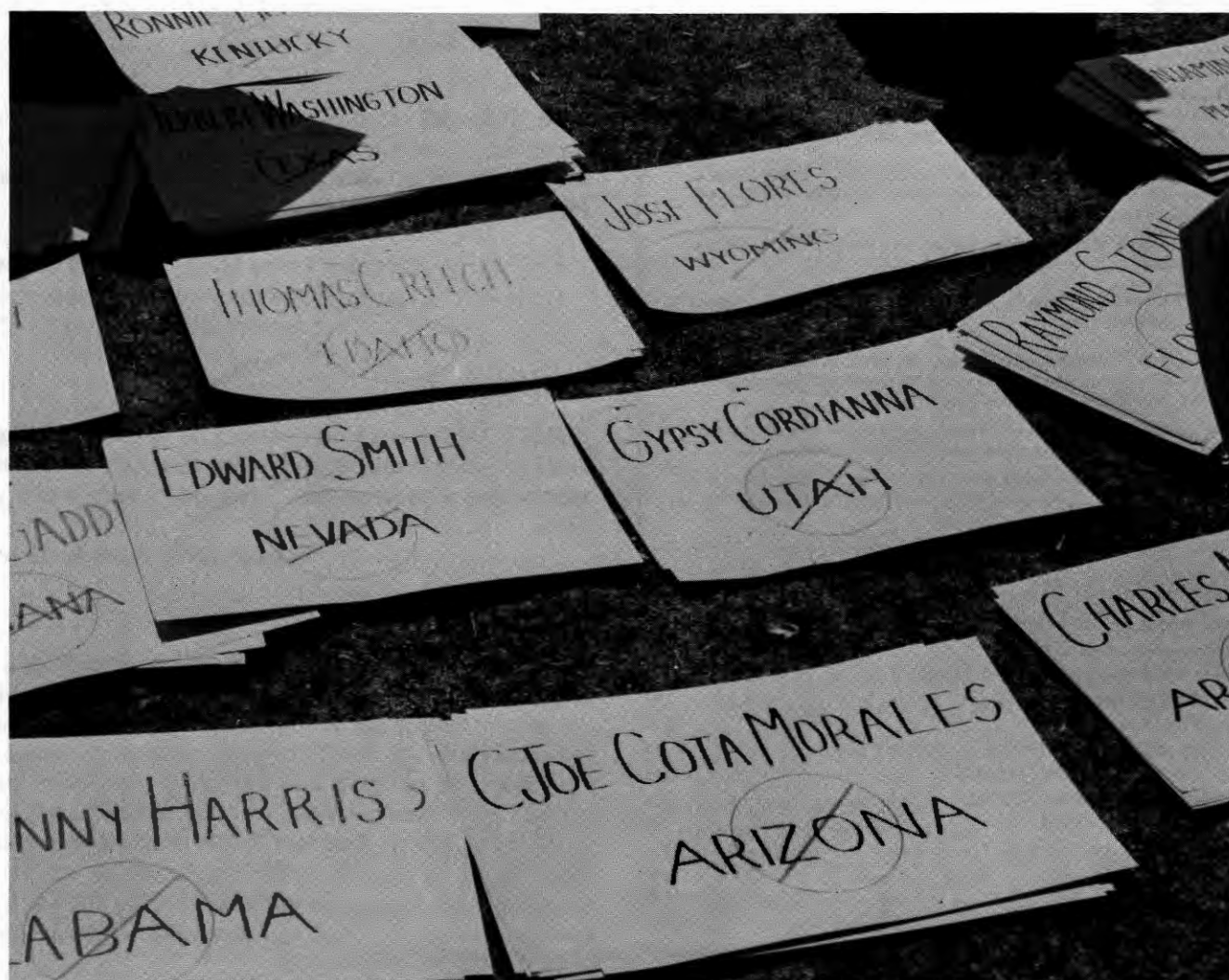


June 1, 1977

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



**Friends and the Death Penalty**



## FRIENDS JOURNAL

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Placards with Death Row inmates' names were carried by their friends, family and supporters during the Easter Weekend Witness Against Executions in Atlanta, Georgia. Vinton Deming took the photograph on the cover and the others accompanying his article.

## Centering And Witnessing

ANYONE WHO thinks capital punishment is a deterrent will have to try hard to explain why the homicide rate in the early 1960's, when executions averaged 24 a year, was only 70 percent of the rate in the 1930's when executions averaged 150 a year.

ACLU

SINCE 1930, some 3,850 persons have been executed in the United States. Of these, 2,066 or 54 percent were black. During those years, blacks were about one-eleventh of the population.

*National Conference of Black Lawyers*

ARE WE, AS a society, so lacking in respect for ourselves, so lacking in hope for human betterment, so socially bankrupt that we are ready to accept state vengeance as our penal philosophy?

*Canadian Prime Minister Pierre Trudeau,*  
in a speech prior to a vote abolishing  
capital punishment, July 9, 1976

SOMETIMES I wake up and look at my surroundings, and I just sit here and try to figure it all out. If I had some money and a good lawyer, I wouldn't have ended up here.

*Death Row inmate, Louisiana*

DEEP IN THE realms of our minds we sometimes see reason for hope, only to have our dreams shatter. We die not once or even twice, but again and again. It's a torture that goes on in the mind, cruel and unusual punishment that is mainly unheard and unspoken of. I have one primary observation, having watched Death Row grow from one to ninety. And that is, the death penalty is no deterrent to crime. In order for anything to be a deterrent, knowledge of its existence must be known. Yet here on Death Row most of the men didn't even know what capital punishment was.

*Henry Jarrette, inmate*  
North Carolina Death Row

# Easter Weekend, 1977

by Vinton Deming

**I**t seemed so appropriate that people should gather at this place and time for such a purpose. It was just across the street, in the Ebenezer Baptist Church, that Martin Luther King, Jr., had served as co-pastor for eight years, and where the Southern Christian Leadership Conference was established. And now on this Saturday morning, the day before Easter, under a bright sun in Atlanta, Georgia, the simple white crypt of Dr. King spread its clear image on the shallow water of the surrounding reflecting pool and the eternal flame nearby reminded those who began to gather across the street of the man who had had a dream and who had struggled so hard to make his dream a reality.

It was fitting, as well, that people should be coming to the state of Georgia at this time to join together in an Easter Weekend Witness Against Executions—Georgia, the state which has executed more prisoners than any other state (360 since records were first kept in 1930); Georgia, symbol of the “new South,” yet having a Death Row population of 65; Georgia, whose favorite son, now residing in Washington, as governor had signed the state’s present death penalty law. And it is here that state-sanctioned executions are scheduled to begin very soon.

It was a warm and enthusiastic crowd which gathered in front of the Martin Luther King Community Center. They had come to Atlanta at the invitation of a broad coalition of church, peace and justice organizations. The call had gone forth, and people had responded from far across the country. A small delegation came from the state of Utah, and a large sign was unfurled: “Make Gilmore the Last!” Others came from Minnesota and Illinois. Sixty people had come from the Louisville area. A busload of people arrived from Mississippi; others rode all night on a bus which came from New York, Philadelphia and Washington. And the South was well represented with large numbers of people particularly from Georgia and Florida, two states where some of the most active work is underway to abolish the death penalty.

The presence of many Southerners was particularly important in light of the large Death Row population which now exists in the South. Two such people

were Mr. and Mrs. McCorquodale from the small South Georgia community of Nicholls. They had a special reason for being there—to show support for their son Timothy McCorquodale, 24 years old, a Death Row prisoner at Reidsville, Georgia, for the past three years. The McCorquodales each wore a button which said, “Georgian Christians Against the Death Penalty.” Several of their friends from home had come with them to show their support. None of them had ever attended a march and rally like this before. Mr. McCorquodale stood quietly near the door of the King Center, proudly holding a sign with the name of his son on it. There would be other Death Row family members present, too, and the names of each Death Row prisoner would be carried to the steps of the Georgia State Capitol.



*Memorial of Martin Luther King, Jr.*

And so they gathered together in the warm sun that morning and filled the lawn and lined up in the street but a few yards from Martin King’s grave. And many, no doubt, remembered another April day nine years earlier when hundreds of thousands had filled that same street, standing there in numb grief, and had followed a mule-drawn wagon and coffin and had wondered if the dream was dead along with the man—that other spring





day when life and death had walked together on Auburn Avenue. And a grieving widow had said bravely:

*I would challenge you today to see that his spirit never dies and that we will go forward from this experience which to me represents the crucifixion—on toward the resurrection and redemption of his spirit. We must carry on. . . .*

Now, nine years later, just at noon, they stepped off into Auburn Avenue and began the three mile walk to the Capitol. The line of march moved steadily through the neighborhood. People came out of their homes to look and to wave, they filled the doorways of the small stores and bars and restaurants of Martin King's community, sat on the hoods of cars and looked from the windows of pool halls and laundromats. For this was not an ordinary sight. Four men in black robes carried a life-sized (death sized?) replica of an electric chair; others carried a large wooden cross. A young Buddhist monk in a bright robe beat a steady cadence on a small drum, and some three thousand people walked behind—black and white, old and young, church leaders, common, everyday people. Some were veterans of other marches for peace and justice; others (like the McCorquodales) were marching for the first time ever.

*"Yes, if you want to," King had said, "say that I was a drum major. Say that I was a drum major for justice. Say that I was a drum major*

*for peace. I was a drum major for righteousness. . . ."*

And some carried children on their backs as they walked and lifted signs aloft to be read and seen by all, and some sang, and others chanted: "Ban the chair everywhere, stop executions!" And those who carried the name of a Death Row person must have had special thoughts all their own.

Then through the downtown section of Atlanta the march continued, for all to see and to hear—the first time, no doubt, that a cross and electric chair had been lifted aloft and carried through the streets at Easter. The glances from onlookers were, for the most part searching, friendly, pensive in nature. Occasionally eyes would be diverted, a jaw would be squarely set, a small knot of bystanders would seem to be on the verge of saying, "Troublemakers, go back where you came from. . . ." But the words would go unsaid, and the march moved steadily on towards the Capitol.

On yet another April day, from a jail cell in Birmingham, King had written:

*. . . The question is not whether we will be extremist, but what kind of extremist will we be? Will we be extremists for hate, or will we be extremists for love? Will we be extremists for the preservation of injustice, or will we be extremists for the cause of justice. . . . Jesus Christ was an extremist for love, truth and*





*goodness, and thereby rose above his environment. So after all, maybe the South, the nation and the world are in need of creative extremists.*

But on this April day in 1977 they gathered at the steps of the Capitol and began to sing old freedom songs, occasionally with new words. Ralph Abernathy stood on the steps and sang out some of the words clearly:

*Ain't gonna let no death penalty turn me round,  
turn me round, turn me round...*

And then,

*I got the light of freedom,  
I'm gonna let it shine...  
All round the electric chair...  
All round the firing squad,  
I'm gonna let it shine,  
Let it shine, let it shine, let it shine!*

And so they sang, 3,000 strong, and the verses continued, and the crowd clapped and showed its enthusiasm. And there were numerous speakers who came forward to talk. Two Southern preachers made the lesson clear in biblical terms, drawing from both the New and Old Testament. "As a Christian," said the Reverend Joe Ingle, "I believe that the issue before us is a moral one. Yet in this Holy Week, many of my fellow Christians are lusting for death."

