God is always moving among and with us, contradicting the trend of anti-life no matter how strong that trend may be.
QUAKER MEETING

These pale worn boards,
these solid pews
contain the faint bird's call,
the distant traffic's rush
in muffled murmur.
Within the listening silence
the multitude is one,
finding a pliant peace.
The love which spreads upon your shore
enfolds, renews itself again
till I am Everyman.

—Nancy Blanc
I realize that the Christian story holds little merit for some Quakers, that within the Quaker community many are struggling to find new myths and symbols and images to bring meaning to a “post-Christian” world. And yet, I do not know how else to speak of my experience in life except in terms of crucifixion and resurrection. I look around me, and within me, and find the devastation caused by the threat of nuclear war; the relentless oppression of the weak and the poor; the impact of an economy fueled by greed and a politics which relies on the tools of coercion and violence. And as I see these things, I find myself unable to speak of them as mere “social problems.” I can only speak of a continuing crucifixion, a crucifixion of the Christ within every woman and man. And as I see these things, I am unable to find ultimate hope in a multiplication of projects and programs for “social change.” However important these efforts may be, I am compelled to reach deeper for hope, beyond our own works into the mystery of resurrection which only God can work among us.

So I want to speak to you about “Quakers and the Way of the Cross.” I do so primarily because the way of the Cross is at the center of my own spiritual awareness. It is the way God calls me to walk, downward into the world’s suffering and upward into the light of Christ. In my own life I have taken but few, trembling steps along this path, so I speak not as one who has fully responded, but as one who knows he is fully called.

And beyond my own calling, I speak to you of the way of the Cross for two other reasons as well. First, I believe that the vitality of the Quaker movement depends in part on Friends rediscovering their relationship to Christian tradition. I realize that Friends rely on no tradition, but
on the immediate experience of the movement of the spirit in their lives. I have deep respect for that fact, for that discipline, deep respect for the ways Quakers have broken through the crust of religious tradition into the freedom of continuing revelation. But I also recall the fact that Quakerism began among a people whose experience of the Spirit was interpreted through the signs and symbols and stories of biblical faith, a faith represented in a thousand ways by the culture which shaped the minds of those first Friends. Today, as we experience the movement of the Spirit in our lives, we look elsewhere for interpretation. We turn to depth psychology, to secular humanism, to naturalism and science. Whatever power of understanding these myths may give us, I believe that all of them are flawed and partial, that all of them need to be placed in larger context. We will regain the full power of the original Quaker movement, I believe, only as we rediscover the depths of the ancient story of Christ born, Christ crucified, Christ resurrected within us.

Second, I speak to you about Quakers and the way of the Cross because that way needs to be revivified for the entire Church through the genius of Quaker spirituality. In many parts of the Church, the power of the Cross has been lost because the Cross has become an object, an event, external to our lives. Friends for 300 years have insisted that no religious image can have the power of life unless it comes from within, unless it evokes and is evoked by our own experience of God. The Church has often abandoned the way of the Cross by letting it become a path walked on our behalf by Jesus of Nazareth, celebrated in history, but not remembered and renewed in our own lives. If Friends, in their own faith and practice, can interpret the way of the Cross as an inner path through the outer world, they will bring new life to themselves, the Church, and a world which hangs in the balance.

Among Catholic Christians there is an ancient tradition involving the “stations of the Cross,” each station corresponding to a key point in Jesus’ journey toward Calvary as traced in Scripture. One can find these stations portrayed in carved wood or stained glass along the passageways of parish churches. Here, the faithful walk, pause at each station, and pray, remembering Christ’s sacrifice, opening themselves to the special insight which each station represents. There is the point at which Simon of Cyrene carries the Cross for Jesus; at which Jesus refuses a sedative or wine or myrrh; the taunting of the bystanders on the road nearby; the darkness that fell over the whole land; the declaration of the Roman centurion, “Truly this man was the Son of God.” Each point is full of portent and power for those who have eyes to see and ears to hear.

