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
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) 575-7200.

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.)

November 1, 1972  FRIENDS JOURNAL

"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.

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Announcement and Coming Events

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**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 live, 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 grooping 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 jungles 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.
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 itt rises 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 “five o’clock cocker.” 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 sub-

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

But 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 decisionmaking 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 divorce.

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 because 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 respect 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 Kodaimkanal 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 the 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 terrace 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 coconut 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?

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

November 1, 1972 FRIENDS JOURNAL

Martha Dart

by Martha Dart

FOUR OF US were exploring the back roads of the Kodai-

kanal Hills of South India by car. Suddenly, to our

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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 sip-

pining our coffee and eating coconut dosa (a sort of crisp,

rolled-up pancake), Dr. Ghosh looked thoughtful. "What

we worship we become," he said, and "in order to under-

stand, 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 crea-
tivity 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?

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. Sud-

denly they are left behind, and the valley below is re-

vealed in a new perspective. A hint of the peak is some-
times 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 con-

vergent 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

November 1, 1972 FRIENDS JOURNAL
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.)

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 . . .

---

Birch Eyes, Ruth Smiley

---

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."

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

November 1, 1972  FRIENDS JOURNAL
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 Frankinia, 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 glasshouse 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 glassware, provided the artist’s subject for the modern stamp. Further information can be gleaned from a recent book 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 Wister; 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


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 scruples and idiosyncrasies not seem so charmin gly tactful and loving letter as the ability to listen with more understanding to others."

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

The 1971 Carey Memorial Lecture

WORDS AND TESTIMONIES
by Thomas H. Silcock

We no longer have testimonies about dress, speech and behavior. How can we avoid merely reflecting society around us? Questions and comments by a well-known Australian Friend.

Pendle Hill Pamphlet 186
Price 70c

Write: Elaine Bell
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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 LURAC 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 paens—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 of 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 Communities.* By HILY 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 communities 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 interrelated and "orchestrated" that keen attention is required to grasp the full...
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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

FRIENDS JOURNAL November 1, 1972

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 advice, 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 “discussion 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.


OUR YOUNG MEN have fled to Canada by the thousands in order to avoid being forced to kill their fellowmen in Viet-
standing, most courageous, most willing
ers, and even criminals. The author,
there being then scarcely any Religious
worship but
jail for . it-an understood thing; they
were sympathetic and generous. They
find that from the start most Canadians
were sympathetic and generous. They
helped wanderers to find friends and
jobs.

Quaker Opposition to the Establish­
ment of a State Church in Maryland.
By KENNETH L. CARROLL. Reprint,
Maryland Historical Society, Baltimore.
21 pages
EARLY eighteenth-century Friends de­
scribe how they were doublecrossed and
given the run-around by the establish­
ment then in power. Methods change
but not intent. Friends in England were en­
deavoring to help their colonial friends
—who were suffering “Draistants for
priests wages” for having refused to pay
the tax—remain true to the principles
of their belief. The whole well-docu­
mented 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 Shore 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 solu­
tions and the reasoning behind them are
given.

Wanted: A World Language. By MARIO
PEL. Public Affairs Pamphlet 434. 24
pages. 25 cents
MORE THAN one hundred major lan­
guages 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.
STEWARD. 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 inex­
pensive, concise, simply written, de­
pendable. They answer the question:
Where can I find authoritative informa­
tion 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 con­
tribution at the present historical mo­
dent 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 ex­
clusively to illustrating the drift of the
United States of America toward be­
coming “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 cor­
rectional lines. It notes that “Tech­
ology 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, Burns­
ville, 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 infor­
mation, 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 Mem­
orial 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 Nurem­
berg. By TOM J. FARER. Carnegie En­
donment for International Peace, or
Taplinger Publishing Company, New
York. 54 pages. $1
WHATEVER one may think of the con­
cclusions Professor Farer is able to reach
after leading the reader through a maze
of conflicting international codifications
and motivations of questionable valid­
ity 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 re­
mind 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. Every­
thing 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 life-
long association and identification with

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

Art and the Changing World. By Dorothea Bloem. 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 uninstructed 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 primitives in an unfamiliar world, ourselves, and others as (yes!) the human race has never seen before?"

The central figure, a kind of Everyman named Billy Pilgrim, played skilfully 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 teach 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 solo survivor of a plane crash. His son bears 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 space and time to make one see meaningful similarities between past and present may find the film overde-
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 choosing 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 glowing 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 "do not" but that statement is to state our negativism—over what Friends believe that will satisfy the young. 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. 1.