A message was read from Ambassador Andrew Young who could not be present: "It is the *duty* of government to enhance life, not to destroy it. Killing is not an acceptable solution to *any* problem in our society." Then Henry Schwartzchild of the National Coalition Against the Death Penalty was introduced.

*Of the two kinds of killings in our society, murders and executions, executions are worse: they are a killing done by the state, a killing done in our name, a killing done with the foreknowledge of the victim, a killing done with widespread public approval. They increase the disrespect for human life in our country—we must say, "No More Killing!"*

And Ramsey Clark was there, and Tom Wicker, and a mother and brother of two Death Row prisoners, and Wilbur Lee who spent twelve years on Death Row in Florida before the state admitted he was innocent. And Lee spoke with a passion:

*Two wrongs do not make a right!... If it's against the law for a person to kill another*



*person, then it ought to be against the law for the state to take your tax dollar to pay somebody to pull the switch on you!*

Perhaps most moving of all was Georgia attorney, Millard Farmer. Farmer is representing the "Dawson Five," five teen-aged blacks from Dawson, Georgia, accused of the murder last year of a white grocery store customer during a robbery. The young people claim they are innocent, and the case has gained wide attention, due in part to the youthfulness of the defendants and the likelihood that they will be executed if found guilty. Two of the young people, free on \$100,000 bond each, were introduced to the crowd by Farmer and were given an opportunity to speak. They spoke shyly and haltingly but were warmly encouraged by the crowd to "take your time," and to "tell it like it is, brother." And after these young people, Junior Jackson and Roosevelt Watson, had spoken, Farmer said fervently:

*I brought these young people here because I wanted you to hear what's going on down in the "buckle of the death belt"! Now then, you who have signs with the name of a Death Row prisoner—take the sign home with you, and save it, hang it up somewhere and frame it, and tell everybody that you were here when we turned the corner on the death penalty, and we turned it here in Atlanta, Georgia!*



And so, after some five hours of marching and standing and listening to speeches, the crowd began to move away. There would be workshops to attend that night and an Easter sunrise service the next morning before people would return home. And then the long hard work would begin: talking with people, trying to convince others, struggling to change the minds and hearts of neighbors back home that the death penalty is wrong and that the killing must stop. "But how many more must die first?" many must have been wondering as they walked wearily away from the Capitol. "And how long will it take to finally 'turn the corner on the death penalty'?"

At Easter-time in another year, 1965, after a much longer march from Selma to Montgomery, Alabama, Martin Luther King stood on the steps of that Capitol and gave encouragement to a tired and foot-weary crowd:

*I know you are asking today, "How long will it take?" I come to say to you this afternoon however difficult the moment, however frustrating the hour, it will not be long, because*

*truth pressed to earth will rise again.  
How long? Not long, because no lie can live forever.  
How long? Not long, because you will reap what you sow.  
How long? Not long. Because the arm of the moral universe is long but it bends towards justice.*

*Vinton Deming has been active in the peace and human rights movement since 1963. He presently lives in the Philadelphia Life Center and is a staff member of Friends Journal. He attends Central Philadelphia Monthly Meeting.*

### Friendly Persuasion

Karen Blank, Executive Director of the American Civil Liberties Union Kansas, has written an excellent account of the successful lobbying effort by ACLU to defeat the death penalty in the Kansas Senate this past February. The report should give heart to Friends and others who are working at the legislative level in their own states, providing useful tips on the art of "friendly persuasion." Those interested in obtaining a copy of Karen's account might write to her (enclosing a self-addressed, stamped envelope) at the following address:

ACLU Kansas  
110 E. 7th  
Topeka, Kansas 66603

# Friends and the Death Penalty

## The Death Penalty

The American Friends Service Committee reaffirms its opposition to the death penalty. We base our stand on the Quaker belief that every person has value in the eyes of God and on Quaker testimonies against the taking of human life.

The U.S. Supreme Court decisions of July, 1976, rejected the major constitutional arguments against the death penalty, which had stopped executions in the U.S.A. in the previous decade. These decisions denied that execution is cruel and unusual punishment, citing the passage of death penalty laws by a majority of the states in recent years as evidence that the public does not consider execution to be cruel and unusual. In our view, alleged public support for capital punishment does not diminish the cruelty nor warrant the taking of human life.

The Supreme Court agrees that there is no conclusive evidence that the death penalty acts as a deterrent to crime. It recognizes that the continuing demand for capital punishment is in part a manifestation of a desire for retribution. We find it particularly shocking that the Supreme Court would give credence to retribution as a basis for law.

Punishment by death is inflicted most often upon the poor, and particularly upon racial minorities, who do not have the means to defend themselves that are available to wealthier offenders. A minority person convicted of a capital offense is much more likely to pay the extreme penalty than a white person convicted of the same crime. Discretion as to whether to execute continues under the Supreme Court's guidelines, and minority persons will continue to be victims of this discretion. The Supreme Court in its 1976 decision ignores this reality.

The grossly disproportionate number of nonwhites sentenced to be executed and the continuing demand for the death penalty indicate that the death penalty may constitute an outlet for unacknowledged racist attitudes. This outlet is now legally sanctioned, but it is nonetheless morally unacceptable.

The death penalty is especially abhorrent because it assumes an infallibility in the process of determining guilt. Persons later found to have been innocent have been executed. This will happen again when killing by the state begins anew.

It is bad enough that murder or other capital crimes are

committed in the first place and our sympathies lie most strongly with the victims. But the death penalty restores no victim to life and only compounds the wrong committed in the first place.

We affirm that there is no justification for taking the life of any man or woman for any reason.

*A statement by the Board of  
AFSC, November, 1976*

## Minute on Capital Punishment

In view of the decision of the U.S. Supreme Court issued on July 2, 1976, the Philadelphia Yearly Meeting of Friends feels compelled to reaffirm its opposition to capital punishment which has been a deeply felt testimony of Friends since the establishment of our Religious Society.

We believe that the taking of human life by the State, in accordance with the fallible judgment of other human beings, is an absolute and irrevocable denial that there is that of God in every one.

We urge all persons to press actively in legislatures for the abolition of the death penalty, and to do so as part of a broader effort to base our system of justice upon reclamation of the offender.

*approved by Representative Meeting  
on October 28, 1976*

## Capital Punishment

Friends Committee on Arizona Legislation testimony before the House Judiciary Committee:

"...Alleged public support for capital punishment does not diminish the cruelty nor warrant the taking of human life.... We find it particularly shocking that the Supreme Court would give credence to retribution as a basis for law.... The death penalty restores no victim to life and only compounds the wrong committed in the first place.... The death penalty is especially abhorrent because it assumes an infallibility in the process of determining guilt...."

*Sue Alcock*

**capital punishment**

means ~~them without the capital~~  
~~of the punishment~~ **LIVE**



# Ways to Work Against the Death Penalty

## 1. Learn the current death penalty situation in your state:

- Is there a death penalty law in your state at present?
- If not, what is the current state of legislation?
- Who are the sympathetic people in the legislature and state government who need public support and encouragement?
- Find out what lobbying efforts are presently underway and consider supporting such efforts, perhaps through a committee of your monthly meeting. (See the account of ACLU's successful campaign in Kansas, described on page 326 of this issue.)



## 2. Organizing support for Death Row prisoners/efforts to personalize Death Row people:

- Find out who is on Death Row in your state. Write to them, get to know their names, what personal needs they have. Many will appreciate a visit; plan to visit a Death Row prisoner, and then report to your monthly meeting on what you learned.
- Reach out to the families of Death Row prisoners, particularly to people who live close to you. See what their needs might be (i.e., funds for legal expenses, transportation help to the prison, etc.).

- Invite some Death Row family members to your monthly meeting for a potluck supper and a time for informal sharing.
- Consider setting up a support committee for a Death Row prisoner who is from your county or local community. This can be a useful way to educate people in the area; work to involve the attorney, local clergy, families, crime victims, former prisoners and others.

## 3. Ways to educate the community:

- One focus for work must be to obtain clemencies for individual Death Row prisoners—or a pledge from your state's governor not to carry out executions.
- Form a speakers' bureau of speakers available to appear before a variety of groups.
- Organize regular letters to the editor of local newspapers.
- Arrange a forum in cooperation with other religious groups—panelists chosen from local bar association, former prisoners, clergy, students, etc. Publicize it well and invite the press.
- Initiate a petition campaign—set a goal (i.e., 10,000 signatures by a certain date) and plan to present them publicly to the governor. (A sample of a petition you might use is reproduced on page 320 of this issue.)
- Join an Anti-Death Penalty Coalition in your state.
- Meet with your local ministerium and encourage them to take a public stand against capital punishment. Perhaps each minister could agree to preach a sermon against the death penalty on the same Sunday.
- Hold vigils at public buildings (court house, governor's mansion, state office building, etc.)
- Organize a telephone/telegram/letter writing tree as part of a network to be activated in cases of imminent executions.

#### 4. Groups to be in touch with:

- American Friends Service Committee  
National Justice Program  
1501 Cherry St., Philadelphia, PA 19102
- American Civil Liberties Union  
(Check with your local and state chapters.)
- Fellowship of Reconciliation  
523 N. Broadway, Nyack, NY 10960  
(They have a useful packet of resources on the death penalty, available upon request.)
- NAACP Legal Defense & Educational Fund  
10 Columbus Circle, New York, NY 10019
- National Coalition Against the Death Penalty  
22 E. 40th St., New York, NY 10016  
(Request to be on their mailing list for "Death Watch," a regular state-by-state report on current developments.)
- Newark Justice Program (AFSC)  
526 Central Ave. at 9th St., Newark, NJ 07107
- Southern Coalition on Jails & Prisons  
P.O. Box 12044, Nashville, TN 37212  
(Their "Report" is an excellent publication, available for a \$2 donation.)
- State Coalitions Against the Death Penalty  
(New coalitions are developing in most areas of the country and need to be supported by Friends.)
- Stop the Executions  
c/o 331 17th Ave. SE, Minneapolis, MN 55414  
(They put out a regular newsletter which has a variety of useful information and suggestions for action.)

VJD

During my experience as Governor of Ohio, I found that the men in Death Row had one thing in common; they were penniless. There were other common denominators—low mental capacity, little or no education, few friends, broken homes—but the fact that they had no money was a principal factor in their being condemned to death. I have never known of a person of means to go to the chair. . . . It is usually the poor, the illiterate, the underprivileged, the member of the minority group—the man who, because he is without means, and is defended by a court-appointed attorney—becomes society's sacrificial lamb. . . .

former **Governor DiSalle**  
of Ohio

LET US put aside here the question of guilt or innocence. What impels me to write this letter is because I earnestly believe more is involved than the death of one man. I am writing it because I have seen too much of man-inflicted death.

