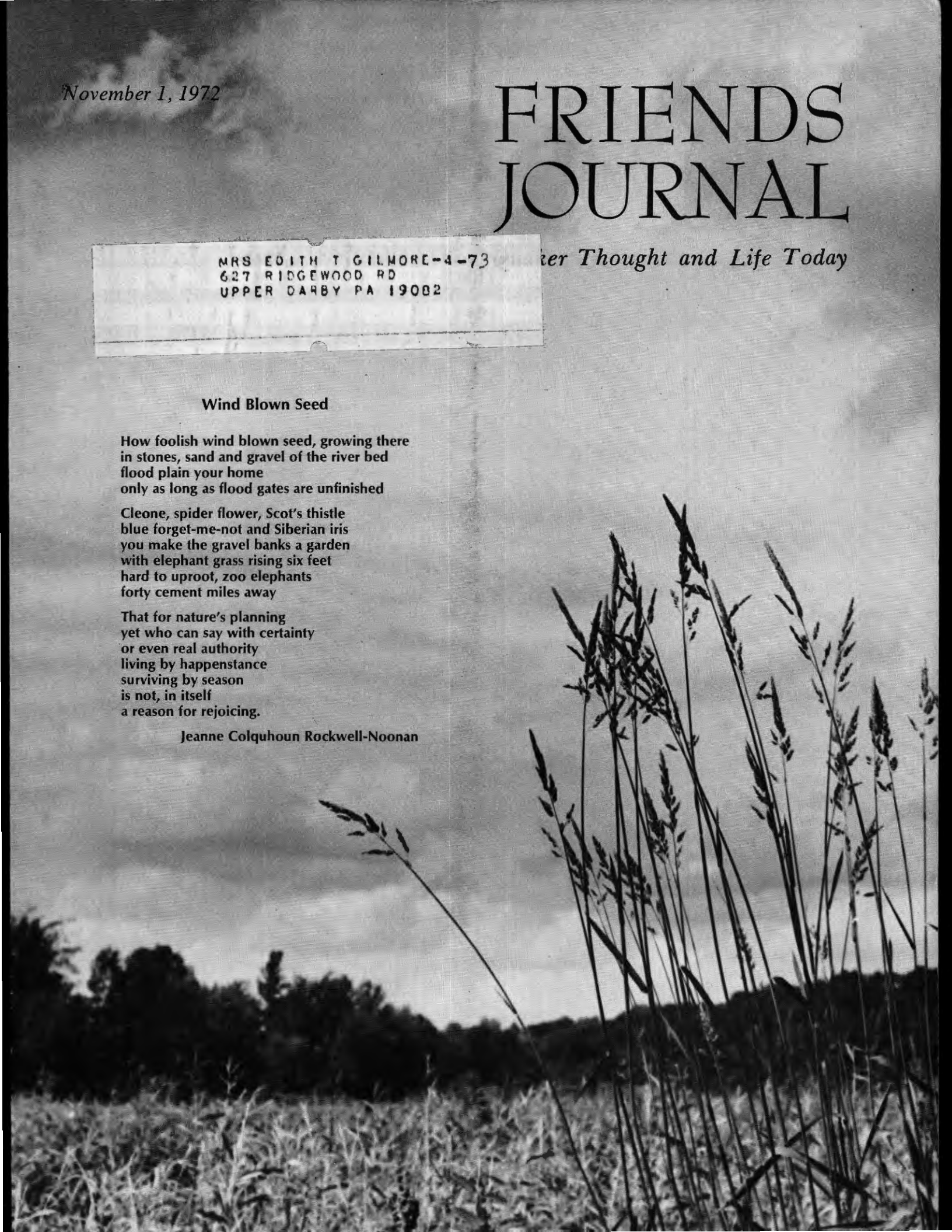

Wind Blown Seed

How foolish wind blown seed, growing there
in stones, sand and gravel of the river bed
flood plain your home
only as long as flood gates are unfinished

Cleone, spider flower, Scot's thistle
blue forget-me-not and Siberian iris
you make the gravel banks a garden
with elephant grass rising six feet
hard to uproot, zoo elephants
forty cement miles away

That for nature's planning
yet who can say with certainty
or even real authority
living by happenstance
surviving by season
is not, in itself
a reason for rejoicing.

Jeanne Colquhoun Rockwell-Noonan

FRIENDS JOURNAL

November 1, 1972
Volume 18, Number 18

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year $6, two years $11, three years $15. Foreign countries (including Canada and Mexico): one year $7, two years $13, three years $18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

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THE PHOTOGRAPH ON THE COVER was taken by Jeanne Colquhoun Rockwell-Noonan who has become interested in the Indians living near the "River of the Hurons," which inspired her poem.

On the Growing Edge

"THE CONCERN was not just the money. It's the soul of the meeting that's important—that we make a corporate stand behind the young people who are putting our beliefs into action." So stated Dan Devlin, clerk of Falls Meeting, in describing why a newly formed Committee for Sufferings will provide support for members or attenders of the Pennsylvania Meeting who undertake acts of conscience. Fines of $500 for two persons involved in this summer's Peoples Blockade actions in Leonardo, N. J., were paid by the committee as its first act of support.

Elsewhere in Pennsylvania, the Pittsburgh Monthly Meeting also is putting its financial resources to creative use. Pittsburgh Friends decided to sell all Monthly Meeting securities and directed the Finance Committee to do likewise with securities received in the future. The money will be placed in a black savings bank to help promote and finance black businesses and family mortgages.

A called meeting for worship under the care of New York Yearly Meeting preceded the sentencing September 15 in Auburn, N. Y., of Richard Evans, a young Friend who refused to comply with alternative service. More than 50 Friends and supporters participated in the courtroom meeting. In a letter to the judge, the Yearly Meeting clerk said Richard's action "is not an act of willful disobedience but an affirmation of a higher loyalty. Nor is his refusal any crime under God, since the Selective Service system, whose sole purpose is preparation for war, is itself wholly contrary to the spirit and teaching of Christ." Richie received a one-year probated sentence which will allow him to continue working with the Peace and Social Action Project of NYYM.

Dr. Charles Vaclavik, member of Germantown Monthly Meeting and physician at the Peoples Neighborhood Medical Center in poverty-stricken North Philadelphia, reports that the family clinic has expanded to where another doctor is needed. The clinic now handles up to 1,000 visits a month by patients who previously had no easy access to a doctor's care. A dentist joins the program this month and grant money is available for a second full-time physician willing or licensed to work as a general practitioner. Readers knowing of someone to fill this need should contact Charles Vaclavik at 1410 N. 21 St., Philadelphia 19121, (215) CE 5-7200.

Japanese Friends and a wide range of people including activist students, workers, G.I.s, and a Buddhist priest, encountered a new and unfamiliar United States export in August and September: training in nonviolence. Trainers Chuck Esser and Chris Moore provided practical instruction in nonviolent direct action tactics and campaign-building strategies to urban and rural-based groups. These methods translate well, according to one college professor who participated. "We are beginning to see how far-reaching your idea of education is," the professor said. "I think it is revolutionary and want to apply it to my teaching."

(Two Friends, Gini Coover and Ellen Deacon, are coordinating this column. Please forward information about concerns and actions to them c/o Friends Journal.)

The First Word

Some Timely Thoughts

TIME, that elusive, magical, indispensable and absolutely irreplaceable element we all share in precious but unknown and often uncontrollable amounts, has been much in our mind of late. The thoughts have been stimulated by several seemingly unrelated pieces of writing that had only one thing in common—they were "timely."

First, we came across this passage from *The Universe Around Us* by Sir James Jeans: "Looked at in terms of space, the message of astronomy is at best one of melancholy grandeur and oppressive vastness. Looked at in terms of time, it becomes one of almost endless possibility and hope. As denizens of the universe we may be living near its end rather than its beginning; for it seems likely that most of the universe had melted into radiation before we appeared on the scene. But as inhabitants of the earth, we are living at the very beginning of time. We have come into being in the fresh glory of the dawn, and a day of almost unthinkable length stretches before us with unimaginable opportunities for accomplishment. Our descendants of far-off ages, looking down this long vista of time from the other end, will see our present age as the misty morning of the world's history; our contemporaries of today will appear as dim heroic figures who fought their way through jungles of ignorance, error and superstition to discover truth; to learn how to harness the forces of nature, and to make a world worthy for mankind to live in. We are still too much engulfed in the greyness of the morning mists to be able to imagine, however vaguely, how this world of ours will appear to those who will come after us and see it in the full light of day. But by what light we have, we seem to discern that the main message of astronomy is one of hope to the race and of responsibility to the individual—of responsibility because we are drawing plans and laying foundations for a longer future than we can well imagine."

For some time, we pondered over the relationship of the present "greyness of the morning mists" and the future "full light of day" and the Quaker awareness of and search for "The Light." All we could conclude was that in view of Sir James' prediction, it is not surprising that we do more groping than discovering, and that "truth" is even more relative than we had previously conceived it.

In the midst of Sir James' astronomical optimism and our cerebral meanderings, we were brought rather rudely back into the real world of today by the blaring of our children's record-player. At full volume (Is there any other way to listen to today's records?) we heard Pete Seeger's "Turn! Turn! Turn! (To Everything There is a Season)."

The song, and the third chapter of Ecclesiastes from which it was taken, includes these further thoughts about time:

"For everything there is a season
And a time for every purpose under heaven.
A time to be born, a time to die;
A time to plant, a time to reap;
A time to kill, a time to heal;
A time to laugh, a time to weep.

And the song ends with:

"A time to gain, a time to lose;
A time to rend, a time to sew;
A time to love, a time to hate;
A time for peace, I swear it's not too late."

Indeed, we thought, it is not too late for peace if Sir James' view of time is accurate. Instead, it may be too early. Man may well be too acquisitive, too insecure, too animalistic to be capable this close to his origin of living peaceably with his fellow creatures. We could still be too deep in those "jungles of ignorance, error and superstition," and more evolutionary development might be necessary.

Divided between the long-range optimism of Sir James and the short-range pessimism caused by reflection on Pete Seeger's song, we received a letter from George Emerson Haynes, whose article "Marvels of the Mind" is on page 572 of this issue. George wrote, "I finished the article the evening before the day of my heart attack. It turned into a double cardiac arrest from which I was rescued by shock treatment. So now (at age 80) I am living on extended time which puts all personal contacts into a new perspective of preciousness."

". . . a new perspective of preciousness." Suddenly the thought came: *That* is what we all need. If in the long-range view the short-range traumas and turmoils, agonies and aggressions of our times are to be seen as positive, contributory and evolutionary, we must somehow come out of them with a new perspective, a new sense of the preciousness of all life. Otherwise, the equivalents of national and international double cardiac arrests we are now experiencing may drive us even deeper into the jungle of ignorance and fear and distrust of each other.

Indeed, there seem to be signs of exactly that happening. Whether they will be the signs of our times, or whether we will ultimately turn out to be worthy of our role as "dim heroic figures" struggling toward more light, may well depend, I finally decided, on the perspective groups such as we Quakers have of ourselves and others, and what we do as a result. Are we, to return to Sir James, going to be hopeful as a race and responsible as individuals to help realize those hopes?

Like time itself, our thoughts ended with a question.

To Be a Friend Is . . .

A FRIEND is a seeker, who hopes to be a discoverer of the meaning and values of life through contemplation of the universe, its darkness, as well as its light; of the lives of great men and women, past and present; and of the depths of his own inner being. He is helped by others searching in the same manner, both by sharing experience and by cooperation in efforts to make life richer for others.

AMELIA W. SWAYNE
Newtown, Pa.

Miscellany

√ In South Vietnam, bombs have made twenty-one million craters (one for every inhabitant). From 1965 through 1971, United States forces used twenty-six billion pounds of explosives in Indochina, twice the amount used in the Second World War. It is the equivalent to four hundred ninety-seven pounds per acre or one thousand two hundred fifteen pounds for every inhabitant.

Marvels of the Mind

by George Emerson Haynes

IT SEEMS POSSIBLE that every event in the universe leaves its record. If so, and if we had the ability to read and understand these records, we could know everything that ever happened. On this assumption astronauts brought back samples of moon rock and scientists analyzed it in hopes of discovering some part of the moon's history that would add to our understanding of the universe. Likewise, geologists can examine rock formations in a given area and see evidence of changes in climate, flora, fauna or other records from our planet's past.

The nature of the mind is no less remarkable than the surface of the earth in this record-making respect. In the mind's unconscious area there seems to be a record of all that has happened to a person. A small part rises into consciousness and we say "I *remember* this or that." Or someone mentions something and we suddenly find ourselves reading our records and saying "I had forgotten all about that . . ." as what was unconscious comes into our consciousness.

In another situation some fleeting sensation triggers the recall mechanism, and suddenly into consciousness flashes the image of a name, a face, a scene, a song or something else we had once known but long since had forgotten. If we could only control this recall device which mostly operates unconsciously, what rich experiences we could relive!

Another marvel of the mind is its occasional switch from a private preserve to something similar to the old English town common that is community property. Again and again a husband or wife will say something and the other will reply, "I was just thinking of that." Occasionally two friends separated by distance will open letters that have crossed in the mail and find each thinking the same thoughts. Or one friend makes a long distance phone call and the other says, "I was just going to call you." It is as if persons of a similar cast of mind draw water from an underground stream that feeds all their wells.

Still another extraordinary aspect of the mind is illustrated when a person who has been unsuccessfully working on a problem for some time lays it aside. After a night's sleep or perhaps a holiday, his mind, unbidden, receives an insight that provides the solution. This experience is common enough to be used deliberately by some business executives. One calls it his "fireless cooker." He fuels it with a notebook in which he records problems and any suggestions he might have for solving them. Then he lets each problem lie fallow as it were, until additional suggestions come to him. He has discovered that in due time his intelligence and reason, which are working without his being aware of them, will come up with the answer.

Lord Leverhulme, the late British industrialist, supposedly would take a pile of letters and begin dictating to his secretary. As he came to one he was not prepared to answer, he would shift it toward the bottom of the pile and go on to the next one. In this way he gave his subconscious mind an opportunity to mull the unanswered one over until he came to it again. Usually he was ready to answer it without consciously thinking about it.

Some people think best when they are on their feet engaged in some physical activity. Henry Ford, instead of sitting at a desk, spent most of his time walking about his plant thinking as he went. Others find the mountains or the open sea helpful for the gestation of creative ideas. Under any circumstance, the part of the mind to which we commit problems works ceaselessly and tirelessly night and day and with far greater competence and resources than we can marshal in our conscious moments.