Nothing “Simple” About Finery

THE "SIMPLE" LIE 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 scrugging, 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 pay 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 bomb 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.

Friends.

That of the self-styled Quaker who sits to surpass the comprehension of some attribution, which are so complex as to

wardness or the guts to read him out of Meeting run the same risks.

Friends.

Questions Figures

MAY I CALL attention to an error in the letter (FJ 9/15) from Oliver K. Whit- ing? 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 invasions 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 negroes 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% — 5½% — 5½% — 6%  

ASK ABOUT MONTHLY INCOME CHECKS  

1ST FEDERAL SAVINGS and Loan Association of Bucks County

A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

ABINGTON FRIENDS SCHOOL
Jenkintown, Pa. 19046
886-4350

ADELBERT MASON, Headmaster
coed day school • nursery—12th grade

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

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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 re-establishing 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 some pieces seem obscene 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

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.

WILLIAM E. KOCH
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 able to care for my neighbors. Loving your neighbor as yourself is interwoven with caring for others as you would like to have them care for you.

ALICE E. WALKER
Vancouver, B.C.

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Friends Around the World

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 Klaepp 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 attenders is summed up in a remark Marty Block 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?”

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?”
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 what 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 Kennet Yves, with advice from several members appointed by the Advancement Committee of FCG: NANCY BREITSCHRECH, 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.

November 1, 1972  FRIENDS JOURNAL
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 intellectual stimulus, hobbies, trips, surprise gifts or treats? 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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by Grace Rotzel

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Friends Journal, 152-A N. Fifteenth St., Philadelphia 19102
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."

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

November 1, 1972  FRIENDS JOURNAL
Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, wanted, lost, found, etc. Please send description and price requested. 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.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—coeducational, college preparatory, art (pottery, weaving, music), residence halls, for grades 6 to 12. For information, write Joel Hayden.

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

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959—college preparatory, art (ceramics, metals), residence facilities, residence halls, Grades 10 to 12. For information, write Joel Hayden.

Advertisement classes in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, wanted, lost, found, etc. Please send description and price requested. Minimum charge, 15 cents a word; minimum is three words. (1) Positions Vacant. (2) Employment wanted. (3) Property for sale or rent. (4) Personnel notices. (5) Books and publications. (6) For catalog for public use.)

Accommodations Abroad


MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mexico 112, Mexico 1. D. F. Friends Meetings, Sundays, 11 a.m.

Personal

I PAY HANSDOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired. Rhea Goodman Quilt Gallery, 55 East 86th Street, New York 10028.


Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets; then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFS'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 invited. No obligation. WRITE: AFSC Life Income Plan, 160 North Fifteenth Street, Philadelphia 19102.

Wanted

QUAKER COLLECTOR would like to purchase old Quaker items, particularly old Discipline. Please send description and price requested. Would also like to exchange duplicate items with other collectors. Charles Thomas, Box 398, 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, 141 Maplewood Ave., West Hartford, Conn. 06119. (A private collection for public use.)

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Books and Publications

A BOOK SERVICE FOR FRIENDS. Current hardcovers, 25%; paperbound, 10%. For list of suggested books, send stamped envelope to H. R. Wetzer's Book Service, 30 Horatio St., N.Y. 10014.

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Callnum, 211 E. 43rd, New York 10017.

Positions Vacant


WE ARE EXPERIENCED programmers, interpreters of Friends concerns, cross-cultural communicators, fundraisers, resident managers, Jack and Ethel Haller, Northern Cheyenne Indian Reservation, Lame Deer, MT 59043.

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Annemargret L. Osterkamp, A.C.
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Ruth M. Scheibner, Ph.D., Ambler, 649-7770

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Consultants: Ross Rozy, M.D., Howard Page Wood, M.D.

FRIENDS JOURNAL November 1, 1972

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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: 476-6821.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, 1 Sunday each month in suburbs, Vicente Lopez. Phone: 791-3880 (Buenos Aires).

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 310 E. Cherry Ave., 774-4296.

PHOENIX—Meetings for worship and First-day School, 9:45 a.m., 303 Walnut St. Clerk: Harry Prevo, 724-4966 or 728-2666.

TUCSON—First-day School, 10 a.m.; worship (semi-programmed) 11 a.m.; discussion 11 a.m., 1440 Harvard St. Call 451-3865.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 729 E. 5th Street, Worship, 10:30 a.m.; Nelle Noble, Clerk, 6741 Tivani Drive, 995-7349.

California

BERKELEY—Unprogrammed meeting, First-days 11 a.m., 1915 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 548-8062 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 Pas Del Chapel, 2311 E. Shew. Phone: 237-3030.