I must believe and I do believe that before too many more years have passed we will realize the senseless tragedy and witness the futility of that "relic of human barbarism," capital punishment, and that we will have the courage and the vision to eliminate it.

I must die with the knowledge that I leave behind other men living out their last days on Death Row. I must say here that I know that the practice of man ritually and premeditatedly killing man demeans and blasphemes our civilization while solving nothing. We must learn to forego hatred and vengeance. . . .

I learned too late and only after coming to Death Row that each of us ever must be aware of the brotherhood of man and the responsibility we individually bear to act responsibly in translating this vital concept into the reality of everyday life. Circumstances may compel us to become our brother's keeper; I think we destroy something in ourselves when we become his executioner. . . . I do not mean to sound grand or didactic. But these are beliefs that burn brighter in me than hope for my own survival. In dying I must affirm them and express the final hope that those who have spoken out for me will continue to speak out against gas chambers and executions and retributive justice. . . . Surely we are worthy of better.

**Caryl Chessman**  
executed May 3, 1960 in  
the gas chamber in  
San Quentin

#### Correspondence Request

Dear Editors:

I would appreciate it very much if you will kindly place my name in your Journal so that some friends can correspond with me in this prison. Thank you.

Sincerely,  
*Harvey Marcelin*  
Drawer B- 19959  
Stormville, NY 12582

Cast your whole vote, not a strip of paper merely, but your whole influence. A minority is powerless while it conforms to the majority; it is not even a minority then; but it is irresistible when it clogs by its whole weight.

Henry David Thoreau, 1846

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## PETITION

(SAMPLE)

TO: The President of the United States  
The United States Congress  
The United States Supreme Court  
The Governor and State Legislators  
of the United States

We, the undersigned, protest the resumption of state executions in the United States of America. We believe that for moral, political, and religious reasons capital punishment is wrong.

We therefore call upon all government officials to immediately stop executions and to work toward the abolition of the death penalty.

NAME	ADDRESS	CITY & STATE & ZIP
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

---

*Note: The above might serve as a useful model for a petition against the death penalty. Suggestion for petitioners: always make photo-copies of signed petitions before delivering them since the names and addresses can be utilized in developing a mailing list.*



## Freedom and the Life of the Spirit

by Marjorie Sykes

*Marjorie Sykes was born in England, and after graduating from Cambridge University went to India in 1928 to teach in a Christian-directed school for girls in Madras City. She joined Friends in Madras, after attending the Quaker worship group there for some time. Growing involvement in the aspirations of the Indian national movement, and a search for a type of education more in tune with India's culture and needs, led her to Rabindranath Tagore and to Mahatma Gandhi. After working for some years with Tagore at his ashram-school in Bengal, she was invited by Gandhi to help in the training of teachers for "basic national education" at his center Sevagram, near Wardha in central India, where she remained till 1959. Since then her base has been in the hills of South India, where she has been concerned with the welfare of aboriginal peoples, but she has also travelled widely in India. Interest in education has become part of a wider participation in the struggle for that more just and humane social order which Gandhi described as "the India of my dreams." In these concerns she has had the privilege of working closely with Vinoba Bhave in the fifties and with Jayaprakash Narayan more recently. She has also been in close touch with Quaker concerns and projects in India over the last forty years.*

**T**he title for this evening's talk was chosen several weeks ago. During the intervening days I have often been asked about freedom in relation to the curtailment of civil liberties in India during recent months. On one such occasion a Friend took my arm affectionately and said: "But you know, dear Friend, freedom is not a religious idea." His argument was one often used by benevolent dictators—that individual freedom is a selfish luxury, with no relevance to a human being's basic needs. The religious vocation is to feed the hungry and preserve the order of society.

I think this Friend was right in his implied definition of

religion: the word "religion" is rooted in the idea of something which binds people together. In contrast he evidently thought of freedom as a kind of license to scramble for one's own interest with no regard for others, and I think that in that definition he was mistaken. You see, I happen to be by training a bit of a linguist, and I am tremendously interested in seeing how words grow, where their roots are, and what ideas are latent within them. And I have been thinking over this word freedom, and its counterpart, liberty. I like "freedom" because it's a good old Anglo-Saxon word. "Liberty" comes from the Latin, and my teacher told me long ago that when you've got a choice of two words, if possible choose the shorter and the English one rather than the foreign one.

Now where does this freedom come from? It's very closely allied with the old High German word *frijon* which in its turn is allied with our Sanskrit word, *priya*. It's the root of "friend," and in Sanskrit it means "beloved." And as the idea grew, in German, in Danish, in English, it carried undertones: freedom means peace and it means love. There's an old word in Anglo-Saxon, *frithian*, which means to protect, and the *frith* was a little clearing in woodland where you were protected by the surrounding trees. You might be interested to know that the word belfry has nothing whatever to do with bells in spite of its sounding like that. It is the *berg-frith*, the guardian of peace, the watch-tower of the city. It guards the city to protect the city, to keep it in peace. So there in the very word freedom are all these hints, overtones, connotations of—one might almost say—a way of life.

The word liberty through Latin relates with the Greek *eleutheros*. That means free, free people, and possibly links up with an old English word which has been lost in modern speech, *leodh* (people) connected with *leodhan*, grow. And again with a very prevalent consonant change (an "r" for an "l") this same word appears in India in Sanskrit *rodhati*, he climbs, he grows. So liberty has something to do with the growth of people. It is not just a word, it's a word with a whole world of meaning behind it. People are creatures who grow in freedom, and this freedom means inner security, assuredness, peace, love.

Now let us examine the other two words in the title, life

and spirit. Life in old English certainly means life, but it's also the body, the living body; spirit, as many of you know, like *pneuma* in Greek, means breath—the breath which together with the blood, in ancient thought, is the life of the body. I'm no Greek scholar, but I'm told that the real root of that Greek word suggests not merely wind, but a fiery breath. Fire and wind alike are mysterious energies; they link up the word Spirit, in my mind, with that other great word: "Our God is a consuming fire," and with that mysterious word of Jesus: "I came to cast fire on the earth." The divine energy, the Spirit, both creates and consumes. So the life of the spirit is no less than this tremendous energy, expressed in the body, in the material through the material.

And while we are still hunting for the feeling of these words, I would like to compare their imagery with another symbol used in India of this same life-giving energy. In South India there is a town called Chidambaram. That's its Sanskrit name. Its local name is Tillai, and Tillai is said to be the center of the universe. And in the center of the universe the God Shiva dances the dance of creation. The famous Indian images of the Lord of the Dance which many of you possibly have seen, emanate from this ancient South Indian tradition. Many poets have described the dance; its mystical meaning is that the center of the universe, Tillai, is within your heart. When you realize that, you find freedom. Here is one of the many poems:

*The dancing foot, the sound of the tinkling bells,  
The songs that are sung and the various steps,  
The forms assumed by our dancing Lord and  
Teacher—*

*Find out these within yourself;  
Then shall your fetters fall away.*

Now this energy, this living energy, expressed in the dance—what does it mean? It means freedom manifested in disciplined order. It means freedom in balance and in harmony. It's a kind of peace, an assurance of a "still center," and at one and the same time it is the adventure of spontaneous movement. The dance is both together; in the dance the spirit is revealed in the body, and the body like Moses' burning bush is filled with life of the spirit and yet it is not consumed. In another poem we read:

*Our Lord is the dancer,  
who like the heat latent in firewood  
diffuses his power in mind and matter,  
and makes them dance in their turn.*

And W.B. Yeats wrote: "How can we know the dancer from the dance?"

Now here are all these living strands of human thought

*The God Shiva dances the dance of Creation, Veiling, Preservation, Destruction and Release.*



which are latent in the meaning and the development of these words: Freedom and life and spirit: Growth, peace, love. It seems to me that freedom, real freedom, and what you might call human maturity, are bound up together, and that we cannot find our maturity either as persons or as a human society without exploring and continually experimenting in life with the true meaning of freedom. I'm impressed by the way in which so many of our best modern thinkers are in their varied ways saying, it seems, the same thing. They are haunted by the ancient paradox: that humanity needs roots, and at the same time, being rooted, needs to grow in freedom. This paradox is the source of another paradox, coined by that brilliant French genius who died so young, Simone Weil. Simone Weil said long ago that revolutions, real revolutions, are based on tradition. They are grounded in history. We can't jump out of our skins, we can't cut ourselves off from our roots. We have got to grow out of our own roots into our own maturity and freedom.

I wish now to refer to Erich Fromm, because I think he has given us an extremely important analysis of the human condition. He asks, what is a human being? He answers, an animal with animal needs, hunger, thirst, sleep, etc., but without the rigid instinctual way of satisfying those needs. An animal which has therefore got

to think and to learn and to use tools—to choose to do various things in order to satisfy its primary needs. That's the first characteristic of a human being, as distinct from any other animal. And our other characteristic is that we are creatures who are aware of our situation. We're not only life, we're life aware of itself. As we grow from babyhood to manhood or womanhood, we grow away from our original experience of immersion in our world—a world undifferentiated from ourselves—to the realization that we are individuals, alone and infinitely small, over against an infinitely large and complex world and society, and that we are mortal. The self-consciousness of a human being is a given fact.

Now both these characteristics mean that right away from childhood into old age, we are inevitably confronted with choices. You can see in the Bible how often the essential message of the prophets to their people was put in the form of choices. Choose, choose this day whom you will serve. You can't serve God and Mammon. I set before you life and death. Choose and take the consequences of your choice! And one of the essential choices is, do we choose freedom? In other words do we choose real maturity, do we choose to find a mature relationship with other people, with ourselves, with the universe? Or do we regress into the dependency of infants, crying: "I can't make my own decisions, I can't govern myself, somebody must do it for me. I want a fatherly government or a motherly government which will just take care of me and I won't have any worries." I have just been rereading Erich Fromm's book that was written at the time of Hitler, *Escape from Freedom*. That book is worth rereading and repondering today, along with the insights which other thinkers have contributed.

These two characteristic human predicaments can only be solved in a mature way, leading to freedom, by a right attitude to work and a right attitude to the world of men and nature.

This afternoon in the library at Fifteenth Street, I picked up the February issue of *The Catholic Worker*. It contains an article entitled, "The Philosophy of Work," by Dr. E. F. Schumacher, which makes the point that I would like to make if there were time. It is the same point which Simone Weil made forty years ago, that we think of everything connected with work except its effect on the worker. How many people in Philadelphia today would be able to say about the work they have spent the day doing, what we have just heard from the staff of Friends Journal—that in their work they do experience growth and satisfaction and adventure? Very few, I'm afraid. It was one of the Popes who said that things come out of the factory refined, workers come out of the factory degraded. Which matters more, the person or the thing? We need to spend much more time in considering what is the meaning of human freedom and maturity with regard

to the work in which people will spend the greater part of their days. What kinds of work lead to human freedom and maturity? What kinds of work lead to the degradation of human brains and human life? It's a very serious question before our society all over the world today. I would like to lay it upon your hearts as a special Quaker concern. Vinoba Bhave used to say to us: "The needs of the body should be met by the labor of the body." He meant that all of us, no matter what our other gifts or qualifications may be, ought to be spending some time per day in direct labor, manual labor, to meet our bodily need of food, clothing, shelter. From what little experience I've had, I can assure you that there are very few better stimulants to good brain work than three or four hours a day of honest bodily labor. But we don't get it in our kind of society.