But I want to speak about another series of “stations of the Cross,” stations which represent not steps on an outward journey but moments of an inner movement as we live our lives through death toward resurrection. I want to talk about five such moments which come from my inward experience of this way of life: I call them recognition, resistance, acceptance, affirmation, and liberation. This inward way of the Cross does not always proceed in that order, and once one has passed through the five stations, the journey is not finished: It will recur again and again. This process goes on in our lives whether we acknowledge it or not; talking about it will neither make it happen nor make it easier. But by my speaking of these inner stations of the Cross perhaps we will grow in awareness of the path we are on, grow in faith and hope about its destination.

First of all, recognition: The Cross calls us to recognize that the heart of human experience is neither consistency nor chaos, but contradiction. In our century we have been beguiled by the claim of consistency, by the theory that history is moving toward the resolution of all problems, by the false hope that comes from groundless optimism that all works together for good. And then, when this claim has been discredited by tragic events, we have been assaulted by theories of chaos, by prophets of despair who claim that everything can be reduced to the random play of forces beyond all control, of events which lack inherent meaning.

And the Cross symbolizes that beyond naive hope and beyond meaningless despair lies a structure of dynamic contradictions in which our lives are caught. The Cross represents the way in which the world contradicts God: We yearn for light and truth and goodness to appear among us, but when they come in human form the world grows fearful and kills the incarnation. But then the Cross represents the way in which God contradicts the world: No matter how often the world says “no,” God is present with an eternal “yes,” bringing light out of darkness, hope out of despair, life out of death.

The very structure of the Cross symbolizes these contradictions. Its arms reach left and right, up and down, signifying the way life pulls us between the conflicting claims of person against person, the conflicting claims of life human and life divine. And yet, the arms of the Cross converge at the center, symbolizing the way in which God can act in our lives to overcome conflict, to unify the opposition, to contradict the contradictions! The Cross calls us to recognize that reality has a cruciform shape.

Loren Eiseley tells a story which helps me feel the power of recognizing life’s contradictions. That great naturalist once spent time in a seaside town called Costabel and, plagued by his lifelong insomnia, spent the early morning hours walking the beach. Each morning at sunrise he found townspeople combing the sand for
is always moving among and with us, contradicting the trend of anti-life no matter how strong that trend may be. These contradictions may be few in number, but that does not matter. They become transforming when we recognize their superior reality, when we live in such a way as to make that reality manifest and abundant. The word is full of unlove, but if you have once been loved, you can live in the power of that moment and make it multiply.

I like to think of Friends as star throwers. I like to think of those Friends who have stood at the shoreline of history, stood against the surf and the tide, and against all futility have reached down to affirm life, no matter how small and insignificant its form. How futile and foolish is the commitment to nonviolence against the incessant evolution of war. And yet by standing in that futile and foolish place we contradict the course of social evolution. And by living the contradiction we participate in the power and the hope of Christ's Cross.

We are called to live the contradiction. Let me paraphrase the poet Rilke who, in his Letters to a Young Poet, wrote so movingly about "living the questions":

Be patient toward all that is unresolved in your heart . . . Try to love the contradictions themselves. . . . Do not now seek the resolutions, which cannot be given because you would not be able to live them, and the point is to live everything. Live the contradictions now. Perhaps you will then gradually, without noticing it, live along some distant day into the resolutions.

The second station of this inward way of the Cross I call resistance. There is much in our human nature that resists living the contradictions; much in us that tries to avoid tension, avoid life torn between the poles, avoid living on the Cross. Though I abhor war, I continue to pay war taxes; I resist life on that particular cross. But in that failure, I am caught in yet another tension, impaled on yet another cross, torn between my own convictions and my inability to act them out.

I have come to believe that our resistance to such crosses, our resistance to God's will, is itself an aspect of the cruciform nature of reality. If we can recognize it as such, then our resistance, our tendency to contradict God, will generate great energy for life. By living fully in those tensions, neither denying nor ignoring them, we will be pulled open to the power of the Spirit.