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, 425-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 S. Normandise. Visitors call 226-5723.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovel. DU 3-5603.

MONTREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1507 Mescol 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—1920 21st St. Meeting for worship Sunday, 10 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—500 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: 688-6841.

SANTA MONICA—First-day School, 10 a.m.; discussion, 11 a.m., 1164 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calea Dulce, Vista 92083. Call 724-4966 or 728-2600.


WHITFORD—Whiteleaf Monthly Meeting, Administrative 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 a.m. to 12 noon, 2280 South Columbine Street. Phone: 712-4415.

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—522 Williams St. Worship, 10 a.m.; discussion, 11 a.m.; 2250 North East Street. Phone: 442-7947.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lansdowne 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: 203-789-7288.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads, 1202. 853-5890.

WATERTOWN—Meeting, 9:30 a.m., Watertown Library, 147 Main Street. Phone: 924-6958.

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WILMINGTON-4th St., School, 10:30.
WILTON-First-day School, 10:30.
CAMDEN-Meeting, 11:00.
HOCKESSIN-North of road from Yorklyn, at crossroad. Meeting for worship, 10:30.
NEWARK-Worship, Sunday, 10:45, New Center for Creative Learning, 48 W. Park Place, Newark, Delaware.
ODESSA-Worship, 1st Sundays, 11:00.
REHOBOTH BEACH-5 Pine Beach Road, Henlopen Acres, 227-2888. Worship, First-day 10:00.
WILMINGTON-4th & West Sts., First-day School, 10:00. Meeting for worship 11 School Rd., Meeting 9:15. First-day School, 10:15.

District of Columbia
WASHINGTON-Meeting, Sunday, 11:00; worship group, 9 a.m., adult discussion, 10 a.m., 11 a.m. baby-sitting, 10 a.m.-11 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.
WASHINGTON-Sidewalk 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: 733-9815.
DAYTONA BEACH-Sunday, 10:30 a.m. 201 San Juan Avenue. Phone: 677-0475.
GAINESVILLE-191 N.W. 2nd Ave. Meeting and First-day School, 11:00.
JACKSONVILLE-Meeting 10 a.m., Y.W.C.A. Phone contact 385-4455.
LAKE WALES-At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5557.
MIAMI-CORAL GABLES-Meeting, 10 a.m., 1185 Sunset Road, Thyrza Allen Jacobson, clerk, 361-2962. AFS, Peace Center, 443-9356.
ORLANDO-WINTER PARK-Meeting, 10:30 a.m., 361 E. Marks St., Orlando. Phone: 241-6301.
Palm Beach-Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 856-8066.
SARASOTA-Meeting for worship, First-day School, 11 a.m., New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk, 925-9569.
ST. PETERSBURG-Meeting 11 a.m. 130 19th Avenue, S.E.

Georgia
ATLANTA-Worship and First-day School, 10 a.m., 1594 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., 348 Fair Street, Lester Bowles, clerk. Phone: 733-4200.

Hawaii
HONOLULU-Sundays, 2426 Cahua Avenue, 9:45; hymn sing; 10, worship; 11:15, adult study group. Baby-sitting, 10:15 to 11. Phone: 988-2714.

Illinois
Carbondale-Unprogrammed worship. Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Phone: Jane Stowe, 940-2022; Peg Stauber, 457-6452.

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. 3920 Bee Air Avenue. 40205. Phone: 452-5812.

Louisiana

Massachusetts
ACTON-Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Folliby J. Forbush, Clerc, 369-9200. AFS, Westfield.
JANUARY-HAMPDEN-UNFIELD-GREENFIELD-Meeting for worship and First-day School, 1030. Mt. Pleasant Meetinghouse, Route 63 in Leverett. Phone 548-2789.
BOSTON-Worship 11 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 people, morning worship until 11 a.m.; study 11:30 a.m. to 12:00 noon; first Sunday, 11:00 a.m.; Sunday School, 10:30 a.m. Phone 876-5883.
LAWRENCE-45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday, 7:30 a.m. Clerk, Mrs. Ruth Major. 189 Hampshire St., Methuen, Mass. Phone: 572-5967.
SOUTH YARMOUTH, CAPE COD-North Main St., Meeting School and First-day School, 10 a.m. Phone: 432-1131.