Parallel to our need of work which is consonant with freedom and maturity is our equally urgent need to achieve freedom and maturity in our relationships, both with the "me" and the "not-me" in our experience. And that brings us right back to the fact that, linguistically *and* in reality, freedom and love spring from the same root. Mature love is an affirmation both of ourselves and of everyone and everything in our universe, as being basically worthwhile. I am concerned at the number of young Friends I meet who puzzle over the old commandment, "Thou shalt love thy neighbour as thyself," because they think that love is somehow exclusive, and that self-love is just selfishness. Love is rooted in respect for life, in what I have called affirmation; one respects and loves the Self, the potentially mature being, in oneself and in others alike. The immense range of concern which this mature loving can open up is indicated in the article by Elizabeth Watson in the current issue (FJ 4/1/77) called *Something Strangely Better*. This is not the time to go into details, but I would like to illustrate my real concern that our society should grow into a more mature understanding of the conflict between selfishness and real love-respect-affirmation. If you will forgive me, I will do so by referring to the conflict as I, a friendly and very grateful guest among you, see it in some aspects of your society. The conflict itself is to be found in all societies—part of our human growing pains toward maturity.

It seems to me that here, people have allowed a partially selfish desire to do as they please to alienate them from real human community. I feel imprisoned, in spirit, in a society where "neighbors" are too far away to be visited on one's own two feet! When I hear that the latest fashion is for two-way radios in cars I am filled with pity too, pity for a "society" where people feel so lonely that they *need* such gadgets. And the pity deepens when I see them seeking "security" in putting more and more barriers (of distance and of other kinds) between



themselves and their fellow men—whom they see as hostile. On my way to this lecture I read a headline in a newspaper over my neighbor's shoulder: "Residents walk in their neighborhood after dark, without fear." Human trust, it seems, has become rare enough to be news.

Again, people seem to long, with a genuine affirmation, for relationship with natural beauty, with wilderness, with soil and rock and water. But once more, this impulse is so strangely mixed with selfishness that it operates to deny these same experiences to others. How often, setting out on foot to savor the good earth, have I come face to face with barbed wire and a blunt "Keep out!"—in what should be open country! Are we wiser than the simple hill tribes of South India who cannot conceive that any human being should *appropriate* any part of the earth, which to them is so clearly God's earth?

Immense subjects; I can do no more than touch on them. Our time is gone. I will end with two quotations from Tagore; the poet links the discovery of freedom with the willing acceptance of the limitations of the human condition. The first is well known:

*Freedom? Where is freedom to be found?  
Our Lord has joyfully taken upon himself the  
bonds of creation.  
He is bound with us all for ever.*

The second is from an early play, *Sannyasi*, the Hermit. The hermit had withdrawn from the world, and believed that he had found freedom in denying all human attachments. He was brought back by the trusting love of a little child-waif, broke his begging-bowl, and returned. These are his words:

*This stately ship, this world,  
Let me join once more its pilgrims.  
Oh, fool that I was, who wanted to seek safety  
In swimming alone into the emptiness!  
I come back again to this great earth,  
And I am free;  
I am free among things and forms and purposes.  
The finite is the true infinite,  
And love knows its truth.*

"You shall know the truth, and the truth will make you free."

## What's In a Name?

JULIET POSES the question to Romeo:

"What's in a name? That which we call a rose  
By any other name would smell as sweet;..."

Sometimes we have a "philosophic break-through"—an awareness of elemental aspects of life, a vivid vision of the world of the spirit as distinguished from the world of the senses—that we find difficult to express even to ourselves. We say of such a vision that "I can't describe it" or "I can't put it into words." We may feel that giving it a name, putting it into words, somehow limits the vision or places boundaries around it. Yet words can be helpful in enabling us to crystallize an idea or to clarify a concept.

We may say that we have been struck with the difference between the *inner* and the *outer*—between our inner self and the outer world around us. We may see this in terms of the difference between the *absolute* and the *relative*.

In religious terms, we may think of the *spiritual* world and the *material* world. We live in both worlds concurrently and ignore either at our peril. This may be seen in terms of *unity* versus *diversity*.

In secular terminology, we may consider the *unmanifest* and the *manifest*, and we may see them as characterized by *unboundedness* on the one hand and *limitation* on the other.

So here we have a dozen words:

inner	.....	outer
spiritual	.....	material
unmanifest	.....	manifest
absolute	.....	relative
unity	.....	diversity
unboundedness	.....	limitation

These six sets of words are interchangeable and, whichever we use, applying them to our concept can help us to grasp it and make it more meaningful and more useful in our lives. It is helpful to give a name to the flower, whether we call it a rose or something else.

Henry Beerits



# Worship is Work

by Jeanne Bohn

**W**e have all had the experience of trying to define a meeting for worship in an unprogrammed, silent meeting to our relatives, friends and visitors. After visiting silent meeting they ask: what happens during the silence? Do you just bow your heads and sit still for an hour? Someone talks? Who? Why? What do you mean, the Holy Spirit leads you?

And those of us who have stayed home on occasion, not attending meeting and hoping to refresh ourselves by sleeping late or having a few quiet minutes of meditation by ourselves, have discovered that that isn't possible: that meeting for worship consists of more than simply being quiet or simply being alone...or simply thinking in the sunshine of our own dining rooms over another cup of coffee. Something *does* happen in our meetings for worship...in this place, among these people. But what exactly happens?

To begin with, worship is work. When we come to a meeting out of a sense of habit, or because on a Sunday morning there isn't much else to do, or because we feel we should, there is a built-in guarantee of failure. Coming to meeting means *work*. It means gathering with others who have also come prepared to work. And this is what doesn't happen in that dining room at home alone. The silence may be there, the commitment to do our best may be there, but the idea of *working* with others is missing. When meeting for worship succeeds, it does so because it happens only when the gathered body is all working together.

And that work may best be defined as *praying*. So many of us grow up accustomed to the quick prayer and promise: God get me through this, I will do that, and we will both come out ahead! The quickie prayer, like instant grits, is hot and fast but not at all like the real thing. So in the gathered body we begin to work together.

## Centering Down

This work may be defined as centering down, putting all the things that are in our heads at home, in the car on the way to meeting, in the kitchen outside the meeting, out of our minds. It doesn't mean that these things are not worth thinking about or unimportant or not worth praying over, but it does mean that—for the moment—

they are secondary. We clear our minds. This isn't as easy as it sounds. Even as we center down we hear again the recent argument, concern for the child alone playing outside the meeting walls, reappears. Worries about our children away from home surface, but we resolutely—because we are at *work*—put these thoughts in abeyance for the moment. This takes time.

This is the reason why lateness to meeting for worship is so disturbing. When people straggle in a few moments late they disrupt a difficult process. People who have centered down, or are beginning to center down, are once more called back to the present by the opening and closing of doors, by the very *noise* of trying to be quiet. Quakers are not rude and we welcome anyone at any time, but it is wise to remind ourselves on occasion why an appeal to arrive on time for meeting for worship is made in our newsletters.

There are Friends who attend meeting for years and enjoy meeting for worship and the fellowship of Friends who would probably admit, in the stillness of the night, that they get very little from the silence except peace and a sense of quiet. This is justification for attending, but it is *not* what is supposed to happen. What is *supposed* to happen is very dependent on the skill of centering down.

But who is to teach us? There are no great secrets in Quaker meetings: there is no one here who knows so much about God and silence that they have moved beyond where you are, but what has happened is that some of them know that centering down is *work*, that it takes tremendous discipline and that it is a learned experience. "Centering down" is like a muscle and like all muscles develops by being used again and again.

How to do it? It is my experience that one admits, honestly, at the beginning, that the world outside has come into the meeting for worship. One repeats what is on one's mind, and with each repetition you say, "We'll put that aside." Begin by thinking of the gathered meeting and pray for each member in it, that their troubles lighten, that their secret prayers be answered, that God be close to them. And as one circles the room with caring compassion the troubles that beset you disappear. As prayer begins to encompass everyone in the room, as we begin to pray together for one another, the centering down occurs. We put others ahead of ourselves and in doing so we draw closer to the spirit of Christianity which is, as I understand it, one of the great *self-less* movements in the world.



As the silence deepens, as centering down occurs, as the quiet enriches those around us, we begin to hear the Holy Spirit. This is where some Friends find their spiritual muscles weakest: they are able to pray for others, and they have sometimes prayed for themselves, but they often do not know what the Holy Spirit sounds like, feels like, how it sensates itself. Suddenly the mind begins to hear. We think of hearing as something to do with our ears and in this world, so it is. But as silence deepens, we begin to hear with the mind; we see with the mind. Some of the things which a quarter of an hour ago were uppermost because they were most alive in our heads, drift away and out of the centering down comes the voice of God.

There are some conditions for this being able to occur. There must have been some time during the week when we heard it before, read it before, studied it before. Something drifted in and out of our consciousness, closed out by our busyness, or our frustrations, or our angers. Now, however, these ideas return but this time they sound different. They sound different, I submit, because in the alchemy of the Spirit they have been transformed; they have seemed to be big, important, and now, when they return, they have perspective. No matter how long we sat at home with our silence and coffee this could not happen. It happens in meeting for worship because as prayer circles the room, as selflessness appears amongst us, comes clarity. The problems, the hostilities, are suddenly seen in perspective. Many Friends attest to the fact that they come to meeting to get perspective on their lives. This does happen. It is worthy. It is commendable.

But this is not enough. George Fox did not form a Society of Friends to get *perspective*! He formed the Society as a protest against ineffectual religion. He formed this Society in order to change the world. He formed this Society because he believed that something of God wanted *out* of every person—that the Holy Spirit would work in people to change them and through them change others. That as Friends addressed themselves to that Holy Spirit in every person, God would use them as his tools.

And so, we are to speak to one another out of the silence. What to say? How to know what a leading is? Who has such audacity as to think that when they open their mouths God is speaking? But to doubt that is to strike at the fundamental roots of Quakerism. If for one moment we question whether or not God is at work in leadings, we may as well leave and attend those churches, many of them equally holy, where talking for the Holy Spirit has been abrogated to a paid clergy!

Knowing how busy people are, knowing that the discipline of the religious life is hard, long ago some decided that they would put all the burden on a few, called priests, and these priests would pray on behalf of

all of us. But George Fox and the Friends do not believe this. We believe that the Holy Spirit exists in all persons, that this Holy Spirit comes from God, and that God will make himself known to all men and women through the Holy Spirit. If you doubt that, if you think that these leadings are just the occasional ramblings of the more disturbed among us, you have missed it all.