A further marvel of the mind is the automatic operation and regulation through the vast and intricate complex of nerves of such processes as digestion and assimilation of food, circulation of the blood and growth and repair of cells. These processes are so smooth and unconscious that we become aware of them only when something gets out of order badly enough to cause minor discomfort. Yet these functions require intelligence and skill of the highest kind. At the same time, the mind also is requesting the flow of vital energy according to the needs of the organism. In some instances extraordinary needs have resulted in extraordinary releases of energy.

Dr. Brown Landone, the author of a seven-volume history of civilization, was an invalid for 17 years. His knees were swollen twice their normal size and his heart was impaired. One day his home caught fire. This young man could not walk under normal conditions, yet he not only ran upstairs, but he carried three trunks of valuables out of the house. After this incident he lived to be 98 years old, in general good health. Hundreds of similar experiences where superhuman strength was found when needed have been verified.

Religious literature, ancient and modern, contains many comparable experiences. The difference in these cases is the combination of critical need plus faith in available help from a divine source which acts as a trigger to release the miraculous energy. Ambrose and Olga Worral, who have been instrumental in numerous cases of faith healing, have written: "We seem only to give them (our clients) confidence in the Divine Power that can restore wholeness of mind, body and spirit. There are many names given to this manifestation, such as faith healing, New Thought Healing, Spiritual Healing, etc. but no matter what the name may be chosen, we know that the power of God is available and is capable of restoring health."

In this context what is called "the power of God" corresponds to a region of the mind where there is available a key to vital energy that is remarkably responsive to human need. Whether the outflow of power is triggered by the faith of the patient or by an overpowering sense of urgency, the marvel of an interior reservoir of extraordinary energy is manifest.

To summarize the marvels of the mind we have mentioned: It is a complete living record of past experience; a self-activating research laboratory that works tirelessly; and a reservoir of high intelligence and vital energy. Under appropriate conditions, access to all of these aspects of mind is available to all persons, as if mind were community property. But there remains a final, culminating marvel, the fact that the mind in its highest ranges appears to be an all-embracing, all-concerned, self-conscious and self-imparting organic *life*. This life of boundless dimension seems to be growing out of the void of nonbeing

George Emerson Haynes, a member of Newtown, Pa., Meeting, has had articles published in a number of religious periodicals. He worked for some years at Pennsbury Manor and has been a missionary in Japan. He is an ordained minister. Earlier this year Friends Journal carried an article by him on psychic phenomena.

Orpheus, Peter Fingesten

through a cumulative process of proliferation, growth and self-assimilation of its offspring. This principle includes not only man but the whole range of beings from atoms and viruses to planets and galaxies. In recognizing the majesty of this all-encompassing life we cannot help being moved to a deep sense of reverence.

As we contemplate this organic life of universal dimensions, we come to see that the aspects of experience that we superficially call "evil," such as suffering, injustice, disease and death require a revised appraisal. We see that suffering is the accompaniment of physical imperfections, immaturities and malfunctions. Under wise treatment these can be outgrown, cured or sublimated in the process of the development of growing minds, minds which themselves are not physical, but encased for suitable times in physical bodies for the purpose of education in the process of growth. In this perspective, violence, injustice and even the horrors of war have their function in the educative discipline of maturing minds. Death itself can be seen as the shedding of an outgrown body for a more suitable vehicle for further development of the mind. Beyond and during these experiences are felt increasing triumph and satisfaction in the wisdom, concern and power of the inclusive life.

These ideas have been deliberately presented in functional, not theological, Biblical or religious terms, so that the thoughts would be more acceptable to minds that find little or no meaning in such terms. Lack of theological terms in fact may be a great gain, because much theology is a complicated defense of inherited thought that has little or no relevance to functional spiritual living. At the same time, these ideas by their nature are religious in the sense of relating the individual to the totality of possible experience that we call the universe, and discovering therein each one's enduring worth. At the same time, this line of thought is not unrelated to many insights expressed in the Bible which, after all, is one of man's most memorable records of his marvelous mind.

Why Blacks Are Getting Together

by Barrington Dunbar

IN AN ARTICLE that appeared in Friends Journal, a Friend questioned the action of black students at Earlham College who at meals sit together in the dining room, apart from the white students.

The Friend's concern has deep spiritual roots. Led by the discipline of her Quaker heritage with its simple tenet of faith that "there is that of God in every man," she had spent a lifetime working to foster understanding among diverse cultural groups that make up the population of American cities.

During times of intensive and explosive racial confrontations, the Friend, like many others, had experienced frustration in not being able to fruitfully bring to bear her spiritual insight and professional experience to heal the breach.

In the earlier stages of the freedom movement when the emphasis was on integration as enunciated by the late Dr. Martin Luther King, she had worked with the Southern Christian Leadership Conference in helping to facilitate better communication between blacks and whites involved in the struggle.

But now the emergence of the new black consciousness —the new sense of unity and togetherness—has become a source of misunderstanding and discomfort to many well-meaning whites who feel that they can no longer identify with blacks in terms of their new sense of black awareness. What has caused the change?

Simply stated, blacks have become distrustful of integration. Integration too often implies a one-sided relationship in which blacks are expected to integrate into white society, taking on the white-oriented value system, and adjusting to the norms and expectations of the dominant white group. The relationship between the white power group and powerless blacks is usually patronizing on terms dictated by the power group.

Let me illustrate by pointing to an experience that I had this summer when I participated in a "round the world" tour with 24 other Americans. It was a most congenial group, and we shared much during the 30 days we spent together. But how well I remember on July 4 while leaving Rome by bus, a member of the group in observance of the American holiday spontaneously started to sing: "My country 'tis of thee, sweet land of liberty . . ." The others joined in and sang lustily. I was expected to, but I remained silent, thinking "What is America to me?"

What happened at the Republican convention is another example of how integration works in America. I followed the events of the convention on television. The minority of black delegates represented cheered and whooped as speaker after speaker of the white elite of the Republican party described America as the land of freedom to which diverse ethnic groups like the Agnews had come and had

Barrington Dunbar recently retired from the staff of Friends World College and is a member of New York Monthly Meeting. He has administered relief work in Germany, France and Haiti and has done settlement work in the United States.

Photograph by Bill Wingell

found liberty, justice and the opportunity to educate their children and to prosper in the land of plenty.

No doubt as they cheered, the black Republicans shared vicariously the experiences that only whites in America have in fact shared. The truth for them and all blacks is that their ancestors came to America in chains as dehumanized pieces of property in the system of slavery. John H. Johnson, editor of Ebony magazine, has written: "Something extremely ugly happened in America. It began during the 17th century and it continues today. It was in the midst of the 17th century that a hard and bitter division of the races started, and that slavery for black people became a way of life in America."

Slavery, not liberty and justice for all, was the real thing that brought blacks to America. No wonder I and others of my race choke on the words "My country 'tis of thee, sweet land of liberty."

That reality, along with the fact that the hard and bitter division of the races continues in America, was ignored by President Nixon in his acceptance speech. Instead, he cleverly blamed the Democrats for the divisions in American society, and beckoned Americans to "come home."

But most blacks will no longer be duped by the patriotic rhetoric of white Americans. It is important that we come together to define ourselves, to search out our past and to find the ethnic and cultural heritage so vital to any people. Once we have found out who we are and better understand the roots from which we were torn three centuries ago, we will begin to have a viable future. When that begins for us, perhaps America will have a viable future, too.

Divorce in Friends Meeting

by Bob Blood

FRIENDS HAVE a long and honorable history of involvement in the marriages of their members. The standard Quaker procedure for getting married requires more elapsed time than that of any other religious body I know about. This procedure is spelled out in detail in our books of discipline and carried out in practice with considerable faithfulness. It is one reason why Quaker marriages were for so many years remarkably stable.

But times have changed. Friends are no longer exempt from the forces of disintegration which are undermining an increasing number of American marriages. Meetings now are confronted with an increasing number of crumbling marriages within their own membership.

So far, most Meetings have not known how to respond to the divorces in their midst—and not knowing what to do, have done nothing. Yet to do nothing in the face of so acute a personal crisis is to fail to care. One way to imagine what Meetings might do in relation to divorce is to draw on the things they do in relation to marriage—education, clearness committees, approval by the Monthly Meeting, oversight committees, meetings for enactment, publication of announcements, involvement in the life of the Meeting, pastoral care, and provision of opportunities for enriching the new marital status.

Friends Meetings traditionally have not done very much to educate their members for marriage. As long as most Quaker marriages functioned well, Meetings could assume that young people would learn primarily from their parents' example. Now that the success of Quaker marriages can no longer be taken for granted, the religious education program of every Meeting needs to include premarital education which will examine the relevance of marriage for the 1970's and ways of making marriage work under contemporary conditions.

Education for divorce has hardly been invented. Yet divorce is an experience encountered by so large a proportion of Friends, either in their own lives or in the lives of their friends, that it demands attention in our Meeting curricula. (One 35-year-old Friend told me that hers is the last surviving marriage among her entire group of friends!) Such study is not a matter for children but for adults, especially for those old enough to be married but young enough to face a real possibility of divorce in their own lives and/or among their peers. (The typical divorce occurs seven years after marriage.)

If divorce were studied and discussed systematically in our Meetings, it would become a legitimate topic for action by Friends instead of the hush-and-pretend topic it now is. At the same time, individual Friends whose marriages disintegrated would have had some preparation for that ordeal.

Clearness committees for divorce could serve the same purposes as clearness committees for marriage. If couples

Bob Blood's latest book, The Family, *has just been published by the Free Press, New York. A member of Swarthmore, Pa., Meeting, he is on the staff of Pendle Hill, where he teaches courses in love, lifestyles and community and leads workshops on sensitivity training, for married couples and in counseling.*

in love may be blind to their incompatibilities, couples in trouble may be blind to latent possibilities in their relationship. Just because two people claim that their marriage is over does not mean that it necessarily is. A substantial proportion of decisions to divorce are ultimately reversed, even after couples have filed suit for divorce. Thus, a couple who informed their Meeting that they were contemplating divorce should no more be assumed to have made the right decision than a couple who informed their Meeting that they were contemplating marriage.

More often than not, a clearness committee would presumably conclude that divorce would be an appropriate step. But the need for a clearness committee arises both from the exceptional cases where the marriage deserves further effort and from the greater understanding by all the parties concerned of the issues involved when divorce seems indicated.

The report of a clearness committee to a meeting for business is ordinarily received without question. Nevertheless, the fact that the Meeting gives its stamp of approval to the forthcoming transaction extends the scope of the Meeting's involvement from the clearness committee to the whole religious community. The whole Meeting thus becomes aware of the change in status of two of its members which is about to take place. This provides the meeting with an opportunity not only to record its action in its official records but to convey to both husband and wife its concern for their troubles, without blaming either one.

Once the meeting for business has given its approval, the function of the committee (preferably with the same members for the sake of continuity) changes from clearness to oversight. The main job of marriage committees is to oversee the wedding ceremony, since most couples are able to work out their plans for financing their marriage, planning their children, etc., by themselves. Since divorces are more troublesome than weddings, a committee of oversight is more apt to find itself assisting the couple in deeisionmaking with respect to custody of children, division of property, financial support, etc. In other words, divorce counseling can be counted on to be an important function of a committee charged with oversight of a divoree.

Just as marriages are recorded in Meeting minutes, and announced in Meeting bulletins and in Friends Journal for the information of those who have not been able to attend, it seems appropriate for the termination of marriages to be announced in the same places.

The involvement of newly married couples in the life of a Meeting takes place so automatically that we do not think of it as a separate step. Not so with divorced persons. Friends may hesitate to appoint them to "sensitive" committees (for happily married couples only?) or overseers. I am not trying to say that meetings should appoint divorced persons to such committees just to make them feel good, but that persons should not be barred from such committees just beeause they are divorced. Persons who have been through traumatic experiences may have been sensitized to greater awareness and may bring special gifts to the functioning of such committees. In any case, divorced persons do not want to be treated as second-class citizens.

If married couples get into trouble, a live and caring Meeting responds with appropriate help. Practical help is provided when a mother falls sick. Counsel may be provided with respeet to marriage problems if they become sufficiently severe.

For divorced persons, such care is almost always needed. A single parent with custody of the children often needs assistance with the care and rearing of his/her children. Both the man and the woman are apt to need post-divorce counseling to help them work through their sense of personal failure and of bereavement over the collapse of the marriage. Finally, a Meeting needs to be sensitive to the desire of a divorced person to find companionship with persons of the same and the opposite sex to replace the former partner's companionship. He or she may welcome assistance in meeting new friends and opportunities to talk through with Friends the problems involved in resuming dating after a lapse of some years. The sexual issues involved in post-divorce friendships often are of special concern.

In recent years, Friends General Conference has trained leaders who have offered marriage enrichment workshops for married couples. For persons whose marriages have recently ended, an analogous opportunity exists in the annual conference for formerly married persons held at Pendle Hill each autumn. (The fourth annual conference will be held at Pendle Hill September 21-23, 1973.) Meetings may assist their recently divorced members by calling this opportunity to their attention and by providing scholarship help where needed.

Psalm 136

It is good to give thanks to the Lord, for his love endures for ever.
Give thanks to the God of gods; his love endures for ever.
Give thanks to the Lord of lords; his love endures for ever.
Alone he works great marvels; his love endures for ever.
In wisdom he made the heavens; his love endures for ever.
He laid the earth upon the waters; his love endures for ever.
He made the great lights, his love endures for ever,
the sun to rule by day, his love endures for ever,
the moon and the stars to rule by night; his love endures for ever.
He struck down the first-born of the Egyptians, his love endures for ever,
and brought Israel from among them; his love endures for ever.
With strong hand and outstretched arm, his love endures for ever,
he divided the Red Sea in two, his love endures for ever,
and made Israel pass through it, his love endures for ever;
but Pharaoh and his host he swept into the sea; his love endures for ever.
He led his people through the wilderness; his love endures for ever.
He struck down great kings; his love endures for ever.
He slew mighty kings, his love endures for ever.
Sihon king of the Amorites, his love endures for ever,
and Og the king of Bashan; his love endures for ever.
He gave their land to Israel, his love endures for ever,
to Israel his servant as their patrimony; his love endures for ever.
He remembered us when we were cast down, his love endures for ever,
and rescued us from our enemies; his love endures for ever.
He gives food to all his creatures; his love endures for ever.
Give thanks to the God of heaven, for his love endures for ever.