Missouri
AMHERST-NORTHAMPTON-GREENFIELD-Meeting for worship and First-day School, 10:30. Mt. Pleasant Meetinghouse, Route 63 in Leverett. Phone 548-2789.
BOSTON-Worship 11 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 people, morning worship until 11 a.m.; study 11:30 a.m. to 12:00 noon; first Sunday, 11:00 a.m.; Sunday School, 10:30 a.m. Phone 876-5883.
SOUTH YARMOUTH, CAPE COD-North Main St., Meeting School and First-day School, 10 a.m. Phone: 432-1131.

North Carolina
NEW ORLEANS-Worship Sundays, 10:30 a.m., Central Wesleyan Service Center, 4500 Magazine Street. For information, telephone 368-1146 or 822-9411.

North Carolina
NEW ORLEANS-Worship Sundays, 10:30 a.m., Central Wesleyan Service Center, 4500 Magazine Street. For information, telephone 368-1146 or 822-9411.

Ohio
ANN ARBOR-Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrove, 2460 James, (phone: 761-7264).
DETROIT—Friends Church, 9400 Sorrento, Sunday School, 10 a.m., 11 a.m. and 11:30 a.m. W. M. Kirk, 16790 Stanwood, Livonia, Michigan, 48154.
DETROIT—Meeting, Sunday, 11 a.m., at Friends School, 110 C. St. Aubin Blvd. Phone: 962-6722.
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 332-8610.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programed activities or Friendly conversation, 10. Friends Meeting House, 295 Summit Ave. 222-9350.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-8807.

ST. LOUIS—Meeting, 2539 Rockford Ave. Rock Hill, 11 a.m. Phone: 721-9916.
**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, 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 a.m.-11:30 a.m. First-day School 11:30 a.m.-12:30 p.m.

DOWNTOWN—900 E. Lancaster Avenue. Worship, 9:30 a.m.; Meeting for worship, 10:30 a.m. Phone: 392-2699.

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) 524-3986.

EXETER—Worship, 10:30 a.m.; Meetinghouse Rd. off 562, 1 and 1/4 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 Penndel, reconstructed manor home of William Penn.

GWYNED-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—OF U.S. 462, back of Wheatland Shopping Center. 1 1/2 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.


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

MEDIA—Providence Meeting, Providence Road. Media, 15 miles west of Philadelphia, 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 a.m., Adult class 10:20 a.m. Baby sitting 10:15.

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

MIDDLETOWN—At Langhome, 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. F. A. Selonenberg, 187-3267.


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.

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

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

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. Meeting at 11 a.m.

Central Philadelphia, 4th & Arch Sts.

Cheltenham, James Hospital Grounds. Fox Chase, 11:15 a.m.

Chester Hill, 100 E. Mermad 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, Couter Street and Ger- mantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Asn., 3501 Locust, 11 a.m.

PHOENIXVILLE—SCHUYKILL 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 Sprool 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.

SOLDIERY—Sugar 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 Sprool 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.

SUMNEYTON-GREEN LANE AREA—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussions. Information, call 234-6424.

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 46. West Worship, 11 a.m. Phone: 457-5936.
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.

WINDEL—On April 9, under the care of Hope Meeting, Clearbrook, Va., Alice Lee Spurgeon, daughter of Calvin and Geneva Spurgeon of Salem, Ind., and James Thomas Riley, son of Leonard and Virginia Riley. The bridegroom and his parents are members.

Deaths

VON GRONOW—On September 12, Ruth V. von Gronow, aged 83, 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.

VON CRONE—On August 10, Claude V. (Steve) Wonder, 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 firm faith, and his compassion for those who had not had a decent chance in our society entered into his personality.

Wisconsin

BELLOI—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-Day School, 10 a.m. Phone Barbara McCullough, 844-2204.

MADISON—Sunday, 10 a.m., Friends House, 2002 Madison St., Madison. Phone and Yaphank Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Sunday, First-Day School 10 a.m. Meeting for worship, 11 a.m. Phone: 3074 N. Wauwatosa, 272-0040.

WAUSAU—Meetings in members' homes. Write 3220 N. 11th or telephone: 942-1130.

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.
15—Discussion on Radical Quakerism led by Robert L. Wrighton, resident from Philadelphia community sponsored by Mohawk Valley Meeting at Kirkland College, Clinton, N. Y. Johner-Johnson Building, Meeting Room 113-21, 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 Farmington 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

17-19—A Pendle Hill Retreat. Led by Helen Hole.
Public Lectures, 8 p.m., The Barn.
Saturday, George W. Absalom, "What is Community?"
Nov. 6—Can I be a Quaker and live a normal life?
Nov. 10—How can we cope with our children?
Nov. 27—The variety of Quaker experience.
Dec. 4—Has Quakerism a future?

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JAMES D. LENHART, Editor
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