How does a leading come? Out of the silence. How do we know it is authentic? God sends special signs. Learning to know them is essential.

### The Leading Repeats Itself, Again and Again

It is not an occasional thought. It is not a story we wanted to tell. It is not an unburdening that we decided consciously to make. It repeats itself. We put it down. We test it. If it does repeat itself, we listen carefully. Is it repeating itself for us and us alone? Or is it God hammering at our own psyches again and again. Is it the Holy Spirit warning us, cherishing us, taking care of us? Is it something that others can benefit from, too?

It repeats itself and there is no "I" in it! This does not mean that there may be no personal pronouns, but that the benefit of the leading is not in its "I-ness." Those leadings are private and personal and do not need to be shared. But suddenly there is something *imperative* in the repeating. It comes again and again and in almost finished form. The rambling disappears, the length of it settles down. The message seems bigger than the vehicle who is about to administer it.

It is an authentic leading when it forces itself forward. We decide not to speak. We are self-conscious. We are humble. We are afraid. We are embarrassed at the responsibility and yet it repeats itself. And now the leading has about it something else—and this is where authentic mysticism begins. Suddenly the leading doesn't belong to us anymore. It has taken on a form, a life all its own. We feel pressure building about us. There is a physical sense of pressure. Now the burden shifts from whether or not it is a leading to whether or not it should be shared. How to do this thing? Do we simply blurt it out?

Authentic leadings come in finished form. They are sensitive to the meeting itself. If there has been much speaking and the speaking from the silence has centered around a certain topic and this leading is not about this topic, we ask, can it wait? Should we do it? Leadings are tested by the Holy Spirit but they are not *judged*. This is important for new Friends. Friends have a suspicion that someone in the meeting is going to pass judgment. Someone who is not holy all the time, suddenly makes holy noises and we think, "Who is he to talk about love!



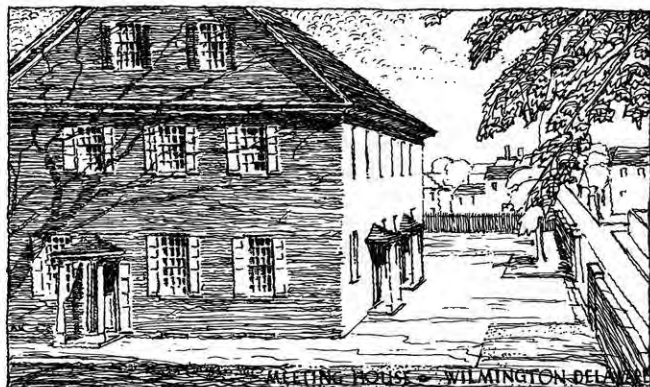
Look at his wife!" "Who is she to talk about charity? Look at what she contributes to this meeting!" This is *judging*: it is the death of meeting for worship, the killer of silence, a sin of and by itself.

### On Silence

If we were to judge the message by the messenger, all of us would be silent all the time. This is why the centering down is so important. It builds a wall of silence around each of us, like vessels into which truth can be poured, and we are not to judge the shape, the size, the quality of the urn beside us.

An authentic leading cannot be held back from foolish pride, or self-consciousness because we will kill the Spirit and cripple the meeting. We are not to judge the leadings. In truth, if they are not meant for us, if we have not the wisdom to take the leading beyond the vehicle which brings it, if we are not strong enough spiritually to do that, then the best we can do is ignore it and stay in our own silence.

Judging is what keeps a meeting silent. It is the most severe indictment on a Friends meeting. It means that people are hearing the Spirit and quenching it for the most awful of all reasons—that their friends will think they are fools, that their mates will wonder where in hell they dreamed that up! The silence which is to enrich and sustain us in our lives is crippled and impaired.



When the leading is given, in its finished form—the way it came—unburdened by judgment, accepted by the meeting, there comes, what I call, the *blessing*. Generally speaking an authentic leading is blessed. There is an actual physical sensation of holiness. The Holy Spirit which gave it to us, now gives us thanks for sharing it with a sense of blessing. Not that we were holy in what we said, but that we *allowed ourselves to be used*. This sense of blessing is physical. It is a physical sensation not unlike that which some of the saints refer to. It is a

feeling of bigness, wholeness, and other-selfness. There is no other sensation like it. Surely it is what has kept saints going when human beings fail. That blessing, once experienced, is the Ph.D. of silence. Once known, once felt, the degree is given and forever after there is no doubt.

### Work of Worship

Allowing oneself to be used. Being blessed by the Holy Spirit. Without any of these things a Quaker meeting cannot operate. The magnificent thing about a Quaker meeting is that the presence of strangers cannot impair it *if* the meeting is disciplined. A Quaker meeting cannot be captured on paper, ordered or organized. Nothing works against it except Friends who will not be used, silences which won't center down, Friends who judge themselves and their leadings as harshly as they judge their neighbors and themselves.

Out of this silence and the presence of the Holy Spirit Friends have refreshed themselves. Meetings for worship have kept them sane. Keeps them whole. In a world rushing fast and furiously toward its own destruction, Friends can remain in it and above it. The meeting for worship is a stream, eternally refreshing itself, building friendships and loyalties, solving problems, creating harmony.

The leadings we receive in meeting for worship, in this discipline, are special gifts to us and if we do not use them, if we take and never give, we are betraying the fundamental truth of the Holy Spirit.

In our own day we watch with mixed amusement all sorts of people seeking, as they did three hundred years ago, the "truth." We see transcendental meditation, we see Hare Krishna... we see mind/soul/body groups. All these things have in them traces of the ideas of Quakerism, but they are not rooted in the fundamental belief of Quakerism—that there is that of God in every person, nor are they disciplined in the setting of meeting for worship. We are not meditating to build better psychologies, to strengthen our mental capacities, to make money. We are in this meeting, this silent meeting for worship, listening...not for what we can do for ourselves but for what God wants us to do for others.

We leave the performance of Quakerism to face a week of being a Friend. Challenging? You bet it is!

*Jeanne Bohn is anchorperson for the Noon News at WSOC-TV, Charlotte, NC, and the clerk of Deep River Quarterly Meeting.*



## Friends Around the World

*Editor's Note: Lewis Hoskins, professor of history at Earlham College, spoke of the important cultural diversities between North and South Americans at the recent pre-Conference of Friends in the Americas seminar held at the Quaker Hill Conference Center, Richmond, IN. This gathering was to help prepare Friends for the June 25 - July 1 conference in Wichita. Below is a summary of his remarks.*

Friends from North America will have the privilege and opportunity to meet, worship with, and become close friends with a number of our fellow Quakers in this hemisphere at the Conference of Friends in the Americas, June 25 - July 1, in Wichita, Kansas. This will provide all of us an unequalled opportunity to stretch our minds as we search in common for the spiritual insights accompanying an effort to "Live in the Spirit."

It is probable that most of our Latin American Friends will arrive with a better understanding of North American culture than we have of theirs. However, their contacts may have been limited to categories such as missionaries, businesspeople, or tourists.

On the other hand, not many of us have first-hand acquaintance with Quakers from Guatemala or Bolivia. Just as we are, to a considerable extent, a product of our history and culture, so are they. While there are some comparabilities in Latin American history to North American history, there are very substantial differences, and the resulting cultural diversities are important.

Most Friends in Latin America became Quakers under the influence of North American missionaries who brought a new dimension of personal or individual Christianity to people, usually in areas where the Catholic Church was nominal in impact. The new Quaker groups tended to be more congregational and

less institutional than their Catholic neighbors. Gradually they developed their own pastoral leadership. As with an increasing number of priests, they are much concerned with not only conversion, but with the material welfare of their people.

We must, therefore, be aware of the economic disadvantages out of which our Latin American Friends arrive which may lead to strong views on economic and social issues. Most live in poverty as viewed relative to our great comfort. Some are disillusioned with rulers who are perceived to be propped up by United States political and economic interests. Economic human rights will be a crucial issue.

They will arrive with a deep-rooted spiritual life, born not only of a commitment to Christianity and Quakerism from early days, but from the struggles of leaving the accepted and established church to join an unpopular and smaller group.

The resulting leadership has been refined in the fires of commitment and conviction. Comfortable complacency or condescension on the part of North Americans will be inappropriate if we seek true fellowship in our earnest search for the Kingdom intended for both the individual and society.

The opportunity in Wichita is to exercise empathy and understanding that will facilitate communication and common sharing in worship and discussion as we all seek to "Live in the Spirit." □

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*If you are interested in attending the open Conference of Friends in the Americas, contact Clyde F. Johnson, 229 College Avenue, Richmond, Indiana 47374, for more information and a registration form.*

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The organized efforts of Friends to effectively witness to Quaker beliefs continue in a variety of ways, including the following:

**Friends World Committee** marks its fortieth anniversary this year. Founded in the wake of the World Conference of Friends in 1937, FWCC endeavors to:

- encourage and strengthen the spiritual life within the Religious Society of Friends, and its outreach in the world...

- help Friends to gain a better understanding of the world-wide character of the Society and its vocation in the world...

- promote consultation among Friends of all cultures, countries and languages...

- promote understanding between Quakers everywhere and members of other branches of the Christian church and also of other religious faiths...

- keep under review the Quaker contribution to world affairs and to the Christian world mission; to facilitate the examination and presentation of Quaker thinking and concern in these fields; and to encourage Friends so far as possible to cooperate with other groups having similar objectives.

Copies of these objectives and a four-page illustrated history brochure are available from FWCC's Section of the Americas, 1506 Race Street, Philadelphia, 19102.

**From Friends Committee on National Legislation** in Washington, D.C., comes word that applications for three internships for persons interested in working in the legislative process are now being accepted. The positions begin September 6, will last eleven months, and provide subsistence salaries. Each intern works with an FCNL lobbyist and does research, some writing, and other related work. Applications can be obtained from Nick Block, FCNL, 245 Second Street, N.E., Washington, D.C. 20002.

FCNL also recently prepared and distributed a comprehensive background information packet on legislation and conditions related to health care and other needs of Native Americans. In prefacing an "Outlook for Indian Legislation, 1977," Don Reeves and Phil Shenk for FCNL observe that "The religious community in the United States has been part of the pattern of

past mistakes—whether knowingly, or by default, or through misdirected good intentions. Whatever the past record we are under obligation to join the struggle to reestablish well-being and hope for all of God's children. The Indians' struggle is for self-determination." Copies of this information and other FCNL material, including an enlightening "Contributors Income Tax Worksheet," also can be obtained from Nick Block at the above address.