(The New English Bible)

We Become What We Worship

by Martha Dart

FOUR OF US were exploring the back roads of the Kodaikanal Hills of South India by car. Suddenly, to our astonishment, the road ahead wasn't there anymore. It soon became apparent what had happened—a landslide loosened by the heavy rains the night before had completely covered the road with tremendous boulders that would take weeks to remove. Men and women from the village nearby were already at work trying to build a new stretch of road around the slide so that lorries carrying food products from the fields could reach their destination. Directing the procedure was a man obviously loved and respected by the workers—one could tell by the gentle, friendly way he spoke to them and their responsive willingness to help. He was, we discovered, a retired doctor in his early seventies of Bengali origin—small of stature, large, glowing, dark brown eyes, and a radiance in his expression that made us eager to know his background. Bit by bit we discovered his story.

Dr. Ghosh had long ago left his native India to study medicine abroad. He became a doctor and practiced in Germany and France as well as in India. When he retired, he decided he wanted to go back to the land and help his people in as many ways as possible. He had prepared for this, in addition to the medical skills he already had, by trying to learn as much as he could about growing crops and starting various village industries. Out across the hills from where we stood at the landslide were acres of terraced fields where vegetables and new little fruit trees were growing; artificial pools of water nearby turned out to be the beginning of a trout industry; and geraniums were being grown for their oil. Some of the workers were former prisoners whom Dr. Ghosh was trying to rehabilitate. Farther up the hill was a home for orphans—about fifty at that time—living in loving, healthful surroundings. Part of his own home, built on the side of a hill, was being used as a place to grind grain and make it into healthful bread.

Dr. Ghosh was no ordinary landowner (although he had bought the land)—he was just there, being part of the community and giving all of his resources and talents to improving life for those around him. How could one man do so much? What was the source of his energy, both physical and spiritual?

We were soon to get some insights. He invited us to his home for coffee a few days later. We were ushered into a room all around which were paintings and statues of Hindu deities and a small Hindu shrine where he and his wife worshiped every day. His wife was a dancer. Since all Indian classical dancing has a religious base and enacts religious epics such as stories of the Ramayana or events in the life of Krishna, she too had immersed herself in worship and shared her gifts by teaching dancing at a nearby Catholic school. As we sat around the room sipping our coffee and eating cocoanut dosa (a sort of crisp, rolled-up pancake), Dr. Ghosh looked thoughtful. "What we worship we become," he said, and "in order to understand, we must first love." Were the Hindu deities then the source of his strength? Suddenly, delicately, in the background we heard something very familiar, and soon the strains of an especially lovely rendition of Handel's *Messiah* filled the air. For awhile no one spoke, and then he said simply and gently, "We love Jesus too."

What was the source of this man's strength and creativity and desire to serve? Krishna? Rama? Jesus? Or was it perhaps the Divine Spirit behind all religions—the God within him to whom he was so responsive?

After living in India for more than a year, Martha Dart has returned to the United States and is in Washington, D. C. where she and her husband, Leonard, are resident directors of the Davis House. She was formerly clerk of Claremont, Cal., Meeting.

The Still Point of the Changing World

MY DOCTOR FRIEND asked, "You Quakers, don't you just sit around waiting for something to happen?

"Well. . . ." I said. "It isn't quite like that; for we believe that something *is* happening all the time in our silent worship."

Reasonably, he inquired, "Then what happens?" I tried to tell him—but try to explain what happens when one listens to Mozart to someone who has never shared a similar experience! My explanation was like that. It gave him the theory, with none of the harmony.

My inadequate explanation set me trying to see how I could convey what happens in meeting—if only in non-Quaker terms that have meaning for me.

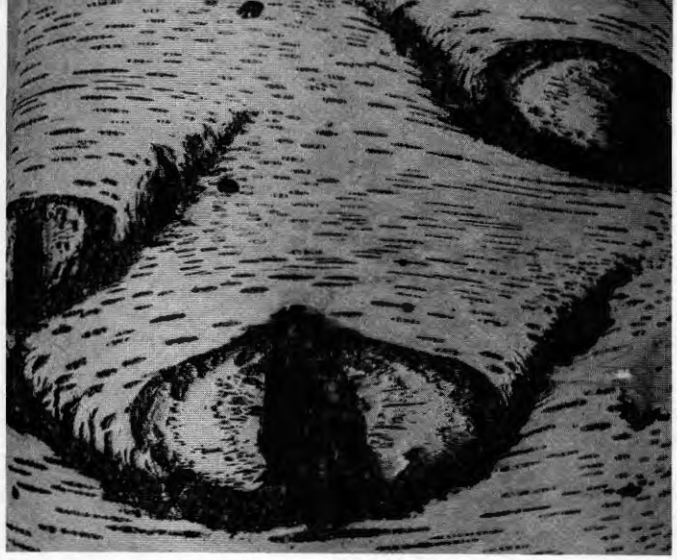
I once lived for two years in a Swiss village about five thousand feet up in the Alps, not far below the tree line. Mountains came to have a spiritual significance for me. For the first time I was able to "lift up mine eyes to the hills" and *feel* what the Psalmist meant.

Meeting for me is like climbing a mountain. The first twenty minutes or so are spent walking up through the tree line of daily preoccupations. Vaguely I am conscious of other climbers, separated by the trees. Progress is not apparent, for the view is unchanging. So is the steep slope. Yet one learns that to hurry is in the end to progress more slowly.

Then the trees begin to diminish in importance. Suddenly they are left behind, and the valley below is revealed in a new perspective. A hint of the peak is sometimes glimpsed. The barriers no longer separate the other climbers, and naturally and imperceptibly we get roped together, helping one another on the difficult upward slopes or over crevasses.

Mountains, like good meetings for worship, have a convergent quality that becomes more recognizable as one climbs. From the summit of the day's climb the world looks a different place. The divisions that seem so divisive in the valley are seen to have a unity when viewed from the experience of this new position. At one and the same time there is a sense of feeling elevated, yet utterly humble. Significant, yet completely insignificant. And, like so many of life's paradoxes, these opposing polarities begin to reach a synthesis "at the still point of the turning world."

HAROLD SUMPTION



Birch Eyes, Ruth Smiley

Of Course I Love You, but . . .

by John F. Himmelein

"YOUR LONG HAIR and beard don't bother me, but . . ."

"You dress differently than the rest of us and it's okay with me, but . . ."

"You don't button your shirt and that is fine with me, but . . ."

"You don't wear shoes, which is all right with me, but . . ."

I don't know how *you* look, dress, or what your habits are, *but* if they are similar to any of those you've more than likely been exposed to the thinking that leads to the "but . . ." I've been meeting "buts" like that for some time, especially in the last few weeks, so I've decided to sort out what I think is behind them and try to understand it. You're reading this because I understand better when I write and because the editor figured what I finally came out with was worth his space and your time.

What it all comes down to, I've decided, is fear. Not great, terrifying, paralyzing fear which is understandable, but small, insecure, suspicious, doubting fear which is tragic. Tragic because it makes us put *things* ahead of *people*. From that inversion of values, and the small fears behind it, I can trace a path that leads to war, to racism, to chauvinism, to all inhumanity.

I'm not a Quaker (although my soul was designed by George Fox) and I certainly am not free of fear myself (I'm usually afraid of people who wear a lot of makeup, make a lot of money or dress in stylish clothes). Despite those two facts, I suggest that in Quaker style we ask ourselves some questions without fear of the truth.

Why should we trust people rather than be suspicious of them if suspicion may be warranted? Answer—why not? We've got a choice. We can believe in a person or not believe in a person. We can trust or not trust. For Quakers the choices should be believe, trust. (See Jesus Christ, George Fox, John Woolman, etc.) If a person is not a Quaker, the choices should be believe, trust. (See Jesus Christ, Moses, Mohammed, etc.)

John F. Himmelein, a former newspaper writer and editor, retired to work full time for peace and social action. He now is coordinating an investment conference for Friends Coordinating Committee on Peace and was with the Indochina Summer campaign.

If we make any other choice, what kind of life do we end up with? Don't we spend our lives cowering in shadows? Are we ever free of fear? Can we ever hope to find peace with ourselves? Can we love? Can we ever hope to achieve a just and peaceful world?

You might be thinking that all of this is very idealistic, great on paper, but a highly impractical way to lead one's life. Well, you're half right. It is idealistic. But how impractical is it?

A couple of years ago I was working as editor of a weekly newspaper. Part of my job was supervising the production of the paper once each week, which required me to work with the printers in the shop. The printers had short hair, shaved every morning, and didn't like long-haired, bearded editors who wore work shirts with only two buttons and dungarees the editor hemmed himself. They also weren't afraid to show their feelings in an easy way—by messing up the paper I was responsible for. As time passed, the printers and I talked a lot. At first they offered to pay for my haircut and provide the razors for my beard. Then they asked why I grew my hair long and didn't shave. Before I left they were asking me to have dinner with them, bought me coffee when we worked together, told me all the latest jokes, and warned me to be careful whenever I'd take a day off to go to a peace demonstration. By that time the pages of my newspaper were the most error free of the 11 newspapers the printers put together. My hair was still long, I still had a beard, and the hem in my dungarees was almost completely out.

I'll never forget that experience. The effect it's had on my spiritual well-being is immeasurable. And it is just one. There have been many others. It is true that some experiences have gone the other way, but even for those there is still time. They too could turn around.

Most important is that I'm learning to stand up in the sunshine, to be free from fear of people, to find peace with myself. I'm learning to live. And with enough of us standing in the sunshine, unafraid to trust people, at peace with ourselves and filled with love, we will find the world stands with us.

Meanwhile, if by chance we run across one another and you are wearing a lot of makeup or making a lot of money or all dressed up in stylish clothes, I could be suspicious of you, but. . . .

Elegy III

Who will run shouting from the surf
to lay a curious curve cold in my hand
now? You are so far.
Or lift a bright stone from roadside dust?

Who will call me from the resonant pages
to walk creek grass scaring young frogs
now you are so far?
Or lead me to the pasture colts?

Who will take me to the lost land
where I lost the other boy in that other life
now? You are so far.

CARL WOODS

What We Learned From Uluru

by William and Rose Wardlaw

DURING OUR JOURNEY to Australia—a trip many Friends will make when Friends World Committee has its triennial meeting in Sydney in 1973— we decided to forego the glamour of the South Sea Islands and the glory of the Great Barrier Reef. We wanted to explore the heart of the continent, the arid, immense wastes of the Outback.

We flew to Alice Springs—"The Alice," as it is called—and from there made a side trip to Ayers Rock ("Uluru," in the tribal language) in a four-seater Cessna, over three hundred miles of desert. The rock, a sandstone dome covering twelve hundred acres, rises more than eleven hundred feet above the desert and has a circumference of five miles. Its bright red turns to blue and purple in the setting and the rising sun.

There are no outcroppings in its smooth, bare surface, but it is full of crags and caves of mythical significance to the tribes of aborigines, a repository of sacred knowledge and secret ritual objects. Cave paintings in red and yellow ochre, charcoal, and limestone depict the legends of creation and link the living people with the spirits of their ancestors of the Time of the Dream.

At the beginning of time, the earth and the sky had always existed. The earth was in darkness, lighted only by the Milky Way. Sun, moon, and the evening star were slumbering under the cold crust of the earth. No plants or animals existed, but human life existed in a vague shape of uncreated supernatural beings that had always been; they were slumbering in eternal sleep.

Time began when these supernatural beings awakened. "Born of their own eternity," they broke through the surface of the earth, and, as the sun rose out of the ground, the world was flooded with light. These beings are the totemic ancestors, individually linked with a particular animal or plant. Assuming human or animal or plant form, they wandered over the earth and created life by slicing massed humanity into individual infants, slitting the webs between their fingers and toes and cutting open their eyes, ears and mouths. So the human race came into being.

After completing their creative labors and wanderings, the beings sank back into sleep and vanished into the ground. Their resting places are sacred centers, which can be approached only by the initiated men on ceremonial occasions. The celestial bodies rose to the sky, and "the world of labor, pain, and death came into being."

The dignity of the aborigine stems from the unbreakable link that binds mortal man to the eternal beings who left a trail of life throughout the landscape. When a woman crosses that trail, this supernatural life enters into her body and takes fresh existence in her unborn infant. The location where the soul enters the body is the aborigine's conception site and links him to his totemic ancestor and the ancestral land. In this lay the bond between the aborigine and the tribal territory where his own spirit dwelt before it became flesh. Sex and paternity have no place in this belief in the unbroken chain of the spirit incarnate in the body of the human mother. Living child and man is one with earth and tree and rock and animal, as he has been from the Time of the Dawn, when life began. When he is suddenly overcome by an irresistible urge, the aborigine goes on a "walkabout" to meet his ancestral spirit.

"They came to terms with their pitiless surroundings, so intimidating to Europeans, with the aid of only five tools —the spear, the spear thrower, a carrying dish, a digging stick, and grinding stones." So wrote Elspeth Huxley in *Their Shining Eldorado! A Journey Through Australia* (William Morrow and Company, 1967).

In Bill Harney's book, *To Ayers Rock and Beyond* (Rigby, Ltd., Adelaide, 1971), we read:

"The religious beliefs of mankind are as old as man; each one has evolved to suit the environment out of which it sprang. Here on this mountain is a cult so old, that deep within it are the glimmerings of newer faiths which came to life on the earth, long after these people migrated southward to establish a way of life and legends associated with the natural features of the new land around them."

And, as William Ricketts wrote, "I have come to know that separateness is the enemy of true religion."

William and Rose Wardlaw attend Morningside Heights Preparative Meeting, New York. "Our brief visit to Ayers Rock and the information about Uluru and the aborigines which Friends in Adelaide shared with us awakened a strong interest in this aspect of Australian life and led us to do research on the subject."

Though the Shimmer

Though I show you the shimmer
of light on the midnight wings of the swallow,
though I bring you a rose,
though we listen
to the rhythm of rain, recalling
the music of steps,
of voices, from far away—words—,
though I may hold your hand
and smile, into your eyes, into your holy place—
I cannot take your burden,
of joy or sorrow, of fulfillment or hurt—
but, perhaps, in the presence
of light and the gentleness of rose and rain
the still, small voice
can affirm again
the peace of the presence of God
resolving our aloneness.

HERTA ROSENBLATT

Centering Down

Within the body
Spirit waits silent and free.
Bruises throb from rocks knelt upon.
Shall thought dwell on kneeling or bruises?