I see this power illustrated in Scripture, and especially in the Old Testament. The Old Testament is full of people resisting God: They try to trick God, to outwit God, to fly in the face of God's commands, to outdo God in the haggling of the market place. I like that because it humanizes the spiritual life. It assumes that God is
a person who can be dragged into the human struggle. How often in our secular piety we treat God as an abstract principle who cannot enter the realities of the flesh. In doing so we deprive ourselves of a great source of energy for life— I mean a God who contends with us, as the angel wrestled with Jacob.

I believe it is God's will that I devote my whole self to the establishment of peace on Earth. But how I struggle against that will! How I try to bargain with God, arguing that other claims on my life must be honored too: the claims of family, of career, of limited time and energy, of my prudent fears about the consequences of responding too fully to what the Lord requires. But as I live in that resistance, as I acknowledge it and confess it to myself and others, slowly my life is pulled open. As I live in the tension created by my fear of confronting war taxes, slowly my life is pulled open to other ways in which I can witness for peace. I look within my family, and find ways of living in harmony. I look at my career, and find ways of using my gifts toward the creation of a peaceable kingdom. My very resistance, my contention with God, stretches me to discover what I can do to witness to the Light. This is one reason to attend to our resistance, to stay with it until it opens us to something new.

There is another reason to trust our resistance to the Cross, for some crosses are false, not given by God, but placed upon us by a heedless world and received by an unhealthy part of ourselves. Christian tradition has too many examples of masochism masquerading as the way of the Cross. And the Church is full of people who submit all too easily to injustice which ought to be fought. So we have the problem of distinguishing valid crosses from invalid ones, crosses which lead toward the centerpoint from crosses which lead to desolution. I do not know of any abstract principles by which the one can be told from the other. But perhaps our natural resistance is as good a test as any. Resist any cross that comes your way. Boldly become a pole of opposition; live the contradiction. Those crosses which are false will fall away, while those you must accept will stay there in the middle of your life, pulling right and left, up and down, until they pull you open to your true center, a center where we are one with God, a center which we find only on the way of the Cross.

First recognition, then resistance, and now the third station on this inward way of the Cross, acceptance. Few of us are so spiritually fulfilled that we can accept the cross we are given in simple obedience. Another reason to resist a cross is that by resisting we become so worn down, so flattened out, so drained of energy and emptied of fight, that the only thing left to do is accept!

The idea that acceptance follows resistance is confirmed by Elizabeth Kubler-Ross in her study of the stages of dying. She describes how the dying person first goes through denial, then anger, then bargaining, then depression, before finally reaching acceptance. Of course denial, anger, bargaining and depression are all forms of resistance; we see them not only in cases of terminal illness, but in virtually all our relations with life. But after we have run out of resistance, then comes acceptance, acceptance of the Cross.

This parallel with Kubler-Ross' work is powerful for me because the way of the Cross is always a way of dying. On the Cross our false dependencies are taken from us. On the Cross our illusions are destroyed. On the Cross our small self dies so that true self, the God self, can emerge. On the Cross, we give up the fantasy that we are in control, and the death of this fantasy is central to acceptance.

The Cross; above all, is a place of powerlessness. Here is the final proof that our own feeble powers can no more alter the stream of life than a magnet can pull down the moon. Here is the death of ego, the death of the self that insists on being in charge, the self that is continually attempting to impose its own limited version of order and righteousness on the world.

But again, the Cross contradicts itself. For the powerlessness of the Cross, if it is fully entered, leads us to a place of power. This is the great mystery at the heart of Christian faith, at the heart of the person of Jesus, of Gandhi, of Martin Luther King, Jr.: The power of powerlessness. Or is it such a mystery after all? As long as my center is occupied with the marshalling of my own feeble powers, there will be no space for God's power to flow through me. So long as I am in my own way, I will not live in the power of God's way.