**The American Friends Service Committee** recently has published or otherwise released several studies and other informative material regarding current world issues. A thirty-five minute slide-show or filmstrip with a soundtrack on cassette tape is entitled "Sharing Global Resources: Toward a New Economic Order." Copies or information is available from AFSC's NARMIC section. Two other recent Service Committee publications are *the United States and Latin America Today* and *Puerto Rico: A People Challenging Colonialism*. The former sells for \$1 per copy and the latter for \$2.50 each. Both can be obtained through the AFSC's national office, 1501 Cherry Street, Philadelphia, 19102, which is also the address for NARMIC.

**Another publication** of possible interest to Friends is Sunspark, "a directory of magazines and journals devoted to creative natural lifestyles." Printed in mimeographed form, Sunspark lists and briefly describes publications in fields ranging from conservation to community cooperation. It sells for \$2 postpaid from Sunspark Press, Box 6341, St. Petersburg Beach, FL 33736.

**"Idealism, openness, ability** to accept criticism as well as compliments, ability to relate well with other Friends' groups, a youthful perspective, an emphasis on spiritual life, and a genuine "calling to the work of Friends General Conference" are the strengths the FGC Executive Committee sees in Dwight Wilson, who will succeed Howard Bartram as FGC General Secretary when Howard retires on June 1.

In his key executive and coordinative position, Dwight will guide the association of yearly meetings, as Howard has since 1971, in its ongoing work to enable

Friends: To give priority to the development of the inner life of the Spirit as the basis for renewal.

To rethink and proclaim the Quaker faith for a secular, scientific and revolutionary period in history.

To emphasize the centrality of corporate worship experiences.

To expand the role of religious education in the movement toward renewal of the spiritual life of the meeting.

To become instruments for releasing the power of the Spirit in our lives, individually and corporately.

To act on the moral implications of the Quaker faith and to become more relevant to the new day.

The leadership of FGC plans to assess and address these objectives in a series of conferences over the coming months. Specific information will be reported in the FGC Quarterly and this magazine.

**Louretta Evans**, a Moorestown, New Jersey, Friend, shares a concern for five black youths facing trial in Dawson, Georgia, for murder. The case is being publicized by the Southern Poverty Law Center, 1001 South Hull Street, P.O. Box 548, Montgomery, AL 36101.

**The directors of Casa de los Amigos** in Mexico City remind Friends that comfortable and reasonably-priced overnight accommodations are provided at the Casa. A Friends meeting for worship is held there at 11 a.m. each Sunday. For more information write to Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F., Mexico.

**Friends in Berea, Kentucky**, are supporting the efforts of Lilamani Perera, a native of Sri Lanka and a graduate of Berea College, to collect used foreign and domestic postage stamps which she sells to benefit the Salvation Army food program in Bangladesh. Interested Friends should tear the envelope around the stamp and send the stamp-bearing torn pieces to her at the Salvation Army Divisional Headquarters, PO Box 2040, Louisville, KY 40201.

**Plans continue** to move forward for Friends communities in New England and New York. Sales of homes in the

Friends community in North Easton, Massachusetts, began in March. Information can be obtained from Friends Community Development Corporation, 130 Lincoln Street, North Easton, MA 02356. And Betty Knapp of 15th Street Meeting in New York City is inviting Friends to consider starting a resident community of Quakers in Manhattan.

**Forty members** of the Jehovah's Witnesses are in Johanina Military Prison in Greece as conscientious objectors. Under Greek law, they can be sentenced not once but continually. Some prisoners have received three and four sentences and have spent ten to fifteen years in the prison. Letters of concern should be addressed to:

Constantine Tsatsos, President of the Republic, Proedrikon Megaron, Athens, Greece;

Constantine Karamanlis, Prime Minister, Palaia Anaktora, Athens, Greece;

George Stamatis, Minister of Public Order, Marnis and Third Septemvriou Streets, Athens, Greece;

Evangelos Averoff-Tositsas, Minister of National Defense, Holargos, Athens, Greece.

**Among the actions** being taken to stop the violence being shown on television in the United States is a proposed boycott of products made or sold by companies advertising on programs which emphasize violence. A list of advertisers and an "action insert" is available from the Rev. Howard Fish and Ms. Marjory Fish, Box 6194, Lawrenceville, N.J. 08648.

**Friends Historical Library** of Swarthmore College reports that in the year 1975-76 almost 2,000 visitors used more than 3,300 books and microfilms to pursue research and studies of various aspects and personalities of Quakerism. There were 143 donors of material. The Peace Collection also had a busy year, obtaining a number of large donations of material and helping in a variety of projects. Copies of these reports are available from J. William Frost, library director, or Bernice Nichols, collection curator.





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## Reviews

**Instead of Prisons, A Handbook For Abolitionists** by Prison Research Education Action Project (PREAP), Fay Honey Knopp, Coordinator. PREAP, 3049 E. Genesee St., Syracuse, NY 13224, Dec. 1976. \$6.50 plus 50 cents postage and handling.

The premise of this book is boldly stated: "Just as superficial reforms could not alter the cruelty of the slave system, the oppressive situation of prisoners can only be relieved by abolishing the cage, and, with it, the notion of punishment." Latter-day abolitionists, the writers and researchers of this book, are not vague visionaries with no

clear plan for reaching their stated objective. They have clearly outlined the evolution of our present penal system and their reasons—racial, economic, social—for equating it with the slavery system America supposedly sloughed off a century and more ago.

In light of the failure and decay of the penal system, these abolitionists call for new processes to begin within the community outside the walls—which means the bringing of offenders back into that community or finding means of keeping them out of the criminal justice process entirely; of finding and developing new alternatives to prison, such as the abolition of bail and pre-trial detention, restitution for property crimes, community mediation centers for conflict resolution, victim/offender reconciliation programs, prison family and ex-offender self-help organizations, and countless other means. Existing prisons must be emptied and a moratorium be placed upon further prison construction.

To achieve such realities, we must become aware of the roots of violence and injustice which lie within our society and within ourselves, and begin to build communities that will take away the occasion for crime.

With our jails and prisons bursting at the seams—in January 1976 there were 250,000 persons in federal and state prisons alone, to say nothing of the countless overflowing jails—we are being forced to confront the issue. We can no longer simply "put people away"—or to death—as a solution.

This book is a valuable, precision-built tool—a tool constructed not for ineffectual chipping away at prison walls, but an incisive instrument for laying wide open the whole question of prisons, and the alternatives to them that must be found.

*Ruth Kilpack*

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**Doing Justice** by Andrew von Hirsch.  
New York: Hill and Wang, 1976. 179  
pages. \$4.95.

The Committee for the Study of Incarceration was formed with the intention of reconsidering the basis for our criminal justice system. *Doing Justice* is the report of that committee.

The report provides a critical analysis of our system of incarceration of convicted offenders as well as a model for a more equitable and effective system. It demonstrates the failure of our current system and attempts to provide a justification for punishment as a means of dealing with convicted offenders.

The two underlying principles of the report are that the threat of punishment acts to prevent individuals from breaking the law ("general deterrence"), and that an individual deserves punishment for having taken unfair advantage of another individual or individuals ("commensurate deserts").

The bulk of the report deals with how a system based on these two principles might be structured and considers ways to prevent abuses of such a system by those appointed to implement it. A recurring theme is the concept of minimal intervention in an individual's life. The state is justified in taking control of an individual's life only to the extent that it is absolutely warranted and that harm done to an individual does not exceed a balance between the amount effective and the amount deserved (based on the seriousness of the crime). Consequently, incarceration is reserved for only those dangerous offenders who deserve it, with a proposed maximum prison term of five years.

I found the report lacking on several levels. I waited patiently for a clear discussion of the relationship between social justice and the system of incarceration, i.e., who decides who gets punished? (In our society, this is directly relative to who has power.) The final chapter reveals that in an unjust society, punishment is also unjust. Consequently, the system proposed by the report is probably unusable, depending on how unjust this society is.

Also, the lack of a consistent political analysis caused me to wonder at the degree of familiarity this group of scholars had with the people they were discussing. I suggest that a class analysis of the causes of crime or additional diversity in the members of the committee (on a committee of nineteen, there were only two women and no prisoners) might have led the report to a very

different conclusion. It is oversimplifying to assert that one who commits a crime has earned a punishment, regardless of the individual's background, and especially in our society, which requires victimization of groups of people in order to maintain a hierarchy of power (as do all capitalist societies).

Relative to the reduction of the sentencing scale, the report proposes alternative sentences of intermittent incarceration (weekends and evenings), warnings, and fines. I am surprised to find nothing more creative than an extension of the punishment principle. While these are good alternatives, they could be enhanced by the institution of non-compulsory community support systems that might be prepared to positively empower an individual, especially to recognize the political nature of her or his role in society.

Further, while the report is strict about removing discretion from the judges' hands, with prescribed sentences for particular offenses, it then dilutes this with reference to the possibility of "exceptions." Enter, once again, discretion.

A major fault of our current system, and of the report, is the lack of response



### **Counseling Service Family Relations Committee of Philadelphia Yearly Meeting**

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Rachel T. Hare-Mustin, Ph.D.  
Wayne 215-687-1130

Josephine W. Johns, M.A.  
Media LO6-7238

Arlene Kelly, ACSW  
Center City 988-0140  
(May call her 10 A.M. - 10 P.M.)

Helen H. McKoy, M.Ed.  
Germantown GE8-4822

Holland McSwain, Jr. ACSW  
West Chester 431-3564

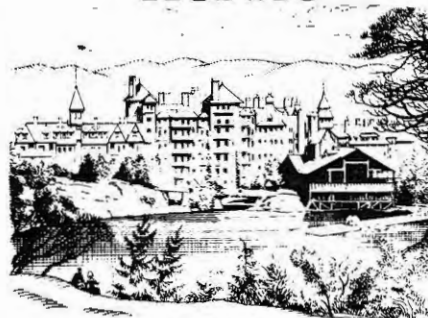
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to victims of crimes. The report assumes that victims want vengeance rather than restitution or attention to their own needs.

Finally, the report consistently refers to the offender as "he." The oppression of women in prison is far too great to have the added indignity of invisibility imposed by those attempting to design a more equitable system.

This report does have a great deal to offer the criminal justice field, but should be read in conjunction with other, more complete, analyses of the political aspects of criminal justice, such as *Politics of Punishment*, by E.O. Wright, and *Instead of Prisons*, by PREAP.

Margaret Grammer

**Friend—Have You Been in Jail Lately?** will soon be available from the Quaker Hill Bookstore. The cost will be

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50 cents per copy plus postage. Quantity prices will be available later. The booklet presents two types of visitation programs, one a short-term, mostly investigative type; the second is more long-term and involves developing relationships with prisoners and being available to help them in their situation. The booklet is only one part of what we hope will become an active program among Friends in their county or local jails. Dan Mark-Whitley, social concerns coordinator for FUM, is available and desirous to visit among Friends, enabling them in developing jail ministries.

**Developing Human Potential, Vol. II. More Activities for Personal and Social Growth** by Robert C. and Isabel L. Hawley. *Education Research Associates Press* (Box 767, Amherst, MA 01002), 1977. \$4.95.