JEAN LOUISE ROSS

Pioneer Craftsmen

Letter from the Past—261

A FEW YEARS ago when the United States Post Office had occasion to celebrate a botanical event, it issued a set of four stamps of different plants, of which one, the Frank-

". . . A bottle typical of the South Jersey glass-house at Wistarberg."

linia, had important Quaker connections (See Letter 242). This year a similar panel of four stamps deals with "colonial American craftsmen," and again one of these has Quaker background. That is the representation of a glass-blower and a bottle typical of the South Jersey glass-house at Wistarberg.

Caspar Wistar, born in Germany in 1696, emigrated to Philadelphia in 1717 and became successful in business. In 1729 he opened this glass factory near Salem, New Jersey, and imported four expert Belgian workmen. According to a story reported by one of his descendants, he was on one occasion tempted to buy some slaves recently arrived by riverboat as workmen but finally obeyed his conscience and gave up the idea. He died in 1752. His son, Richard Wistar, continued the works until near his death in 1781.

This is not the place to discuss this pioneer enterprise in American crafts. Without such successes, America would have remained economically dependent upon Europe. The development of indigenous industry was a patriotic concern. Wistar's manufacture, not only of wholesale window glass and bottles but of artistic glass-ware, provided the artist's subject for the modern stamp. Further information can be gleaned from a recent book on *Wyck,* the historic Quaker landmark in Germantown, by W. Edmunds Claussen and from one of his principal sources, *Stiegel Glass,* by Frederick W. Hunter. South Jersey glass is discussed still more fully in *Two Hundred Years of American Blown Glass* by Helen and George S. McKearin.

In 1726, Caspar Wistar married Catharine Jansen, a Friend descended from the Germantown Quaker families who had emigrated before 1700. He too became a Friend, and his descendants intermarried with many well-known Quaker families from early days to the present. When he was naturalized, his surname was spelled Wistar; but his brother John who came to America soon after and his descendants used the spelling Wister. Hence the botanical name when spelled Wisteria is from one of the latter descent. I note however that in the marriage certificate under Abington Monthly Meeting in 1726, reproduced in R. W. David's book on the Wistar family, the groom is called Casper Wister, and signs his name Caspar Wister, whereas the bride signs her new name as Catherine Wistar. Their daughter, Margaret, married Reuben Haines of Burlington County and Philadelphia, an intimate first cousin of John Woolman, as students of Woolman know full well.

Readers of this letter will think of many contemporary descendants of these colonial Wistars or Wisters, while philatelists will note that earlier this year Sweden paid tribute to its glass industry with a set of five different 60-ore stamps.

NOW AND THEN

And Do Not Bring Us To the Test

FOR MOST CHRISTIANS the beloved, familiar phrasing of the Lord's prayer set down in the Gospel according to Matthew probably will not be superseded by modern translations. It is a distillate in whatever translation, obviating further embellishment.

The New English Bible strips this concise prayer down to the bones of language, enhancing its simple beauty to the utmost. The translators have included the usual variant readings, as "Our bread for the morrow," and the final addition, "For thine is the kingdom, the power and the glory forever." Instead of using *trespasses, debts,* or *sins,* they chose *wrong* and *wronged.*

A significant change occurs in verse thirteen: *To put to the test, to put on trial,* comes closer in meaning to the Greek and Hebrew words previously rendered as in "Lead us not into *temptation.*" and "Thou shalt not *tempt* the Lord thy God."

This is a helpful clarification, for too often "temptation" in the popular Christian mind has meant that list of evils Paul recites in Galatians 5:19-21 and implies to man's lower nature—from fornication and idolatry, through contentiousness and intrigue, to orgies.

With the change in translation, the emphasis shifts to what Paul defines in the second list of that same chapter to the Galatians, the harvest of the spirit. *Do not bring to the test, do not put on trial* our love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control; do not bring our professed Friends' testimonies to the real test—for we may be found wanting.

We return to Matthew 6, verse 11:—"Give us today our bread for the morrow"—our strength for the morrow since we know that in doing His will each day our love in the concrete, our pacifism, our faithfulness, joy, continence, and endurance ever will be tested.

Paul, aware how slender is the hold on the Fruits of the Spirit, continues exhorting the Galatians (6: 1-2) "To help one another carry these heavy loads," as when our professions are challenged in the real. And to help gently him who falls.

Our Father in heaven . . . do not bring us to the test.

CANDIDA PALMER

Reviews of Books

John Woolman in England, 1772, A documentary supplement. By HENRY J. CADBURY. Friends Historical Society, Friends House, Euston Road, London N.W. 1, 1971. Paperback, 142 pages plus a fold-out map. $4.00

HENRY CADBURY approaches historical puzzles like a child its Tinkertoy, with results just as delightful to him and us, and rather more usefulness. Here he tries "an experiment, to see how far a limited section of one Friend's life . . . could be illuminated beyond his own brief report." Woolman spent 122 days in England in 1772, of which his journal mentions only 14 by date. What did he do the other 108 days, where did he stay, with whom did he travel, what was the reaction to him of those he came in contact with? Henry Cadbury says of his delving into Woolman's letters, letters and journals of other Friends, minutes of Meetings, oral accounts of varying authenticity, that "the results have been meagre." That assessment can be accepted only in terms of HJC's own high standards and his awareness of might-have-been sources that have vanished. This study in fact comes as near as possible to being what ought to be impossible, a truly fresh look at Woolman.

It is chock-full of gems. For instance, the tradition that Woolman got up early and left for England without bidding his wife farewell; Henry Cadbury seems to think it is true, and suggests why Woolman would have behaved this way. For instance, the charmingly tactful and loving letter John Pemberton sent to English acquaintances by the same ship, to make sure Woolman would be housed with Friends who would neither embarrass him nor be embarrassed by him in view of his scruples.

The book serves two purposes, both highly edifying. First, as Henry Cadbury himself summarizes, it answers this question: "Why did Woolman with his scruples and idiosyncrasies not seem to contemporaries excessively morbid and hopelessly naive? The contemporary writers who speak of him with appreciation recognize that to others his singularities were offensive, his conscientiousness an unintended rebuke." Second, here in turn is an unintended rebuke to present-day Friends, because it is so vivid a portrait of Quakerdom at one of its high points as a community of Christian faithfulness.

R. W. TUCKER

John Greenleaf Whittier's Poetry, An Appraisal and a Selection. By ROBERT PENN WARREN. University of Minnesota Press, Minneapolis. 208 pages. $8.95. Paperback, $2.95

WITHOUT too much education, versifying came easy to John Greenleaf Whittier. Robert Penn Warren quotes Whittier as saying, "The world hath made me think that poetry is too trifling . . . for the matured intellect of sober manhood" and says, "Whittier was a polemicist . . . but he was also a devout Quaker and by fits and starts a poet . . . By repudiating poetry, Whittier became a poet."

Another telling comment is: "How rarely he heard or trusted the voice of feeling. . . . Although he never married, all his life he was greatly attracted to women." The author cites "Ichabod" as Whittier's "first really fine poem . . . his most perfectly controlled and subtle composition . . . next to his 'Telling the Bees,' a masterpiece."

Whittier's "poetic powers were re-

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December 8-10 *Touchstones of Reality.* A seminar with Maurice Friedman.

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Write: Dorothy Rodgers, Pendle Hill, Wallingford, Pennsylvania 19086

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by Thomas H. Silcock

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Pendle Hill Pamphlet 186

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leased by the refuge in assuagement, the flight into Eden, and this was at once his great limitation and the source of his fullest success." There were several phases of the poet's writing involving "difference of social rank . . . the bar of religion and nostalgia for childhood" of which "Snowbound" is preeminent. "As a young man hot with passion and ambition, and later as a journalist, agitator, and propagandist, he had struggled with the world, but there had always been the yearning for total peace."

The author concludes: "Whittier shared with many writers of his day their deep intuition of what it meant to be an American. . . . His star belongs to their constellation. If it is less commanding than any of theirs, it yet shines with a clear and authentic light."

Thirty-six of Whittier's poems take up more than half of the book. Robert Penn Warren's comments on and interpretation of many of them should be of intense interest to admirers of Whittier's poetry.

KATHERINE HUNN KARSNER

The Eternal Feminine. *A Study of the Text of Teilhard de Chardin.* By HENRI DE LUBAC S.J. Translated by RENÉ HAGUE. Harper and Row. 199 pages. $6.95

THE KEEN INTELLECT and spiritual vision of Pierre Teilhard de Chardin infused Marian theology. The author is a leading force in the great continental revival of Catholic theology, a professor at the University of Lyons.

The title is from a meditative poem Teilhard wrote before taking vows of poverty, chastity and obedience for entering the Jesuit order. Unique in concept, it calls to mind two other famous Christian paeans—the Biblical Song of Songs and the Spiritual Canticle of St. John of the Cross.

Teilhard sought to "translate through self-denial the heavenly fire imprisoned —in love, gold, and independence—to show that the strength and zest of every lower reality passes into God." The book quotes the poem in part, cites some origins, follows its line of thought, and interprets the impact of its theology.

Although not so expressed, Teilhard's emphasis on the feminine principle shows his prophetic understanding that a basic cause of imbalance in society is the stifling of the compassionate by overgrowth of the intellectual-scientific. The Sequel to the Eternal Feminine cites his vision: "The day will come when, after harnessing the winds, the ether, the tides, gravitation [had he lived a few years more he might have added the moon and space!], we shall harness for God the energies of love." Interpretation of Teilhard could well note that danger of "denial of mobility to the feminine" may arise as well from intensive theology as from the ultra-scientific. To place feminine purity on too high and isolated a pedestal could, as in the age of chivalry and more recently, separate woman from reality, paralyze her most balanced influence, and deny her certain human assets.

The final chapter, "Tradition and Obedience," stresses Teilhard's loyalty to the Church (which we know caused him many trials), sealed by his statement, "cutting oneself off is not Christian." Again his sane balance appears. While he stated, "The Church is the vehicle of more truth than any one of us in his slender individuality," he also expressed his hope "to find the middle term—a sort of loving docility toward the content of truth—in the body of the Church, combined with a sovereign respect for what is truth in my own individual mind."

MARY ELIZABETH PIDGEON

The Far-Out Saints of the Jesus Communes. By HILEY H. WARD. Association Press. 185 pages. $5.95

SAINTHOOD has changed its appearance in the 20th century and requires a more penetrating look for recognition. It has gone into strange pathways in its yearning to serve the disillusioned, drug-ridden, disturbed youth of the nation.

Hiley H. Ward, widely known for his reporting of the religious scene in the Detroit Free Press, dressed in old jeans, a sweater, and tennis shoes, visited many of the 800 Jesus communes across the country. His purpose was to assess the meaning and worth of the movement.

He discovered many saints in his peripatetic research as well as some administrative leaders who did not quite make it to sainthood. Many of the kids told of their joy in sharing loving relationships as they discarded their drug habits. With radiant faces they said, "Oh wow, Jesus loves you!" In most of these communes the author found a pervasive atmosphere of deep inner peace.

An analysis of the whole movement, however, is a difficult assignment. Some scholars have seen parallels with the early disciples in the Christian Church. The Franciscan Order in its disdain for material possessions and its passion for simplicity in living reminds one of the sacrificial spartan style of the Jesus people. There are similarities with certain occult practices such as casting out devils. And there is a strong link with Fundamentalism, but the Jesus people are not so much interested in the label as in the essence of its implication. The zeal and dynamism of the Jesus movement cannot be contained under any label of the past. It is a living, growing movement. Its saints may not leave illustrious names but they will be remembered for their great kindness and helpfulness to a troubled youth.

WINIFRED HEALEY

The Alternative Society: Essays From the Other World. By KENNETH REXROTH. Herder and Herder. 196 pages. $5.95

THAT western civilization ended in August, 1914 is the underlying premise of this diverse collection of essays on society and literature written by Kenneth Rexroth and originally published elsewhere.

Rexroth obviously has some important things to say, although I am not sure he succeeds as an essayist. He is at his best in pithy epigrams, as when he describes Humphrey as "a silly, loquacious man who betrayed every principle he ever had" or Nixon as "the first of the robot politicians manufactured from used Rice Krispies coupons in PR offices." His style is impressionistic, emotional, flowing, rather than tight and logical. He is, after all, a poet first.

Ranging in subjects from the selling of poetry to the selling of the president, *The Alternative Society* is apparently intended to appeal to catholic tastes. Unfortunately as a whole it does not add up to a cogent statement about the alternative society or anything else, although there are flashes of brilliance in individual essays. My first reaction was that Rexroth deserved better editorial help from his publisher. But then I decided that Herder and Herder probably had their hands full with an author who says, "I never rewrite for any editor."

CHARLES WOODFORD

Reason, Morality and Religion (Swarthmore Lecture 1972). By RICHARD S. PETERS. Friends Home Service Committee, London. 101 pages. Paperback.

THIS 1972 Swarthmore Lecture is solid and rewarding. It is not easy reading. Its logic and reasoning are so carefully interrlated and "orchestrated" that keen attention is required to grasp the full

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- A small school community that emphasizes personal responsibility and family sensitivity.
- A total program designed to give youth new opportunities to overcome limitations to personal, social, educational growth.
- A curriculum guided by the Quaker concept that learning is life itself, with special projects and off-campus involvement.
- Stressing individual growth and realization of a personal freedom that acknowledges and accepts logical limits, self-control, and personal responsibility.

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significance of its message. What the book is saying, I believe, is that achieving a right relationship between the massive factors of reason, morality, and religion can result in "a reasonable form of life."

An example of the contribution which this book makes comes from studying Richard Peters' treatment of the relation between authority and freedom in the second chapter. This is certainly a relevant concern today whether in the university, business or politics. The approach is both ideological and historical. A distinction is made between authoritarianism and authority, the latter having to do with "the notion deeply embedded in social life that there is a correct thing to do or believe."

Dealing with the religious dimension of morality in the final chapter, Richard Peters stresses the fundamental principles of fairness, truth-telling, freedom and respect for persons. These principles he sees as being basic to a rational, effective Quakerism.

A. BURNS CHALMERS

Rediscovering Prayer. By JOHN R. YUNGBLUT. The Seabury Press, New York; 1972. 180 pages. $5.95

THE TITLE of this book points to one of the most problematic sides of modern man's inner life. Religious verbalism in any form is discredited, certainly in the convenient declamation of standard prayer texts. John Yungblut reminds the reader from the start that we are at once post-Darwinian and post-Freudian; that we are in Jung's terms, *duplex* and not *simplex*, meaning that the unconscious psychic reality in us influences our conscious life; and, finally, that the stream of continuing divine creation has affected us biologically as well as spiritually, as Teilhard de Chardin has so impressively demonstrated.