Emptiness is a key word to describe the experience of acceptance, I think. And again, I find confirmation in the work of Elizabeth Kubler-Ross, who says that the stage of acceptance in a dying person "should not be mistaken for a happy stage. It is almost void of feelings." Perhaps many of us have had that sense, when we have finally accepted a difficult reality and there is simply a hole inside of us, not a raw place or a sinking space but a simple emptiness. So often it is in such moments that a larger power flows through our lives, through the space which has been emptied in us by acceptance.

Jesus on the Cross emptied himself so that God might enter in. When we accept a cross, a void is created in us, a void which is filled by the One whose creations begin in nothing. And in our powerlessness we are given the power of the spirit of life.

The fourth station on this inward way of the Cross is affirmation. The Cross becomes most powerful in our lives when we can go beyond acceptance to say with confidence and hope and joy: This cross is mine. It is given to me by God. It is the way to larger life, the way to community with my brothers and sisters, with my God.
Life on the way of the Cross is, finally, a life of liberty in the Spirit, a life of salvation or wholeness in which contradictions are transcended.

The way of the Cross may seem a lonely way. But—and here is another contradiction—by walking that lonely way we find one another. The community we seek will not come because we want it or go after it. That community will come as we are willing to shoulder one another's burden, pick up one another's crosses, and in the process find ourselves among a gathered people where "the yoke is easy and the burden is light" because we share it with one another and with God.

It is not easy for us to think of affirming the Cross with joy. But I know of no greater joy than the joy of community, than feeling at one and at home with each other. That joy will come only as we are willing to suffer the crossing points which lie at the heart of every relationship. Community means sharing and even creating each other's contradictions. Community means causing each other pain; even the easiest and most nurturing relationship will someday know the pain of separation. So if we want the joy of community, of relatedness, we must not only accept but affirm the experience of the Cross.

When I think about those with whom I have the deepest sense of community, I think of people who have been able to share with me their contradictions, their brokenness—thus allowing me to share mine. When we present ourselves to the world as smooth and seamless we allow each other no way in, no way into life together. But as we acknowledge and affirm that the Cross is the shape of our lives, we open a space within us where community can occur. And in that empty space, in that solitude at the center of the Cross, the One who created us whole makes us whole again. And that is reason for affirmation, for joy!

If we are to affirm the Cross, receive it with joy, we must somehow see that at the deepest reaches the Cross is not only a tragic symbol but a comic one as well; we must see that in the Cross the tragic and the comic are constantly crossing paths. For contradiction is the stuff of which great comedy is made. A comedy builds as you follow the logic of a situation rigorously when, zap!, a totally illogical event occurs. A comic situation is one in which people get their wires crossed. Until we can see that contradictions are laughable, that the tragic and the comic go hand-in-hand, we will not be able to affirm the way our lives have been crossed and double-crossed.

Paul refers to the "scandal" of the Cross, and in that word we see the comic dimension again. A scandal is cause for snickers and sly grins and all the other ways we indicate amusement when something happens that contradicts the prevailing order, the conventional scheme of things. The king has no clothing! The mighty have fallen! And that is what the Cross is all about. Death is supposed to be the end. Resurrection is a scandal. When you think about it, it makes you laugh, that the powers of death, so arrogant and so certain of themselves, should be defeated on the Cross! A scandal of the first order! The ultimate joke!

Recognition, resistance, acceptance, affirmation, and finally the fifth station on this inward way of the Cross: liberation. The finest fruit of the Cross is liberation, not because freedom is an end in itself but because only as we become free can God use us. Free, I mean, from bondage to illusion, free from bondage to fear, free ultimately from the confusing contradictions. On the Cross we are liberated to live in truth, in love, in spontaneous responsiveness to the movement of the Spirit in our lives. Through the center of the Cross we pass beyond contradiction into the wholeness of life in the Spirit.