This is a large paperback manual of ninety pages, best described by the subtitle of Volume I, "A Handbook of Personal Growth Activities for Classroom Use." The central theme in the Hawleys' approach is "students feeling themselves to be active participants involved in their own learning." To this end they summarize five techniques: feedback to the teacher; brainstorming ideas and questions; community building activities; mutual decision about goals, rules and procedures; and the use of small leaderless groups for discussion and projects.

Each chapter is headed by a brief description of the educational assumptions of that section and is followed by a wide range of exercises and tasks designed to implement them. For example, in the section on Achievement Motivation, an exercise called The Ten Commandments invites each student

*to list what he thinks are ten unwritten rules of this teacher for this class. After three or four minutes for writing, the teacher asks the students to turn over their papers and to write down what they think are ten rules of the students for this class, noting that these may be the same as the teacher's or they may be quite different.*

*Then the students get together in groups of four or five to make composite lists. These composite lists are then shared with the class and form the basis for a discussion*

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concerning the need for rules and and the necessity that rules be a realistic reflection of individual and group needs. (p. 30)

It's neat to see Parker Palmer's paper "Meeting for Learning" referred to with regard to the need for patience and waiting in teaching. As the Hawleys comment, "We must learn to be gardeners rather than mechanics." (Parker is Director of Studies at Pendle Hill, and some of his insights flow from his understanding of the meeting for worship.)

I see this book as useful in First-day schools, where so much depends on eliciting student motivation, and on making the truths of our religion experiential rather than heady. It should be especially stimulating for the teacher who is outgrowing the need for a closely-programmed lesson plan and is ready to experiment with exercises and projects which may open the heart and feelings of students and teacher to each other. S/he will need to adapt the suggestions of the Hawleys to the First-day school setting and content, and also be prepared for some rough-spots, maybe some flops now and then.

Joe Havens

dejected old man. And in a violent confrontation with his girl-friend's brother, Rocky refuses to fight him. Whenever Rocky has the opportunity to prove himself as a strong and tough guy, he refuses, choosing the peacemaker role instead.

His gentleness extends to his treatment of the shy pet store salesgirl whom he likes. There is a touching scene on an ice rink where he walks beside her—in his shoes, while she is on skates. His concern that she enjoy herself overrides the inconvenience to himself and he does it with good grace. Their brief love scene is surely the epitome of tenderness and eroticism. It is as fine and rare an example of mature sexuality as one is likely to see on film. Rocky has an affinity for animals too, and proudly shows off his pet turtles to the girl from whom he bought them.

This is a humorous film for which the audience cheered at the end. One leaves the theatre feeling thankful to be part of the human race. "Rocky" makes you appreciate the unsophisticated souls, the tender and caring ones such as he represents. What a pleasure to meet "Rocky"!

Reprinted from Adelphi Friends Meeting Newsletter, March 1977.

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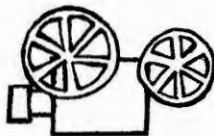
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## Earthquaker



by Romaine Blackburn

A GENTLE TALE of pacifism unfolds in an immensely popular movie called "Rocky." On the surface, it is a modern parable about how a young Philadelphian ne'er-do-well gains riches, fame, and love—completely by chance. An amateur boxer, he appears to be just another of society's losers.

He is a particularly appealing no-account, though, and gradually his story can be perceived at a deeper level. . . . A loan shark's assistant, Rocky knows he should teach a debtor a lesson by breaking his thumbs. But his innate gentleness allows him only to grab the unfortunate man's collar, take whatever money he has on him, and later explain to his exasperated boss that, "if his thumbs get broke, he'll never pay us." A justified but heated exchange of words between him and his coach results in Rocky running after him in order to put his arm around the shoulders of the

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### Pernicious Theories

In the new debates over capital punishment, a legal doctrine of vengeance has emerged with new force. It asserts that if society is denied a legitimate outlet for the outrage its members feel about heinous crimes, then citizens may either lose respect for their "soft" government, or take the law into their own hands.

The mandatory approach—kill then be killed—hasn't worked. It won't pass legal muster. The remedy is rather to be occasional executions to vindicate the state's power to invoke the extreme

penalty, providing the public with a necessary ritual.

Another concept has arisen partly out of the increasing use of guns, partly out of escalating violence. It says that criminals and society are at war with each other, with no concessions given. If an innocent person occasionally gets executed, well, in war the innocent get hurt, there are noncombatant casualties. In lesser crimes the innocent also suffer but one does not therefore conclude the criminal justice system should be scrapped—so goes the argument.

The familiar deterrence argument has receded. The U.S. Supreme Court has



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said it is non-proven, despite the overwhelming weight of studies going back to the time of Penn.

The fascination of this issue lies not only in the macabre aspects of ritual killing. It also evokes major themes: life and death, vengeance and retribution, pitiless combat against enemies, defense of society. The heart of what Quakers assert and deny is involved to the limit.

Charles C. Walker  
Concordville, PA

## Calendar

### June

4—Makefield Meeting, Newtown, PA, will hold flea market type fair, 10 a.m. to 4:00 p.m. Call Edgar Westberg, 493-2507.

5—Middletown Day at Middletown Meeting, Lima, PA. Meeting for Worship, 10:30 a.m. Covered dish luncheon served. All welcome.

5—Yearly Meeting Friends Home, The McCutchen, will have an Open House from 2:30 to 4:00, 21 Rockview Avenue, North Plainfield, NJ 07060.

9-12—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, NM. Contact person: Ted Church, 4 Arco, N.W., Albuquerque, NM 87120.

16-19—Lake Erie Yearly Meeting, Hiram College, Hiram, OH. Contact person: Ralph Liske, 1195 Fairchild Avenue, Kent, OH 44240.

17-24—Nancy Brock and Christopher Beck

will lead a creative movement workshop entitled "Toward Spiritual Growth Through Dance" at the Kirkridge Study Center, Bangor, PA. For further information write to Nicholas Roby, 5905 Greene St., Philadelphia, PA 19144.

25-July 1—Conference of Friends in the Americas: Living in the Spirit. Wichita, KS. Contact: Clyde Johnson, Conference of Friends in the Americas, 229 College Avenue, Richmond, IN 47374.

### July

13-17—Quaker Men's Gathering at Powell House, NY. For further information please contact David Cross, 814 South 48th St., Philadelphia, PA 19143. Phone: 215-727-2598.

16-23—Jesus and the Inner Experience. A conference to be held at the Quaker Center, Ben Lomond, CA. Leaders: Pat and Ray Jacobson. For further information, please contact Maggie Reynolds, Registrar, Quaker Center, Box 686, Ben Lomond, CA 95005.

17—Fifth Annual Regional Gathering of Friends. To be held at Augustana College, Sioux Falls, SD. Beginning with a noon potluck. For further information, please contact LuAnn Eidsness, 1019½ South Norton. Sioux Falls, SD 57105. Phone: 605-339-2226.

21-24—North Pacific Yearly Meeting at Camp Adams, near Molalla, OR. For information, please contact Lucille Byerly, Registrar, 4411 River Road, Eugene, OR 97402.

23-30—New York Yearly Meeting at Silver Bay, NY. For information, please contact Katherine A. Nicklin, 15 Rutherford Place, New York, NY 10003.



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**Friends Select School** seeks business manager. Accounting, plant management, personnel management skills necessary. Contact Truxtun Hare, Headmaster, Friends Select School, 17th and Parkway, Philadelphia, PA 19103. 561-5900.

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**Job Opening** in Peace Conversion Program. General organizing, research and office skills needed. Inquire immediately: Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102; 215-241-7230.

**Meeting secretary.** Central Philadelphia Monthly Meeting. Large active urban meeting. 5 hours daily, 25 hour week. Shorthand and good typing necessary. Salary and schedule negotiable. Send resume to: Committee of Office Oversight, C.P.M.M., 1515 Cherry St., Philadelphia, PA 19102.

**Friends Meeting of Washington** seeks information secretary. Job description available from 2111 Florida Avenue, N.W., Washington, DC 20008. Telephone 202-332-1156.

**Staff assistance** needed for Committee on Right Sharing of World Resources, Friends World Committee. Opportunity to help with concern for third world needs. Job is presently semi-volunteer, part-time work at Philadelphia office. Includes clerical work, preparation of newsletter and visitation among meetings. Modest remuneration, hours of work and areas of responsibility are negotiable. Write Keith Smiley, Mohonk Lake, New Paltz, NY 12561.

**Field Secretary for New York Yearly Meeting.** An experienced Friend needed by the close of 1977 for assistance to Ministry and Counsel and Religious Education and Advancement Committees in the nurture of monthly and regional meetings. Important to have skills and background for working with all ages, especially children and youth. Direct inquiries to: Kathryn H. Mott, Executive Committee Clerk, 114 Knollwood Drive, Ho-Ho-Kus, NJ 07423.

## Schools

**John Woolman School,** Nevada City, California 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

**Olney Friends Boarding School,** Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

**The Meeting School,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

**Woolman Hill—Alternative High School** on 110 acre farm overlooking Connecticut River Valley. Seventh year. Quaker affiliated. Apprenticeships, academics, arts, crafts. Learn and live cooperatively. Thirty people. Spring, summer and fall admissions. Write **Woolman Hill**, Deerfield, MA 01342. 413-772-0453 or 773-9065.

**Are you looking for a school** demanding more than the usual high school? For students who are ready to take more responsibility and give more of themselves, who are curious and concerned, we offer an opportunity to experience the challenges and rewards, joys and frustrations, of living in a small, rural, Quaker school, oriented toward community and self-sufficiency. We try to achieve a balance between spiritual and academic growth; group and individual needs; hard work and free time. Friends' practices in worship and business form the basis for our lives together. Grades 11 or 12, B.C. or U.S. graduation. Coeducational-Boarding. **Argenta Friends School**, Argenta, British Columbia, Canada VOG 1B0.

## Services Offered

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

**Certificates and testimonials** hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

**Military counseling** and assistance. A free service including conscientious objection, AWOL, and discharge counsel. Prison visitation to Fort Bragg and Camp Lejeune. John Wenberg, Quaker House, 223 Hillside Ave., Fayetteville, NC 28301. 919-485-3213.

## Summer Rentals

**Rent an island home** on Sanibel Island, FL. Privacy, on canal leading to Bay. 3 bedrooms, 3 baths, commodious and luxurious for couples or family. Convenient to stores, beach, restaurant. Summer rates: \$950 month, \$300 week. J. Parcher, 301-275-2209.

**Downeast Maine.** Cabin on shore near national wildlife preserve. Simple, secluded, quiet. June-August two week periods, \$180 plus utilities. 21 Matlack, Villanova, PA 19085. 215-688-7013.

**Four bedrooms,** Shelter Island, NY. Paddock, beach nearby, overlooks site new Friends Meeting. 516-747-6015.

**Cottage in Vermont,** suitable large family. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Secluded, rustic; gas and wood stoves, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each person over four. June-October. Box D-698, Friends Journal.