The author is a Friend who spent many years in various phases of American Friends Service Committee. He stresses again and again his fundamental faith in the immanence of God. The search for God beyond man must primarily start with the search within man. God is part of the "human," and the Quaker teaching of the Inner Light receives new confirmation from depth psychology. Creation is still taking place in and through individual man. The God Within bestows dignity upon man, awakening also in a natural manner a sense of thanksgiving. Man owes his specific nature to a "whole process of evolution since its inception and always in interaction with changing environment throughout the duration of biological space-time." He therefore has no reason for any sense of superiority over other men, but he begins to see all other living creatures, the entire creation, the "biosphere," as a "divine milieu" (Teilhard de Chardin). Closeness to God calls for confession in solitude and penitence and will lead also to trust in a human confessor.

The final chapter deals helpfully with the thought of coming to terms with death.

John Yungblut's book represents an original interpretation of the Quaker belief in the Light Within. Quaker mysticism, so long yielding, at least in America, to rationalistic currents of thinking, will receive a new impetus from these profound pages which are, however, not easy reading. They happily avoid the standard hints for recovering of prayer and lead our thoughts into broader areas of philosophy, psychology, and theology.

WILLIAM HUBBEN

The Limits of Growth. DENNIS L. MEADOWS and others, editors, A Patomic Association Book. 206 pages. Paperback. $2.75

A TWO-HUNDRED-PAGE paperback, *The Limits of Growth*, may well be the most thought-provoking volume coming from the press this year. This publication is the product of careful computerized studies made by a Massachusetts Institute of Technology project team of first-rate scientists, international in composition and representing eight different countries. The study team had the cooperation of a more widely representative body composed of 30 international scientists and known as The Club of Rome whose declared purpose is "to foster understanding of the varied but interdependent components—economic, political, natural and social—that make up the global system in which we all live. . . . and to promote new policy initiatives and action." The volume is edited by a team of four research scientists headed by Dr. Dennis L. Meadows.

The initial project of the study is to depict by computerized data and portray by a rich variety of fifty-four charts and graphs the "Present Predicament of Mankind." They have prepared the studies as a global challenge.

It is quite impossible to make a condensed review of such a compact volume, more than to say that the researchers outline the basic factors in the nature of growth and also the limits of such growth. They go on to analyze the elements of growth in the world system.

In further studies they make a survey of the technology of the limits of growth. Then finally they present a discussion of "the state of Global Equilibrium."

The entire presentation is summed up in a commentary by the editors, "The limits of growth are produced by political, social and institutional constraints, by inequitable distribution of population and resources, and by our inability to manage very large and intricate systems." In short we have developed a world system that is beyond our ability to manage wisely. Scientific research and political systems may have developed within their neat patterns the seeds of their own destruction.

The book is quite devastating as we try to evaluate the makeshift and short-range party platforms now presented to the American people as the ultimate in political insight and economic wisdom.

LEVINUS K. PAINTER

Bury My Heart at Wounded Knee. By DEE BROWN. Holt, Rinehart & Winston. 487 pages. (hardcover) $10.95. Bantam Paperback. $1.95

The prairie winter's stately cottonwoods,
their trunks "like creamy clipper masts"
and icy twigs "like real glass English tinsel," stood there
looking "mighty toasty" in the sun's last slant
above the sputtering campfires
of the Great Sioux Nation.

Dusk dimmed to darkness and a rising wind
swirled round the bodies of the Sioux, strewn
buckshot-ridden where they fell—men, women, children—
out along a frozen stream this people had
translated to the human voice as Chankpe
Opi Wakpale, Creek Wounded Knee.

Three blizzard nights and days the Agency
drank New Year's toasts while freezing kids
cringed under frozen mothers, then the Army
sent a crew to chop a mass grave from the sod
and lob down in the bodies—"hard,"
they swore, "as Christmas logs."

I walk beneath a vast Dakota night
still holy from the Ghost Dance of those people
and I pray for mercy: Lord, have mercy
on the children of America.

—*Anonymous*

Submitted by F. PAUL SALSTROM

Pamphlets

by M. C. Morris

The Sharing of Resources: Problems of Aid and Development. By CHRIS BARBER and OLIVE PRESCOTT. Friends Home Service Committee, London. 32 pages

FRIENDS COMMITTEE for Sharing World Resources provided this compact and readable outline to stimulate thought. Consider this from a discussion on "tied or untied" aid problems:

"A United States loan to Peru was offered on conditions (i) that Peru buy United States jets instead of French; (ii) that United States ships could fish Peru's territorial waters; and (iii) that Peru abandon attempts to gain more control of United States oil companies' activities."

Or, a quotation from President Nyerere of Tanzania: ". . . Development means the development of people. . . . A new road extends a man's freedom only if he travels upon it. An increase in the number of school buildings is development only if those buildings can be, and are being used to develop the minds and the understanding of people . . . A man develops himself by joining in free discussion of a new venture, and participating in the subsequent decision; he is not being developed if he is herded like an animal into the new venture. . . ."

"If we respect that of God in others," write the authors, "we respect that what is right for them may be different from our own way and we shall welcome this diversity. We shall want not only to respect other cultures and systems but to learn from them."

On Speaking out of the Silence. By DOUGLAS V. STEERE. Pendle Hill Pamphlet 182, Wallingford, Pennsylvania 19086. 20 pages. 70 cents

MOST "silent Meeting" Friends who read this treatise on "Vocal Ministry in the Unprogramed Meeting for Worship" will find little in it that is new to them, but they will profit from the author's reinterpretation.

There may even be some who did not realize, until told so by Douglas Steere, that "well over two-thirds of the membership of the Society of Friends in the world today belong to Meetings that are within the pastoral system. . . ."

Pastoral Friends and others unaccustomed to a predominantly silent form of worship may discover here the rationale for it which they had been seeking, whether as justification for adhering to their present religious practice or as incentive to experiment with a different form of worship.

There is some practical advice, apart from the advices, about speaking in a silent meeting for worship. Everybody will enjoy Douglas Steere's story about William Bacon Evans, who once sat through a half-hour message from one Friend in a Yearly Meeting session on temperance. When the Friend finally sat down, William rose and said, "If some Friends would use temperance in their speaking, others would not have to practice total abstinence!"

Probably all of us have experienced, to greater or lesser degree, the hesitations, temptations, hazards, and, yes, abuses of vocal ministry under the freedom of the unprogramed Quaker Meeting. The too frequent ministry, the "discussional frame of mind," the "debating stance," the use of that freedom "for self-expression by some distraught persons or by some who have attended the meeting very seldom but who take this as an invitation to press some personal cause," the misidentification of one's own "current resolution of social issues with Divine truth," the "condemnatory edge" for all who do not share one's own views—all these are taken up, considered and set down where they belong in the light of the principle illustrated by the quotation from a Flemish mystic: "The love of Jesus is both avid and generous. All that he was and all that he had, he gave; and all that we are and all that we have, he takes."

Racism: An Examination of a Destructive Force Which Has Been Ripping Our Country Apart. Edited by GERALD LEINWAND. Pocket Books. 192 pages. 95 cents

THE FIRST PART has to do with the general problem of racism, including the definition and extent of racism and difficulties met by specific groups such as Indians, Jews, and blacks. The second part is made up of fifteen readings illustrative of points made in the first part. In these first-hand accounts, the vivid portrayal of feelings makes it a moving story of the hurts of racism.

The New Exiles: American War Resisters in Canada. By ROGER NEVILLE WILLIAMS. Liveright. 401 pages. Paperback, $2.95

OUR YOUNG MEN have fled to Canada by the thousands in order to avoid being forced to kill their fellowmen in Viet-

nam. While it seems to many of us that they are the ones who are most understanding, most courageous, most willing to sacrifice their young energies for the good of their country, others have called them cowards, shirkers, disloyal deserters, and even criminals. The author, himself an exiled war resister, makes clear why so many socially aware and intelligent persons chose to become exiles rather than killers.

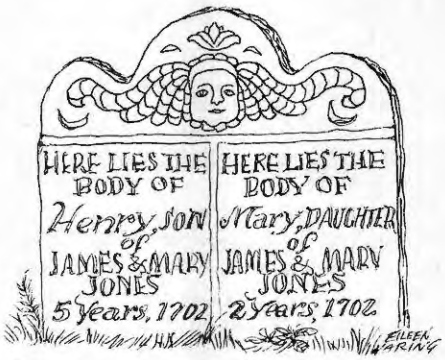
He conducted many interviews with these away-from-home citizens and gives a detailed account of thirteen—their fears, their needs, and their experiences. He portrays the difficult choice they made between army, jail, underground, or Canada. They were not "dying for their country"—the conventional thing; they weren't going to jail for it—an understood thing; they were going into exile for it—an incomprehensible thing. They knew what their relatives and friends thought of that choice; but what would the Canadians think of it? They were comforted to find that from the start most Canadians were sympathetic and generous. They helped wanderers to find friends and jobs.

Quaker Opposition to the Establishment of a State Church in Maryland. By KENNETH L. CARROLL. Reprint, Maryland Historical Society, Baltimore. 21 pages

EARLY eighteenth-century Friends describe how they were doublecrossed and given the run-around by the establishment then in power. Methods change but little. Friends in England were endeavoring to help their colonial friends —who were suffering "Distraints for priests wages" for having refused to pay the tax—remain true to the principles of their belief. The whole well-documented story—from the Maryland Act of Toleration in 1649 to the Act of Establishment in 1700-1702, partly put through to counteract the fact that "ye people . . . on ye Eastern Shoare were universally Disposed to turn Quakers, there being then scarcely any Religious worship but Popery,"—is interestingly told.

The Health of the Poor. By IRVIN BLOCK. Public Affairs Pamphlet 435. 20 pages. 25 cents

THE POOR are serving the doctors, not the other way around. This dictum is typical of many in an analysis of our health setup, with which many of us would agree and probably all of us would profit by reading. Various solutions and the reasoning behind them are given.



Wanted: A World Language. By MARIO PEI. Public Affairs Pamphlet 434. 24 pages. 25 cents

MORE THAN one hundred major languages are spoken today, and all the speakers are fluent and loyal to their own. Which could be a desperately needed world medium? Mario Pei realizes that no natural language can ever fill the bill. He leans so heavily toward Esperanto that his final chapter becomes a thumbnail grammar of it.

Money for Our Cities: Is Revenue Sharing the Answer? By MAXWELL S. STEWART. Public Affairs Pamphlet 461.

and

Our Troubled Waters: The Fight Against Water Pollution. By GLADWIN HILL. Public Affairs Pamphlet 462. 381 Park Avenue South, New York. Both: 24 pages. 25 cents

PUBLIC AFFAIRS PAMPHLETS are inexpensive, concise, simply written, dependable. They answer the question: Where can I find authoritative information on this or that social or economic issue? Number 461 sets its spade into the fundamentals of tax structure—local, state, and federal.

The pamphlet makes its biggest contribution at the present historical moment in delineating the pros and cons of revenue sharing.

No horror story could be more frightening than the sober statement of actual facts which Number 462 helps to bring to public attention.

This pamphlet is not devoted exclusively to illustrating the drift of the United States of America toward becoming "a land laced by open sewers, as obnoxious as the drainage ditches of medieval European cities,"—symbolic of " 'man reaching for the moon (and now Mars)—while standing knee-deep in dirty water.' " It also lists what can be, and is being undertaken along correctional lines. It notes that "Technology is available to prevent virtually every sort of industrial water pollution." It concludes that citizens are by no means powerless to fight the pollution menace,—even with existing (if seldom enforced) legislation going back as far as the 1899 Refuse Act, which has been successfully invoked by *qui tam* action through the courts and can be again . . . and again . . . and again. . . .

A Manual of Simple Burial. By ERNEST MORGAN. Celo Press, Burnsville, North Carolina. 63 pages. Single copy: $1. (100 or more: 55 cents each)

THIS CAREFULLY EDITED, comprehensive little book, now in its fifth edition, will provide in detail the very latest information, not only on reasonable forms of burial but also about cremation, anatomical bequests, and memorial services—and how to plan in advance. The questions as to the how, when, where, and how much are answered by reference lists. There is a list of the member societies of the Continental Association of Funeral and Memorial Societies, a list of Nonmember Memorial Societies, a list of Cooperative Burial Associations—in the United States and Canada. Listed also are Eye Banks, Temporal Bone Banks, and Schools of Medicine and Dentistry that accept anatomical bequests.

The Laws of War 25 Years After Nuremberg. By TOM J. FARER. Carnegie Endowment for International Peace, or Taplinger Publishing Company, New York. 54 pages. $1

WHATEVER one may think of the conclusions Professor Farer is able to reach after leading the reader through a maze of conflicting international codifications and motivations of questionable validity in the light of subsequent historical developments, one must concede that this study is a timely one, if for no other reason than that it serves to remind us that man's antinomic struggle with himself did not begin with the Nuremberg trials.

Rufus Jones. By MARY HOXIE JONES. Friends Home Service Committee, Friends House, Euston Road, London N. W. 1. 70 pages. 3 shillings

THIS IS a new edition (1970) of the well-known biographical sketch of Rufus Matthew Jones by his daughter, which first appeared in 1955. Everything that was contained in the first edition is also in the new edition. But more is added: A photograph of Rufus Jones as frontispiece, a new preface by Edwin B. Bronner, and a revised bibliography of Rufus Jones's writings.

The new preface quotes from the original one written by the author and stresses particularly Rufus Jones's lifelong association and identification with

British Friends. Biographical work about him that has been published during the past twenty years is also mentioned.

Art and the Changing World. By DOROTHEA BLOM. Pendle Hill Pamphlet 183. 34 pages. 70¢

WHO WOULD THINK of describing the lowly plantain weed as "awesomely monumental," or comparing it to a cathedral? What artist-writer would have the honesty to admit having long been fooled (along with the rest of us) into thinking that the "abstract" qualities of 20th Century art "had little to do with outward reality?" Who would take the trouble to explain this "abstract" art to the uninitiated as "abstracting qualities from the world around us to help us see nature and the world, ourselves, and others as (yes!) the human race has never seen before?"

The author of this booklet thinks, has and takes. The plantain, seen from "many point perspective" through this artist's eyes, does take on new reality for the reader as a "many-faceted happening" and relates to the cathedral through "energy" and "process."