The older word for liberation is salvation, a difficult word to use these days because it has been so discredited by certain narrow-gauge versions of Christianity. But it is a word we need to reclaim, for its root meaning is "wholeness." To be saved is to be made whole, to be able to enter the unity that lies beyond all of life's contradictions.

Liberation will come only as we experience the Cross in our lives: we must suffer the world's "no" in order to receive the divine "yes." Only by allowing life's contradictions to pull us open to the Spirit, only so will we be able to live beyond the dualities that frighten us, the dualities of yes and no, day and night, right and wrong. Life on the way of the Cross is, finally, a life of liberty in the Spirit, a life of salvation or wholeness in which contradictions are transcended.

To be saved, to be made whole, is to realize that we are in the contradictions, that the contradictions are in us, and that all of it is held together by a "hidden
wholeness." It is to be able to be anywhere with anyone, in freedom and in love. To be whole is to know one's relatedness to all of life, to the dark and the light, the evil and the good, the strange and the familiar. It is to walk freely across the Earth knowing that God is with us whether we climb to the heavens or descend into hell. The liberation of the Cross is knowing that there is no contradiction which God cannot overcome.

For those of us who are Christian, it is especially important to understand that the Cross liberates us from narrow and confining versions of Christian faith itself. For the Cross is not finally about one faith tradition, but about the power of God. Thomas Merton, Catholic Christian and Trappist monk, once put this in words which have always seemed quite remarkable to me:

*The Cross is the sign of contradiction—destroying the seriousness of the Law, of the Empire, of the armies... But the magicians keep turning the Cross to their own purposes. Yes, it is for them too a sign of contradiction: the awful blasphemy of the religious magician who makes the Cross contradict mercy! This is of course the ultimate temptation of Christianity! To say that Christ has locked all the doors, has given one answer, settled everything and departed, leaving all life enclosed in the frightful consistency of a system outside of which there is seriousness and damnation, inside of which there is the intolerable flippancy of the saved—while nowhere is there any place left for the mystery of the freedom of divine mercy which alone is truly serious, and worthy of being taken seriously.*

Liberation is frightening; radical freedom scares us. And Merton here identifies the fear of freedom which has crippled too many Christian hearts—a fear which leads us to draw tight the boundaries of salvation, to create a system of beliefs and practices which denies the radical freedom of God's mercy to move where it will, within the Church and without. The Cross finally contradicts any system of belief that tries to capture the Cross. Our sharing of Christ's Cross moves us from fear of freedom into freedom from fear.

In the words of Merion, the Catholic Christian, we see why the way of the Cross is also the Quaker way. Friends are called to live not on the basis of creedal formulations, not only on the basis of external authority, but in the power of the continuing movement of the Spirit in our lives. As we do so, we will be moved along the way of the Cross, through the contradictions of life in the world to the unity of life in the Spirit. Only as we are willing to walk this way, with its crucifixion and its resurrection, will we be fully available to each other and to God. 

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The text of this article was the annual J. Barnard Walton Lecture, given in April at Southeastern Yearly Meeting.
Reflections On Iran

by Lynne Shivers

thousands of people killed during the revolution are buried, two slums in South Tehran, a palace of the shah's older sister, the Friday prayer service at the University of Tehran campus (attended by probably 500,000 people), Evin Prison where many of the SAVAK tortures took place, a cooperative farm. We heard a number of speakers discuss women in Iran, economics, education, theology, and agriculture. We saw several excellent films, including some of the mass demonstrations in 1978. And finally, there were hundreds of personal and important one-to-one conversations between delegates and students.

Before going to Iran, we had expected that being there would be difficult; it was, since the information we gathered proved to be unexpected and often painful. Since returning, I have written several articles, have spoken to a number of groups and have communicated through the media. In early May, I was invited to speak about the trip to Friends at Lansdowne (PA) Meeting. From that experience, I came to realize that many in the U.S. believe a number of myths which have little substance in reality. It occurred to me that Friends might benefit from examining a number of these myths, and comparing them to the information I learned as a result of the trip and subsequent study.