## Wanted

**Cope.** Art historian seeks information on George Cope (1855-1929), artist, Quaker, of West Chester. Wishes to locate his paintings for research and exhibit at Brandywine Museum in 1978. Write, or phone collect: Gertrude Sill, 46 Willow St., Southport, CT 06490. 203-259-4914.

**Photographs** needed for research project "Friends and Their Environment 1840-1876." Daguerreotypes, stereocards, paper photographs, class albums, books etc., by Langenheim, Root, Moran, Clee, McAllister, Sexton, Cornelius, Gutenkunst etc.; purchased or borrowed, postage paid. For details write Lehr, Box 617, Gracie Square Station, NY 10028.

**June 15 to September 1st—**Responsible young person to stay with elderly woman in Sorrento, Maine. Must be in house at night. Considerable freedom daytimes, plus possible use of owner's car if licensed driver. Recreation facilities available. No cooking or cleaning required except own room, private bath. Salary \$40 per week plus transportation. References required. Telephone collect: 301-229-7386.

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# Meeting Announcements

## Argentina

**BUENOS AIRES**—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

## Alaska

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

## Arizona

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

**PHOENIX**—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

## California

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

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

**DAVIS**—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

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

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

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

**LONG BEACH**—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-3041.

**MARIN**—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5303.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

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

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

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

**RIVERSIDE**—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

**SACRAMENTO**—YWCA, 17th and L Sts. Discussion and First-day school 9 a.m. Meeting for worship 10 a.m. Phone: 916-442-8768.

**SAN DIEGO**—Unprogrammed worship, First-days 10:30 a.m. 4848 Seminole Dr., 296-2284.

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

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

**SAN JOSE**—Meeting for worship, 11 a.m. Discussion, 10 a.m. 1041 Morse Street.

**SANTA BARBARA**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10:30 a.m.

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

**SANTA MONICA**—First-day school at 10, meeting at 11. 1440 Harvard St. Call 828-4089.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

**VISTA**—Unprogrammed meeting, 10 a.m. Call 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

**WESTWOOD** (West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

**WHITTIER**—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 698-7538.

## Colorado

**BOULDER**—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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

## Connecticut

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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

**NEW MILFORD**—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: 203-775-1861.

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

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

**WATERTOWN**—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8588.

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4089.

## Delaware

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

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

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

**WILMINGTON**—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

**WILMINGTON**—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3080.

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 369-4345.

**LAKE WALES**—At Lake Walk-In-Water Heights. Worship, 11 a.m. Phone: 696-1380.

**LAKE WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8080 or 848-3148.

**MELBOURNE**—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

## Subscription Order/Address Change Form

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**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3888. AFSC Peace Center, 443-9836.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7886.

**AUGUSTA**—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Ogilthorpe Ave. 786-5621 or 236-6327.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

**MAUI ISLAND**—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 968-2714.

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3086.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

**DECATUR**—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

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

**DOWNS GROVE**—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 888-3861 or 852-9561.

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

**McHENRY COUNTY**—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

**OAK PARK**—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

**PARK FOREST**—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

**PEORIA-GALESBURG**—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7097 or 245-2959 for location.

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. For information call 815-984-0716 (Peters).

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1061 or Albert Maxwell, 839-4649.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20 - Sept. 19, 10 a.m.)

**VALPARAISO**—Worship, Sundays 10:30 a.m. AFSC, 23 W. Lincolnway. (926-3172 evenings).

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

**CEDAR RAPIDS**—Unprogrammed meeting. For information and location, phone 364-0047.

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

**WEST BRANCH**—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sara Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

## Kansas

**LAWRENCE**—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

**LOUISVILLE**—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-8812.

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

**NEW ORLEANS**—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-8155 for information.

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

**VASSALBORO QUARTERLY MEETING**—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities:

Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-1133.

**BALTIMORE**—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

**EASTON**—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0689.

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

**SPARKS**—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

**UNION BRIDGE**—Pipe Creek Meeting—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse. Route 63 in Leverett. Phone 253-9427.

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

**CAMBRIDGE**—5 Longfellow Park (Near Harvard Square, just off Brattle St.). One meeting for worship 10 a.m. during summer beginning June 19 through September 4. Visitors welcome. Phone: 876-6883.

**FRAMINGHAM**—841 Edmonds Rd. (2 mi. W. of Nobscot). Worship 10 a.m. Visitors welcome. Phone: 877-0481.

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

**NANTUCKET**—Worship at 10:45 a.m. in Fair Street meeting house from June 15 to Sept. 15. Visitors welcome. For information call 228-9265.

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

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

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

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

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.



**BIRMINGHAM**—Phone: 646-7022.

**DETROIT**—Friends Church, 9840 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-6867 or 616-363-2043.

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5256.

**ROLLA**—Preparative Meeting, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

**RENO**—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 580 Cranleigh Dr., Reno 89512. Phone: 323-1302.

## New Hampshire

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

**GONIC MEETING**—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

**WEST EPPING ALLOWED MEETING**—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ladyard Lane; phone: 643-5524.

**PETERBOROUGH**—Monednock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

## New Jersey

**ATLANTIC CITY**—Meeting for worship and First-day school, 11 a.m., South Carolina and Pacific Aves.

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

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

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

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

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

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

**MANASQUAN**—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.

**MEDFORD**—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

**MONTCLAIR**—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

**MOORESTOWN**—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors Welcome.

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

**MULLICA HILL**—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

**NEW BRUNSWICK**—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5738. Open Monday to Friday 11:30 to 1:30.

**PRINCETON**—Meeting for worship, 10 a.m. from June 12 through Labor Day weekend. Quaker Rd. near Mercer St. Phone: 609-924-3637.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Millford 08848. Phone: 201-995-2276.

**RANOCAS**—First-day school, 10 a.m., meeting for worship, 11 a.m.

**RIDGEWOOD**—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.

**SALEM**—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

**WESTFIELD**—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1836.

## New Mexico

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

**GALLUP**—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

## New York

**ALBANY**—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

**ALFRED**—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles Sts.

**AUBURN**—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

**BROOKLYN**—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8886 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

**CHAPPAQUA**—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-628-8127.

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

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

**ELMIRA**—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

**GRAHAMSVILLE**—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

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

**HUDSON**—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschel, clerk. Phone: 518-943-4105.

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

**LONG ISLAND (Queens, Nassau, Suffolk Counties)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

**FARMINGDALE-BETHPAGE**—Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

**HUNTINGTON-LLOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

**JERICHO**—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

**LOCUST VALLEY-MATINECOCK**—Duck Pond and Piping Rock Rds.

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion, 10:30 a.m. Phone 516-261-6082 or 516-941-4678.

**SOUTHAMPTON-EASTERN L.I.**—Administration Bldg., Southampton College, 1st and 3rd First-days.

**SOUTHOLED**—Colonial Village Recreation Room, Main St.

**WESTBURY**—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

**MT. KISCO**—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-5678.

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone 212-777-8886 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**ONEONTA**—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

**ORCHARD PARK**—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

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

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

**QUAKER STREET**—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6, 41 Westminster Rd.

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

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

**SCARSDALE**—Meeting for worship and First-day school, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center, 858 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

## North Carolina

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

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

**CHARLOTTE**—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

**FAYETTEVILLE**—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

**WILKESBORO**—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

**WOODLAND**—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

## North Dakota

**BISMARCK**—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

## Ohio

**AKRON**—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0593.

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship, 9 a.m., 3060 Winding Way, 45229. Phone: 513-661-4353. Marion Bromley, clerk, 513-563-8073.

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

**DAYTON**—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

**FINDLAY-BOWLING GREEN AREA**—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9595.

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

**N. COLUMBUS**—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Roger Warren, 486-4949.

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

**STARK COUNTY**—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone 494-7767 or 833-4305.

**TOLEDO**—Allowed meeting: Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8661.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champney, 513-767-1311.

## Oregon

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON-Makefield**—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles 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 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

**GETTYSBURG**—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

**GWYNEDD**—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

**HARRISBURG**—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

**HAVERTOWN**—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

**HORSHAM**—Rt. 611. First-day school and meeting, 11 a.m.

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

**LANSDOWNE**—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

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

**MEDIA**—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

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

**MIDDLETOWN**—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Dean Girton, clerk, 458-6161.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

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

**NEWTOWN SQUARE, DEL. CO.**—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-593-6795.

**NORTHWEST PA**—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

**PHILADELPHIA**—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

**Byberry**, one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

**Central Philadelphia**, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

**Chestnut Hill**, 100 Mermald Lane. Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

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

**Frankford**, Unity and Wain Sts., 11 a.m. Germantown Meeting, Coulter St. and Germantown Ave.

**Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE**—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m.. Forum, 11:15 a.m.



**PITTSBURGH**—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

**PLYMOUTH MEETING**—Germanown 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 Sts. First-day school, 10 a.m.; meeting for worship, 10:30 a.m.

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

**READING**—First-day school, 10 a.m.; meeting 11 a.m. 108 North Sixth St.

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

**SOUTHAMPTON (Bucks County)**—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

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

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

**SUMNEYTOWN-PENNSBURG AREA**—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

**SWARTHMORE**—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5636.

**UPPER DUBLIN**—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

**WESTTOWN**—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m.; meeting, 11 a.m., through May.

**WILLISTOWN**—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

**YORK**—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

## Rhode Island

**NEWPORT**—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 649-7345.

**PROVIDENCE**—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

**WESTERLY**—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

## South Carolina

**COLUMBIA**—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

## Tennessee

**CHATTANOOGA**—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

**NASHVILLE**—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D. W. Newton, 693-8540.

## Texas

**AUSTIN**—Worship and First-day school, 11 a.m. Forum, 10 a.m., 3014 Washington Squares. GL 2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

**EL PASO**—Worship, 10:00 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 441-6311.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

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

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

## Virginia

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

**LINCOLN**—Goose Creek United Meeting for worship and First-day school, 10 a.m.

**MCLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m., Junction old Rt. 123 and Rt. 183.

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497 or 667-0500.

## Washington

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

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

## West Virginia

**CHARLESTON**—Worship, Sundays, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

**GREEN BAY**—Meeting for worship and First-day school, 12 noon. Phone Sheila Thomas, 336-0988.

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

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 982-2100.

**OSHKOSH**—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

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*"There can be no true peace  
without justice."  
Lucretia Mott, 1876*

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*May we look to our treasures...*

# SHARING GLOBAL RESOURCES

## A Challenge to Friends

Today, as world resources dwindle, and the energy crisis grows, it is becoming imperative to consider certain questions:

- Why are the poor, developing nations growing poorer?
- Why at home and abroad is the gap between the rich and poor widening?
- Why are the developing nations calling for a New International Economic Order?
- What will be the effect on transnational corporations and international trade?

Friends, with their traditional concern for right sharing of world resources, will want to look for answers to these questions.



*"May we look upon our treasures and the furniture of  
our houses, and the garments in which we array  
ourselves, and try whether the seeds of war have  
any nourishment in these our possessions or not."  
John Woolman, 1793*

160-JA

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