The whole discussion develops unavoidably (among other things) into a treatise on religion. For what is the purpose of religion if not to stimulate a particular way of looking at our world and the life it supports? Are we not "all primitives in an unfamiliar world," needing "desperately to see with each other's eyes as well as with our own?" It is right here that this brief booklet makes its greatest contribution—encouraging those who may be thoroughly disillusioned with the dangerous trend of our contemporary materialistic, technocratic civilization; helping them to see with different eyes the common "growing edge" of art and religion, and to realize that (with the title of the penultimate chapter) "the image educates where reason never reaches."

Album of Types of Paintings and Portraits of Penn, Franklin, and Buchanan on Paper Money. By JOHN A. MUSCALUS. Historical Paper Money Research Institute, Box 185, Bridgeport, Pennsylvania.

THIRTY-NINE FACSIMILES of bank notes illustrate the impressive title of this fifteen-page booklet. Some thirty-two other publications by the author are listed on the back cover for the benefit of those interested in other phases of this specialist's research.

Cinema

by Robert Steele

THE MOVIE of Kurt Vonnegut's *Slaughterhouse-Five* is like being grilled by a prosecuting attorney as to what one has done and left undone for the last 30 years. The exposures of the facts are organized nonlinearly in the film into a mosaic which leaves the viewer with a walloping guilty judgment leveled upon him.

The central figure, a kind of Everyman named Billy Pilgrim, played skillfully by Michael Sacks, a 1970 Harvard College graduate, doesn't do much, but much happens to him. First, his father is shown throwing him into a swimming pool when he was a little boy. "That'll larn him to swim." He sinks. Then he is drafted. He apologizes for not volunteering because he says he supports the war (World War II), but he wanted to finish school first. He is taken prisoner during the war, and is baffled to find the Germans at times more humane and less warlike than his fellow Americans or the British. After the war, the brainless daughter of a successful optometrist marries him, and he is set up as an optometrist and is given a lush suburban home in a small town in New York state. He is elected president of the Lions Club. His son is caught by the police damaging monuments in a cemetery. He has two children but he prefers his dog, Spot. His dull and fat daughter marries a wooden young man. His wife gets a white Cadillac. He is the sole survivor of a plane crash. His son beams when he presents himself in his Green Beret uniform. And so on with the panorama of American mores of the deaf and blind and passive, silent majority.

George Roy Hill, director, and Stephen Geller, adapter of Vonnegut's novel, have missed some of the harshness of Vonnegut's antiestablishment polemic, but they have not missed the flavor and truth of the novel. The film is stylish and engrossing. It is superbly put together by editor Dede Allen. Mixing past, present, and future times in many recent films has been justified only by the wish to make a film look fashionable. But in this case the mix charges the film with irony and shows how little most of us ever learn about morality and survival. Persons uncomfortable with cinema's freedom to mix surface time and space to make one see meaningful similarities between past and present may find the film overdemanding. *Slaughterhouse-Five* is cinematic moviemaking.

Vonnegut's philosophizing about our mores and morals ends up being pessimistic or getting close to reality. Man on earth seems to be abandoned to his suffering and idiocy. A death of God theology could be read into the film by theologians. Or so could the idea that God leaves man in his horrible state rather than interfere in the slightest way with man's sacrosanct free will to choose good or evil for himself. Billy concludes that man should grab onto those moments of goodness and ignore the bad. (The bad must consume 100 minutes of the film's 104 minutes of running time.) For some the movie, like the novel, is a cop-out. Billy does nothing to regenerate himself or his community, let alone his world. Instead, he is like most of us. Because he knows life has to be better and can't go on the way it is, his fantasy is tied to the cosmos, and on the planet Tralfamadore, he finds life the way he wants it.

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Letters to the Editor

**Repression, 1972—
Quaker Style**

A SOUR NOTE was struck in Pacific Yearly Meeting at the lunch immediately preceding adjournment.

When, 30 years ago, I edged my way around Orange Grove Meeting —grateful to have found an island of sanity in a nation embarking on war —I smoked my cigarettes off limits, because it was clear that "a peculiar people" were—while generally most *un*peculiar—indeed peculiar in their confusion of the use of tobacco with evil: to respect this false identification was easy, considering the vast rationality of the Friendly attitude toward war in an utter ocean of irrationality.

A decade or so later, when I was accepted into membership in the Society, and subsequently, I found the misplaced concern being progressively, healthfully eroded. Surely, the Society seemed to be saying that there are more important issues to devote our energies to than personal behavior that may—or may not—harm the individual involved.

We smokers at Pacific Yearly Meeting were advised that "Some of us believe the Surgeon General's report," and we wondered why someone who might have chosen to die by overeating should presume to try to prevent us from chancing to die another way.

A group of four of us who were enjoying cigarettes with our afterdinner coffee were told summarily that we must cease forthwith. Finishing in a corner of the refectory (a compromise suggested by the manager of the dining hall) led to eldering with glowering looks.

Now it is quite understandable that some people are offended—or even made ill—by tobacco smoke. (It is also possible that some are offended by the smell of coffee.) The solution is not to prohibit smoking in a huge refectory. The solution is to reserve a *smoking section*.

And I suggest that, if the Religious Society of Friends really believes that smoking is a victimless crime to which it should direct its energies, the Surgeon General ought to be asked to investigate the deleterious effects of overeating, ingesting caffeine and consuming large quantities of sugar so that we can know how we should stand on these matters.

It would seem a tragic waste for a minority of Friends among us to have to stage a protest demonstration against the repressiveness of other Friends. Let us not be forced to that extreme when our energies are so needed to demonstrate in important issues.

HUGH J. HAMILTON
Claremont, Cal.

**Common Ground:
Faithfulness**

IN YOUR ISSUE of September 15 there is interesting common ground in articles by Richard K. Taylor, Art Gish, and in the letter by Walter D. Voelker —all saying something about the Holy Spirit as related to "works."

For the "true believer" there is little difficulty. He knows that the good Lord, as the Bureau of Prisons, is quite capricious as to where He decides to grant His beneficence—something entirely acceptable in the Lord, and entirely unacceptable in the Bureau. When working recently on a statement of Friends' attitudes to the traditional sacraments, critics among my working party were embarrassed by my negativism—not over what Friends "don't do" but negativism that suggests that we who claim but the one baptism of the spirit don't often find ourselves so baptized, in our meetings for worship and business, in our "works," as in our personal lives. (The scope of that statement is to state our performance, not to compare it with that of other traditions.) The appalling aspect of the criticism was absence entirely of contrary evidence; or of a need to reaffirm that Friends are indeed called to a separating witness on this, as on other matters.

It would seem that both Art and Dick must find a way out of the dilemma that the baptism of the spirit is poured out many times on those who are not with us (on sacraments, peace, personal ethics, inter alia), who are not believers, who may be divorced or even smoke and drink! Similarly Walter Voelker should explain why it matters that our worship proceeds in one way and not in another. We all have to come up with answers in these areas that will satisfy the young. This is difficult if we Friends no longer believe that the special revelation given us through Jesus and through early Friends is largely in the nature of a preview of what God purposes for man and calls us to—in wholeness of life and belief. The touchstone for the three writers is *faithfulness*—faithfulness to what? Without more penetrating clarification is it helpful to keep charging "backsliders"? Or does such insufficiently founded charge induce us to "change the rules" to convenience and, as the Bureau of Prisons, operate in a fog of on-again, implausible contradictions?

R. CANDIDA PALMER
Rio Grande, Ohio

**A Difference
in Deaths**

FOR ART GISH: One point that I would make on your article (FJ Sept. 15) on Christian Radicalism: There is a difference between the death caused by "smoking" and the death we cause in Indochina. The man who smokes is choosing his own death. The people in Indochina are the victims of other people's inhumanity. I feel this is a very important difference, and no man has the right to make a judgment as to whether another man should live or die. This is not the right of the individual. This is God's right.

SHELLY KILLEN
Kingston, R. I.

**Nothing "Simple"
About Finery**

THE "SIMPLE" LIFE described by Bruce Birchard at Friends General Conference (FJ 9/1), does not strike me as being simple in any respect. It was cheap, due to bargaining and scrounging, and it used other people's facilities for nothing, which is charitably called leeching. Neither of these operations in human relations is simple—as is the market, for example, where you pays your money and takes your choice, like every other unprivileged person.

Looking at the facilities themselves, I wonder what is simple, except those who describe them and those who believe. The picture reminds me of those third grade set-ups called "What's Wrong With This Picture?" which the Teacher uses to see if anyone is awake among his 8,000 readers. There is the aluminum can, the china cup, the printed book, the manufactured clothing, the modern stuffed and comfortable furniture, the long sweeping drapes, the huge plate glass window framed in steel, the radiator for heat and quite possibly for cool, the electricity for light, and so on. No wonder it was a "rich experience!"

I have been taught by Friends to believe that simplicity means doing things for yourself, getting away from reliance

on the high and complex technology that surrounds us everywhere. Every one of the items I have noted depends on technology and production and distribution, which are so complex as to defy brief description and which seem to surpass the comprehension of some Friends.

Those who call things by the wrong names degrade the language and run the risks of hypocrisy. Such hypocrisy may even reach that of Christians who sing "Onward Christian Soldiers," or that of the self-styled Quaker who sits in the White House and bombs God's children in the name of Friends. Friends who haven't the straightforwardness or the guts to read him out of Meeting run the same risks.

ROBERT R. SCHUTZ
Palo Alto, Calif.

Questions Figures

MAY I CALL attention to an error in the letter (FJ 9/15) from Oliver K. Whiting? The Thursday reports received here say that between three and four thousand, not 10, soldiers are killed each week.

No mention is made of civilians; is it possible that no one even bothers to count them?

EDITH S. CHINSLEY
Ballwin, Missouri

More on The Peaceable Kingdom

MAYBE it was the enormous buildup. Maybe it was the reputation of Jan de Hartog. I don't know, but *The Peaceable Kingdom* was surely a letdown.

The first book . . . was O.K. It gave some flavor and some insight even though it was a bit heavy on the prison children. In the second part though, take out the thee's and a Quaker hat or two, and one yearly meeting and a bit of name dropping and you know what's left? An old-fashioned pre-Civil War novel with all the beatings, lynchings, seductive female black bodies and self-righteous whites soon-to-be-converted that have ever been written about. Even the use of "nigger" and a sprinkling of John Woolman who flits in and sermonizes and is gone doesn't make it either a great novel or a Quaker story.

Too bad. Didn't lose anything except two and a half hours but had hoped for more.

DANA RAPHAEL
Westport, Conn.

Still More

RE *The Peaceable Kingdom* criticism: There is no way of verifying historical facts. Get three people to give the same account of an accident that happened five minutes ago and you'll see how inaccurate "facts" are. Historical "facts" are constantly being disproved. The only way to judge a historical novel (which is not even attempting to be a scholarly thesis) is to assess whether it is well-written, moving and of literary substance. And mainly whether you enjoyed reading it. I, personally, thought it was great. I've read it twice and enjoyed it both times. What more can you ask of a novel?

MARIE STILKIND
Fort Lauderdale, Fla.

Questions Asked About Editorial

I SUPPOSE we should designate it as an editorial: "Profit or Loss," which appeared in FJ Sept. 15. May I ask some questions?

1. Why is there no mention made of the terrible slaughter and uprooting of the South Vietnamese people by the invasion of South Vietnam by the North Vietnamese on two or more occasions?

2. Why is nothing said about the invasion of Laos and Cambodia by the North Vietnamese? Again with terrible destruction of life and property by the invaders?

The objective of the peacemakers is proper and correct. It is more than that: it is the only humane Christian attitude to take. But, if one is for peace should we not condemn both sides that make war? Are we only content "to judge" one side and not the other?

When this war is over, and its history is written, I believe that it will be found that the peacemakers made a terrible mistake that caused thousands of deaths and misery for millions. They chose to condemn one side and not the other. As a result the government of North Vietnam thought a divided United States of America would permit them to take over all of the countries invaded without compunction.

It is time to condemn North Vietnam. It is time to have them understand that we are opposed to war, to invasion, to killing by artillery, mortar, land mines, rifle and every other means of killing. Let us cry out against war to all sides.

J. KENNEDY SINCLAIRE
Rutherford, N. J.

Government Makes Conditions Worse

CHARLES WELLS (FJ 9/15) attributes the mass migration of blacks to the cities to the "technological revolution" in "southern agriculture" and to the lack of credit.

It would be more accurate to say:

Government subsidy to farmers

A savings plan for every savings goal.

5% — 5¼% — 5¾% — 6%

ASK ABOUT MONTHLY INCOME CHECKS

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"Let the heart of America be as great as its wealth."
—Letter from India

made large corporate farming operations profitable and drove the small farmers from the land. Negroes, operating on small farms, could no longer compete with the large units that were fattening on government subsidy, and came into our northern cities creating the insoluble welfare problem.

It is quite true to say that every government intervention in the economic activities of the people results in less human satisfaction. A case in point is the minimum wage. When an employee cannot earn the amount that government says he must be paid, he loses his job. Unemployment goes up almost in direct proportion to the advancing minimum wage.

When government intervenes hopefully to make conditions more equitable, the result is more disorganization and hardship, bringing the demand for more intervention. Instead of reestablishing the freedom that would cure our ills, we go on to stronger medicine in the form of more socialization. The result is increasing hardship, loss of freedom and the substitution of costly government regimentation for voluntarism.

This brings increasing bureaucracy, burgeoning indebtedness, the destruction of the dollar and, in the end, the authoritarian state.

HOWARD E. KERSHNER
Buena Park, Cal.

New Winds Blow Hot and Cold

I DON'T BELIEVE I can bear to look at another piece such as "Em Tam and His Water Buffalo" (FJ Sept. 15). This shows an eight-year-old, shattered but rehabilitated body, topped by a joyous, grinning face, and accompanied by a story in like happy vein, the only cloud in Em Tam's sky apparently being that "work in the fields will not be as much fun without his two buffalo" (that were killed). Perhaps the story wouldn't be bad if the dominating picture weren't so plastic. Couldn't the fine AFSC rehabilitation work be presented in a simpler, plainer way, the pictures being candid shots rather than the posed, let's-have-a-big-smile ones? Somehow these pieces seem obscene to me.