THE SHAH

MYTH: The shah was a progressive leader who tried to modernize Iran and bring it from the Middle Ages into the twentieth century.

REALITY: The shah was a dictator out of touch with the Iranian people, who carried out campaigns to Westernize Iran, eliminate the Iranian culture, and prevent discussion or criticism of his policies. Examples: The White Revolution was the shah's land reform program. Before 1963, Iran basically had a feudal agricultural system. Tenant farmers grew crops for themselves, and landowners were paid through a portion of the crops raised. Land was passed on from generation to generation. This system meant there were few surplus crops for urban markets.

The shah's White Revolution attempted to change this system. Control of the land was given to large banks or friends of the shah. Peasants were hired as laborers who competed against each other, and much of the land was used to grow export crops (e.g., wheat, sugar beets, cotton). Laborers were influenced by the market system and they were not able to survive the stiff competition; they could not make enough money to feed their own families.

As a result, farmers were forced off their land, and they moved to cities to find work. Most were unsuccessful and became the urban poor and unemployed.

In 1963, there were some 44,000 villages in Iran; by 1978, there were only some 10,000. The shah benefitted from agricultural export capital; this money went toward the purchase of military supplies.

Iran bought $20 billion worth of military equipment and supplies, mainly from the United States, from 1952 to 1973. This was the largest build-up of military sales of any one country in modern history.

One slum we visited in South Tehran has been there for fifty years.

The shah created the SAVAK, a national secret police, in 1958: 5,000 agents and 60,000 information-gatherers, designed to create a climate of fear so that resistance against his rule would not develop. In a university classroom of forty students, one could expect two or three to be SAVAK agents; the faculty was infiltrated as well. SAVAK agents were trained by U.S., British and Israeli government people in interrogation and torture methods. Tortures most often recounted are beatings, removal of fingernails, electric shocks to sensitive parts of the body, and being tied to an iron bed with a fire lit underneath. The "Apollo" was a helmet fitted to the victim's head; as she or he was beaten, her or his cries of pain were amplified into the victim's ears.

During the February trip, we were told that the Apollo helmet was made in the U.S. Families were sometimes
forced to witness the torture of their children.

The illiteracy rate in Iran is sixty percent. The shah did not address this issue throughout his rule.

AYATOLLAH KHOMEINI

MYTH: Ayatollah Khomeini is a religious fanatic.

REALITY: Numerous actions and policies of Khomeini are not well known in the United States. Khomeini exhorted people to carry out resistance through non-violent means:

You should hold mourning services without acquiring the permission of SAVAK or the police... The military government of Iran is illegal, and is condemned by the principles of Islam. It is the duty of all to protest it and to refuse to be a part of it in any way. People should refuse to pay taxes to the government, and all employees of the Iranian oil company should endeavor to stop the flow of oil abroad... If Islam is endangered, we should be willing to sacrifice ourselves and save Islam by our blood....

Protest, non-cooperation, self-sacrifice, tax refusal, civil disobedience, strikes: these are familiar practices of nonviolent resistance.

When Khomeini learned that so many people were being killed during the open resistance in 1978, he sent back the message: "The blood of martyrs will become fields of tulips which will cover the countryside." On February 11, the anniversary date of the revolution, a newly minted coin showed tulips on one side. Tulips in Iran now mean not only the suffering that people endured during the revolution but also the vision of a new society.

When Khomeini learned, in France, that people did not have kerosene for heating oil, he also went without heat in his house so that he could feel closer to the people. Few in the U.S. know that Khomeini called on people in June, 1979, to interrupt their jobs or studies to join a national reconstruction campaign, in order to help the poor in slums and villages develop essential services. Between 10,000 and 15,000 people have volunteered their time to work with villagers in building roads, digging ditches for waterpipes, and creating schools and hospitals. The reconstruction campaign is not a government program, although the government pays for necessary training and tools.