Congratulations on the new winds blowing in the Journal: issues recognized and named; stories of what is being done, or not done, about them; sufferings of those who are witnessing. I like the sharp, vital "On the Growing Edge," the brief biographies appearing with the writings. "Strengthened by the Power of the Lord" (FJ Sept. 15) is *today* but right out of George Fox, right out of our young people, a new-ancient breed whom our country had better start listening to. Like them, we had better start witnessing. More power to you in holding up a mirror to them.

IRENE M. KOCH
Chicago

The Evil of Nonparticipation

LOWELL COATE (FJ June 1/15), makes certain claims for political nonparticipation, that is for electors to refrain from voting for the Presidency "as logic would seem to be on their side."

Such nonparticipation he states "is a form of passive resistance which can have a powerful influence on governments . . ." These statements are totally erroneous.

In a democracy, whether capitalist or socialist, passivity, in this sense, is purely negative. Such action has no influence on the total vote.

In fact, to advocate nonparticipation in this sense, is to arrive at a dangerous reality—apathy. Apathy is what "history so abundantly testifies." Apathy, history has shown, leaves the door wide open for the dictator to strut through.

Thus *not* to vote is purely negative.

To vote for the lesser of two evils until the evil finally becomes obliterated is positive.

JOHN W. KENYON
Nottingham, England

Reparations from the President

AS THE VIET NAM WAR rages with newly intensified bombing which our erstwhile-Quaker president has ordered, a means of calling him to a moral accounting has occurred to me.

In his biography, *Seven Crises*, Richard Nixon boasts that his income as a lawyer in private practice amounted to many times that of his salary as vice president. Surely many times more than that is required to rebuild the destruction in Vietnam, North and South.

Let the AFSC, the Canadian Friends Service Committee, and as many other Quaker organizations as are willing claim reparations from him in the amount of at least $25,000 per organization, per year for the rest of his life. The money would be used to help salve the wounds of war through any available program while the battle continues. After the guns are silenced, the money would go to rebuild the country. Richard Nixon's sly boast that he would end the war if elected is but one more broken promise in his self-seeking career.

Let Friends call him to an accounting firmly and unrelentingly.

JAMES B. OSGOOD
Chicago

25-Fold Return on Contributions

READERS concerned about exploding populations will be interested in a recent report from the Planned Parenthood Program of Church World Service of the United States Council of Churches, 475 Riverside Drive, New York 10027. Each $1 now personally contributed to the program results in $25 in contributions from foundations, governments, and people in the countries helped. Moreover, clinics founded with this money not only rapidly become self-supporting but expand into nearby areas and reach some of the 95 percent of the world's women who need but do not have this help.

Think of it. For each $1 contributed to this dynamic group 50 women might be helped. Or for $20, 1,000!

BETTY STONE
Loveladies, N. J.

A Golden Rule

SOME SUNDAYS AGO a Friend spoke in meeting for worship of having spent some time during the week in complete idleness and of the feelings of guilt that brought on.

This began a train of meditation on my part that has evolved in this manner:

Love your neighbor as yourself. This might be paraphrased as: Care for your neighbor in the same way and as much as you care for yourself. How can I do this unless I care for myself first? Caring for myself means that I must spend time—varying amounts of time according to outward pressures, but nevertheless time for myself. This may look like idleness to others but becomes an important part of caring for myself so that I may love my neighbor in the same way as I love myself. The more I care for myself, the more I am aware of my Self (that of God in me?), the more I become aware of my neighbor and the more I am able to care for my neighbors. Loving your neighbor as your Self is interwoven with caring for others as you would like to have them care for you.

ALICE E. WALKER
Vancouver, B. C.

Friends Around the World

Above is the unique dual-personality sign now over the side entrance to Philadelphia's Friends Book Store at 302 Arch St. On the street side (left) is a pensive Quaker gentleman in colonial garb, seated on a facing bench during meeting for worship. He is one of several characters found in a primitive painting in the Boston Museum of Fine Arts. On the reverse (right) is a detail, showing a lamb and a wolf lying together, from one of the "Peaceable Kingdom" series by American Quaker artist, Edward Hicks. The original is in the Abby Aldrich Rockefeller Folk Art Museum in Williamsburg, Va. The store is the oldest book store in this country in continuous operation on the same site (since 1840). Martin Klaver painted the designs on the sign, and Evelyn Carey did the lettering.

Bread, Concerns, Fellowship: Indiana Yearly Meeting (FGC)

by Ramona Braddock

INDIANA YEARLY MEETING of Friends General Conference met for the second consecutive year at Quaker Haven, Syracuse, Indiana, from August 19 to 22. The query for the session was:

"What are you doing as individuals and as a Meeting to create a social and economic system which will so function as to sustain and enrich life for all?"

The high school group with Byron Branson and Bob Halliday met from Monday through Sunday while the adults started to arrive on Wednesday afternoon. The camp made it possible for swimming, boating, volleyball, tether ball and other activities to occur at any lull in the regular program. Most attenders felt very enthusiastic about the location.

Wednesday featured a game night involving nonverbal communication, group art and a Quaker identity guessing game. Thursday night the scheduled speaker didn't appear, so an impromptu panel was organized comprised of Kirk Klaepak from Louisville, Pat McBee Sheeks from Philadelphia, Becky Stratton from Richmond, Frances Ashley from Yellow Springs and Morris Stewart, manager of Quaker Haven. Each was asked to share with the group some matter of concern.

Morris regretted the misunderstandings among the various Quaker branches and would like to see Gurneyites, Hicksites, Wilburites, Evangelicals, etc., united. Kirk felt Friends needed to search harder for the spiritual sources of their lives, and that they need to see these spiritual sources as a guide for action. Pat thought that Friends General Conference and other Quaker organizations can be helpful, but that the Monthly Meeting level and the way one reacts to fellow Meeting members are "where it's really at." Becky spoke of our differing needs for relaxation and the necessity for having it in proper balance in our lives. Frances told us of her and her husband's concern that their baby not be a WASP, but a Black, proud of his heritage, and of the difficulties of achieving this goal in the almost completely white culture of their neighborhood and Meeting. It was surprising how these various concerns could be seen to be related. These thoughts continued to be discussed as the week went on.

On Friday night, Bob Eaton compared the vast wealth, waste and military power of the United States to that of the rest of the world and the devastating direction we seem to be taking in our foreign policy. The Saturday night program also was partly impromptu. Panelists included Nancy Andrew from Lafayette, who feels America has much to offer the developing nations, and that we have much to learn from them; and Larry Larson from California, who believes there is no point in comparing our own spiritual or social achievements with others, but instead we need to be sure any move we make is right for us.

Bob Eaton spoke again, this time on his experiences in prison where he was sent for draft resistance. He told of his attempts to effect small changes in the prison system and of the system's suspicion and dehumanization. Bill Lunsford from the Friends Committee on National Legislation urged Friends to keep more in touch with FCNL, which in fact should be representing them. A lively and sometimes heated discussion followed about how much and what kinds of things each of us really can do to improve life in this country. It is important not to become smug about one's personal position for change.

Business meetings were held each morning and workshops in the afternoon. The workshops were Vietnam, led by Horace Champney; Meditation, Pat McBee Sheeks; Creative Listening, Marion Alter; New Life Movement, Bob Eaton; and Penal System, Raymond Braddock.

Activities included folk dancing and singing, bread baking, knitting and wood carving. Billie Eastman organized the bread baking and each day the beautiful brown loaves baked by different helpers were eaten.

Squares were knitted for a blanket for AFSC, and Marty Block won the wood carving competition with her carving of a bird.

The Yearly Meeting experience can be summed up in a remark Marty Glock of Richmond made to me, "Who is your neighbor? Isn't he also your brother wherever, whoever he is? Isn't that what it's all about?"

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A Look at Ourselves—4

What Happens When Friends Advertise?

NEARLY half a century ago, a German lady who had asked and been told why Friends fed the children after World War I in the land of former "enemies" is reported to have said, "The world needs that outlook. Why don't you preach what you practice?" Others since have also accused Friends of "hiding their light under a bushel," or of appearing to be an exclusive club, not interested in gaining new members.

British Friends have been advertising for many years. One year's campaign brought 2,751 inquiries. Followup gatherings for inquirers attracted a tenth of these, and half of that number began regularly to attend meeting.

Building on the British experience, Friends General Conference developed and carried out a test advertising program in 1968 with help from the Chace Fund. In Syracuse, N. Y., and Providence, R. I., a series of advertisements appeared in the Friday evening newspaper for 13 weeks. These brought an average of ten inquiries per week in each city.

Three ads produced two of every five responses. They were "Religion without a Catechism," which explained that Quakerism had no dogma and was constantly being revealed; "How they married—without a minister," which described a religion without ritual or intermediaries; and "Black man, white man, are you both human?" stressing "that of God in every man." The same three ads produced over half the responses from colleges in Philadelphia.

Since all Friends do not agree on advertising, even aside from the cost, the following questions may be a help in considering its value and suitability.

1. Do we appear to expect seekers to find us unaided? Should Friends actively seek new members and try to develop new Meetings? Is the former "unfaithfulness" and the latter "presumption" on our part? How do we sort out which specific practices are which? Is "righteousness without numbers" as ineffective as "faith without works" and workers?

2. Early Friends were "publishers of truth," often in public places. Elias Hicks held large public meetings which were advertised to non-Friends. What might be comparable techniques of public information today? If Meetings you know of have tried anything of this kind, what were the results?

3. How do we answer in specific terms the advertising consultant's basic questions: "Whom do you want to reach? What do you want to say to them? What do you want them to do about it?"

4. How many non-attending people who have some interest in our message can we reasonably expect to respond to ads in our area? How promptly? To which kinds of messages? How do we measure the results fully, yet realistically?

5. How well prepared is our Meeting to follow up on inquiries so contact is not lost, yet the person is not pressured? What would we do?

6. What is our Meeting's present program for informing attenders about Friends practices, testimony and history? About Friends agencies and organization? Do we have occasional informative forums or public meetings on these topics, well publicized in advance? How do inquirers locate informed people in Meeting to whom they can talk? What improvements should we consider to meet these needs?

—from KENNETH IVES, with advice from several members appointed by the Advancement Committee of FGC: NANCY BREITSPRECHER, LAWRENCE GOLD, DEBORAH HAINES.

Science Award to Swarthmore

SWARTHMORE COLLEGE has received a three-year award of $270,400 under the College Science Improvement Program of the National Science Foundation.

The funds will allow the College to retain its strong interest in the theoretical aspects of science but will permit more practical applications, especially in applied mathematics. The grant, augmented by more than $200,000 of the College's services and facilities, will be used to create a Social Science Research Center, to provide for two faculty appointments and to replace obsolete scientific equipment.

Arthur Morgan School Has New Director

THE ARTHUR MORGAN SCHOOL in Burnsville, N. C., opened its 1972-73 term on September 13 with 31 students and a new director. He is Charles William Butcher, former acting director of North Carolina Friends School at Greensboro. Charles Butcher succeeds Herbert Smith, who served for four years.

Queries for the Married

DO WE GIVE enough thought to the nature of love, its enrichment and nurture?

Do we strive to appreciate each other rather than taking each other for granted?

Do we try to understand how it feels to be the other person? Can we imagine the other's day?

Are we sufficiently aware of the necessity of communicating to each other the pleasures, frustrations, and feelings of our days?

Do we give enough time to each other?

Do we strive to counter deadening habit and routine with fresh activities, intellectual stimulus, outreach to others, change and flexibility?

Do we plan mutually enjoyed projects, hobbies, trips, surprise gifts or treats—at the same time allowing for individual interests?

Do we regularly review and update together family guidelines and standards? Can we do this in a spirit of love and understanding, working together as a cooperating team?

Are we mindful of the needs for growth in our sexual lives, and to this end do we discuss each other's changing sexual needs and desires or lack of desire?

Can we communicate, accept, and work through our resentments and hostilities? Do we level with each other in a spirit of kindness?

Do we pray together for guidance? —*Newsletter, Hartford, Connecticut, Monthly Meeting.*

New Developments at Woodbrooke

WOODBROOKE COLLEGE, Birmingham, England, has been offering 11-week courses in Quakerism, Biblical, social and international studies for students of all ages. Since many Friends have been unable to enroll for the entire term, the Woodbrooke Council has decided to maintain the basic term pattern but also to offer more short and weekend courses on subjects of interest to Friends, to the standing committees of London Yearly Meeting and to the Friends World Committee.

Some courses will be given at Woodbrooke, but others will be offered in other localities, sometimes as a series of weekends. All interested in further details should write to the Warden, Woodbrooke College, 1046 Bristol Rd., Birmingham B29 6LJ, RMM England.

Plans for Quaker Youth Pilgrimage

A TWO-PART Quaker youth pilgrimage in England for high school juniors and seniors, sponsored by Friends World Committee, has been planned for July 13-August 17, 1973. Twenty-eight participants can be accommodated on the pilgrimage.

The young Friends first will visit the sites of several historic Quaker events. In the second part of the journey they will go to Nottingham to take part in a workcamp for handicapped children.

Applications must be made by December 15 to Friends World Committee, 152-A N. 15th St., Phila. 19102 or 203 South East St., Plainfield, IN 46168. The cost is $700.

Opportunity for Action

YOU CAN STRENGTHEN the staff of the Friends Committee on National Legislation by lobbying in your own Congressional district. If you can serve in this way, please write to FCNL at 245 Second St., N.E., Washington, D. C. 20002.

Love Is All We Need

UNDER the title "Quakerism . . . Here, There, Then and Now," the children of Richland (Quakertown, Pa.) Friends First-day School have completed a record—self-illustrated—of their activities during a year and a half: trips, plays, cooking, historical studies, reflections on these. Only the introduction and a teacher-to-teacher postscript were written by the teacher. Photographs illustrate the children at work; line drawings, collages, maps, cartoons are all done by members of the First-day School class themselves. A member of the meeting—printer by profession—printed it, and it sells for $2 at Friends' bookstores. Conclusion?—"Love is all we need in Quakerism."

A Living Memorial

HORSHAM MEETING has the quietly healing custom of planting trees given by family, friends or neighbors in memory of deceased members. Planted within recent months have been a pink dogwood, an oak, a white oak and a sweet gum.

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Basic Training In Peaceful Change

LAST YEAR George School offered an experimental course in nonviolent social change to juniors and seniors. The learning experience and the benefits were so positive that this year the course is being included in the social studies program as part of the curriculum in urban studies. The prime movers in developing the course were Kay Edstene, head of George School's history department; Virginia Coover, from Philadelphia's Life Center who worked with two other Life Center members, Chris Moore and Ellen Deacon; Charles Esser, 1966 graduate of George School; and of course, the students themselves. Here is the essence of the learning experiences as expressed by Kay, Gini and several students.

"Before people can bring about change they have to feel they're capable of doing so. In our society, many people feel so invalidated that they really don't think they can change anything. Therefore, it's very important to begin by an individual getting the sense that he *is* capable of doing what he wants to do."

"One of the most important things is listening to other people and being able to understand why a group behaves the way it does."

"There are two whole different elements involved. One is the learning process—beginning to change yourself before you can begin to make institutional changes. And then there are the skills you need—how to focus on what you want to solve, how to define the problem, how to research it, and build alternatives."

"When we talk about nonviolent social change, we're not talking about change in terms of who's got control. It's a basic fundamental change within individuals. It's changing the basic structure—a grassroots change."

"Everybody talks about change; nobody talks about the feasibility of it."

"There are many people putting a great deal of energy into trying to examine the whole education picture. Nonviolent revolutionary groups are forming now in colleges and high schools, wherever there are parents, students, faculty, administrators who want to begin to make changes. We're offering particular tools—how to do research, how to figure out what the problem is, and how to begin to build alternatives, as well as tools for community building and validation. These are tied into social change too, because if people aren't developing community and learning to be self-validated individuals, they're not going to have the resourcefulness and the resilience to tackle the changes that need to be made."

"I think I'm a more open person, not afraid of confronting authority because I know there are people living behind that authority. I can see the breaking down of barriers between people."

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Friends Calendar
1973
first month

TWELFTH MONTH 1972

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

It is only through divine ability, that we can maintain the cause of truth and righteousness - it is only as we keep under the influence of the power of an endless life that we can experience preservation and finally receive an inheritance among them that are sanctified, eternal in the heavens.
Ohio Yearly Meeting of Friends

SECOND MONTH 1973

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY	SIXTH DAY	SEVENTH DAY
New Moon 4th First Quarter 12th Full Moon 18th Last Quarter 26th	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	Have you received the Holy Ghost since you believed? Acts 19:2		

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Too Late

Because you see me, greet me, touch me,
Because your life blood is yet warm, your breath unfailing,
I must mask my love for you, my friend.
Decorum binds the arms that would embrace the dear one.
How grievous we must wait the sepulchre
Then, too late, yearn to speak our love.

MARGARET DURGIN

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Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

The rate is 15 cents a word; minimum charge, $3. If the same ad is repeated in three consecutive issues, the cost is $6; in six consecutive issues, $10. A Friends Journal box number counts as three words.

Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

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QUAKER WIDOWER, large house, Germantown area, would consider lodgers for third floor. Four rooms & bath. Low cost in return for minor custodianship. Box G-555, Friends Journal.

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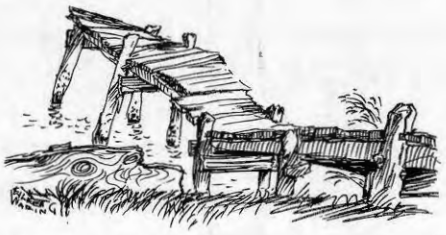
GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote 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.



Wanted

QUAKER COLLECTOR would like to purchase old Quaker items, particularly old Disciplines. Please send description and price requested. Would also like to exchange duplicate items with other collectors. Charles Thomas, Box 598, Woodbury, N.J. 08096.

WANTED—Literature by and about Rufus M. Jones. Donations welcomed. Willing to purchase at minimum price. Send donations or selling lists to: Morgan Library of Quakeriana, 143 Maplewood Ave., West Hartford, Conn. 06119. (A private collection for public use.)

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

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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—Unprogramed 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.

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—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

DAVIS—First-day School and adult discussion, 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—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

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.

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.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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, 752-7440.

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

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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.W.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, 443-0594.

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

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 776-7369.

NEW LONDON—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFD 1, Norwich 06360. 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 9:30 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

CREMATION

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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WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

Delaware

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

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., Newark Center for Creative Learning, 48 W. Park Place, 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., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m.

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. Thyrza Allen Jacocks, 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.

SARASOTA—Meeting for worship, First-day School, 11 a.m., College Hall, New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk. 955-9589.

ST. PETERSBURG—Meeting 11 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 Telfair 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., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. 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, 10 a.m. Phone Agnita Wright, 877-2914, 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, 10:30 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 964-0716.

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

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

Indiana

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

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

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone: 743-3058.

Iowa

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

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgin, Paullina, Correspondent.

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: Stuart Gilmore; telephone: 766-4704.

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: 839-3288. Adult discussion, 11:00.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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, Sibylle 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.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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.

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, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. 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. Unprogramed worship, 9 and 11 a.m.; programed 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—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of the Center. Telephone 825-6566. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

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., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 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 Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

London Grove Meetinghouse, Toughkenamon, Pa.

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.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. John Chamberlin, clerk.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

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

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.

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

GRAHAMSVILLE—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

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

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.

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.; programed 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-April to mid-October, unprogramed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duanesburg.

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 438-7515.

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—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

GREENSBORO — Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship. 11:00. Martha G. Meredith, Clerk, David W. Bills, Pastor.

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—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

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., AX 9-9728.

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" (Toledo University), 2086 Brookdale, Toledo. Information: David Taber, 419-878-6641 or Alice Nants, 419-242-3934.

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.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

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. 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, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

ELKLANDS—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk Phone: (717) 924-3986.

EXETER—Worship, 10:30 a.m., Meetinghouse 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.

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

HORSHAM—Route 161, Horsham. First-day School and meeting, 11 a.m.

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

LANSDOWNE—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—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; 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.

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m., Alma 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 HAVERFORD 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, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

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

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

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

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

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

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

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

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 Manor House, 9th and Main Sts., first and third Sundays, 10 a.m.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets in Friends homes. 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, 9:45 a.m.; First-day school and worship, 11.

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

WILKES-BARRE — Lackawanna-Wyoming 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.

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, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

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

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

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.

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.

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.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

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

MADISON—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Sunday, First-day School 10 a.m. Meeting for worship, 11 a.m. 3074 N. Maryland, 272-0040.

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

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Marriages

GREGORY-MORREL—On April 29, in the Unionville Presbyterian Church, JANE A. MORREL and FORREST W. GREGORY. The bride is a member and former clerk of Birmingham Meeting, West Chester, Pa.

RILEY-WALTER—On April 9, under the care of Hopewell Meeting, Clearbrook, Va., ALICELEE SPURGEON WALTER, daughter of Calvin and Geneva Spurgeon of Salem, Indiana, and James Thomas Riley, son of Leonard and Virginia Riley. The bridegroom and his parents are members.

Deaths

VON GRONOW—On September 12, RUTH E. VON GRONOW, aged 85, an active member of Germany Yearly Meeting. Her inspiring articles are of lasting scholarly value and appeared in several Friends publications. Her ashes were interred in Friends burial ground at Bad Pyrmont, Germany.

WINDER—On August 10, CLAUDE V. (STEVE) WINDER, of Ann Arbor, Mich., Meeting aged 63, after an illness of several months. He was one of the leaders of Friends Lake Community. A research pharmacologist, his integrity, his strength, his friendliness, and his compassion for those who had not had a decent chance in our society entered into his personality.

Coming Events

November

12—Nine Partners Quarterly Meeting, Tillson, N. Y., Meetinghouse, 2 P.M.

13—Friends Fall Forum on "Jail Reality and Rehabilitation" in Poughkeepsie, N. Y., Meetinghouse, 249 Hooker Ave., evenings.

14-16—United Society of Friends Women seminar: "Meeting the Needs of Our Older Citizens." Write 515 E. Capitol St., Washington, D.C., 20003.

15—Discussion on Radical Quakerism led by Bob Eaton, resister from Philadelphia commune, sponsored by Mohawk Valley Meeting at Kirkland College, Clinton, N. Y., Kirner-Johnson Building, Meeting Room 128, 8 P.M.

23-26—South Central Yearly Meeting, Dallas, Texas area. Details from Garnet Guild, 2001 Binz, Houston, Texas 77004.

Central America Yearly Meeting. Write Ruben Galvez, Apartado 8, Chiquimula, Guatemala.

27-30—Agricultural Seminar, sponsored by Friends Committee on National Legislation, to be held at Rock Springs 4-H Ranch, south of Junction City, Kan. Speakers include Cornelia Flora of the Department of Sociology, Kansas State University, Manhattan. For information write to Irving Smith, What Cheer, Iowa, 50268, or FCNL, 245 2nd St., N.E., Washington, D. C. 20002.

At Pendle Hill, Wallingford, Pennsylvania 19086:

November 10-12—Sensitivity Training Weekend. Led by Bob Blood and Jean Feinberg.

17-19—A Pendle Hill Retreat. Led by Helen Hole.

Public Lectures, 8 P.M., The Barn. Speaker: George Gorman.

Nov. 6—Can I be a Quaker and live a normal life?

Nov. 13—The aggressive Quaker.

Nov. 20—How can we cope with our children?

Nov. 27—The variety of Quaker experience.

Dec. 4—Has Quakerism a future?

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962: Section 4369, Title 39, United States Code):

1. Date of filing: October 1,1972

2. Title of publication: FRIENDS JOURNAL.

3. Frequency of issue: Semimonthly—exceptions: June, July, August one issue only (21 a year)

4. Location of known office of publication: 152-A North 15th Street, Philadelphia, Pa. 19102.

5. Location of the headquarters or general business offices of the publishers: 112 South 16th Street, Philadelphia 19102 (Temporary editorial office)

6. Names and addresses of the publisher, editor, and managing editor; Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102; Editor, James D. Lenhart, 152-A North 15th Street, Philadelphia, Pa. 19102; Managing Editor, Joyce Rollé Ennis, 152-A North 15th Street, Philadelphia, Pa. 19102.

7. Owner: Friends Publishing Corporation: 152-A North 15th Street, Philadelphia, Pa. 19102. Nonprofit Corporation—no stock.

8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.

9. Signature and title: James D. Lenhart, Editor.

10. The purpose, function, and nonprofit status of this organization and exempt status for fed. income tax purposes: [X] Have not changed during preceding 12 mos.

11. Extent and nature of circulation

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed	7,970	10,000
B. Paid circulation:		
1. Sales through dealers, street vendors and counter sales	46	38
2. Mail subscriptions	7,560	7,263
C. Total paid circulation	7,606	7,301
D. Free distribution (including samples) by mail or other means	124	2,605
E. Total Distribution	7,730	9,906
F. Office use, left-over, unaccounted, spoiled after printing	240	94
G. Total	7,970	10,000

I certify that the statements made by me are correct and complete.

JAMES D. LENHART, Editor

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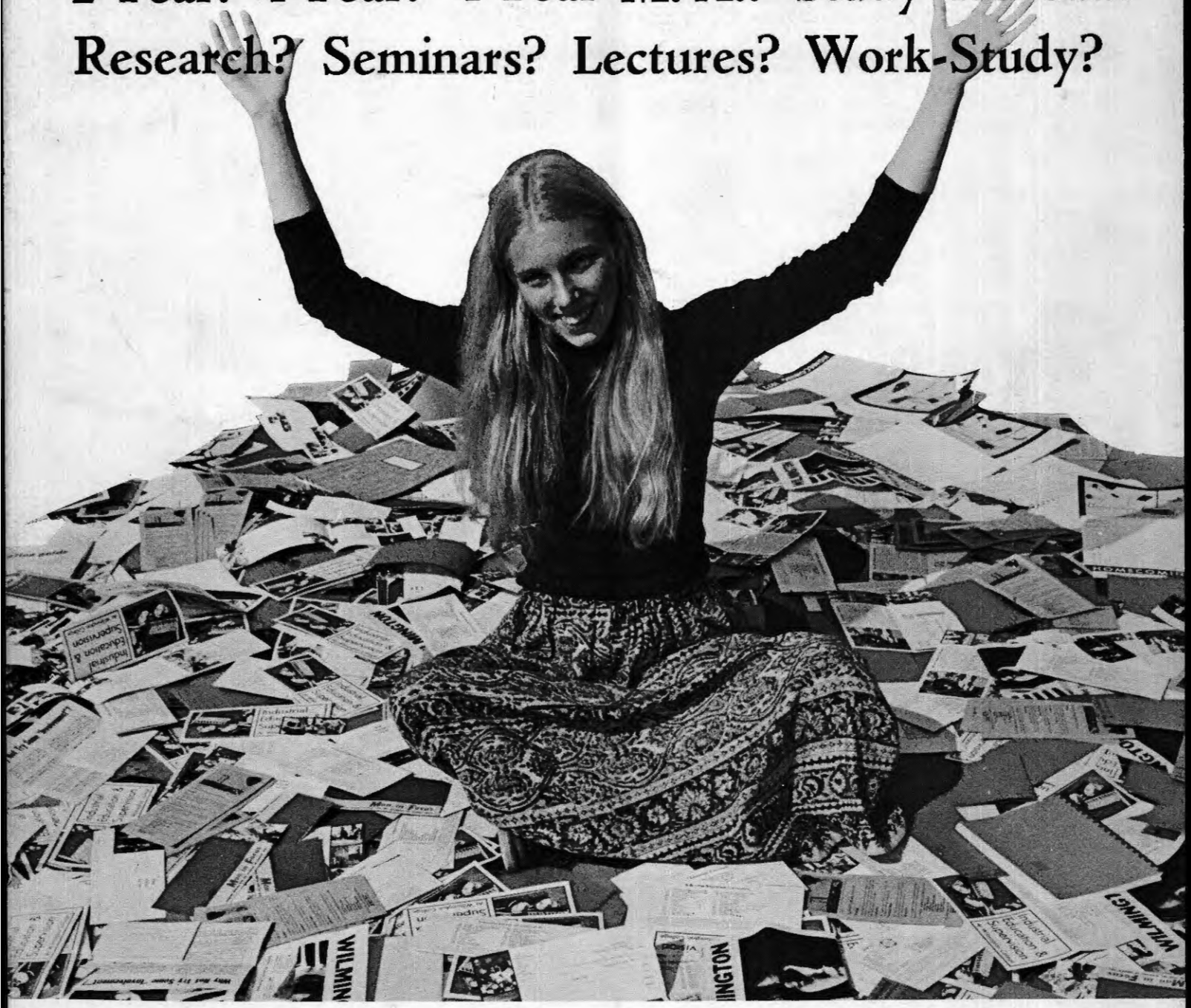

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