THE REVOLUTION
MYTH: The revolution was led by vicious and violent fanatics trying to overthrow a progressive, modern ruler and return the country to the Middle Ages.
REALITY: The Iranian revolution can fairly be described as nonviolent. The New Yorker (1/29/79) wrote: "The opposition...carried out one of the very few nonviolent revolutions in history." The revolution that Khomeini led—the Islamic revolution—was carried out without rifles or heavy artillery on the part of the people opposing the shah. The violent aspect of the struggle was carried out by the shah's army, equipped with U.S.-supplied military equipment. "Black Friday" was an important turning point. On September 8, 1978, 3,000 people were killed in Tehran, first at a square when the soldiers opened fire, and then the rest of the day at spontaneous confrontations between troops and unarmed civilians. Khomeini constantly reminded people to see soldiers as their brothers and to try to win them over to the revolution. During the mass demonstrations in December, 1978, and in January, 1979, people carried branches as a symbolic response to soldiers' rifles.

STUDENTS
MYTH: The students holding the U.S. Embassy are Marxists, Communists, fanatic, and naive.
REALITY: We were interested to learn that the students hold a strong anti-Marxist and anti-Communist position. There are two major reasons: Russia, before and after its revolution, had designs on Iranian territory. And, although many students saw themselves as Marxists when they began political analysis in the early stages of the anti-shah resistance, they soon discarded Marxism, since Islamic thinking and the Iranian revolution are centered on Islamic spiritual values. The students identify themselves as "Students Following the Path of the Imam" (i.e., Khomeini). To them, this means being true to Khomeini's vision of the revolution and a new Islamic society based on indigenous values as well as articulating the will of the people. Everywhere we went, people said, "The shah must be returned, the shah must be returned."

WOMEN AND THE CHADOR
MYTH: Iranian women are oppressed; the chador (long veil which covers the entire body) is required dress.
REALITY: We women delegates met with women students for over two hours, and they patiently and fully answered our questions. The most important information...
we learned that Iranian women have traditionally had one model: to live private lives in their families. The shah offered the alternative of the liberated Western woman—unfortunately, viewed in Iran and many other Third World countries as a “loose” woman, close to the image of Raquel Welch selling cars and other products. This is an affront to Moslem values and sensitivities. The experience of the revolution has created a third and authentic model: to be responsible for and responsive to social needs no less than one’s private life.

We were interested to see that there is great diversity of women’s dress. Poorer women most often wore the chador, since they appeared to be comfortable with it. But about thirty percent of the women we saw in Tehran wore Western dress: fancy dresses, expensive leather boots, lots of jewelry, fur coats, make-up. Stil a third option—about thirty percent—was to wear a big headscarf, long-sleeved tunic, and pants. Some of these women even chose not to wear any scarf at all. The chador is worn universally only in the presence of religious figures, as a sign of respect.

HATRED TOWARD AMERICANS
MYTH: All Iranians hate Americans.
REALITY: Iranian hatred and bitterness is directed only toward the U.S. government, since people identify this as the agency which continued to support the shah and his policies throughout his reign. Torturers were trained in the U.S. and equipped with U.S. manufactured instruments. No Iranians can forgive President Carter for telephoning the shah the day after Black Friday, giving the shah his support and encouragement to continue his reign.

CARTER’S HUMAN RIGHTS POLICY
MYTH: President Carter’s commitment to human rights applied to Iran during the shah’s reign.
REALITY: President Carter continued the policy of supporting the CIA training of SAVAK agents in Iran. He also allowed SAVAK agents to monitor the activities of Iranian citizens in the U.S. and allowed SAVAK harrassment of many Iranians in the U.S.

OBJECTIVE MEDIA COVERAGE
MYTH: Although the U.S. government protected its “interests” in Iran (bulwark to Soviet encroachment on the region), the U.S. media presented objective and fair coverage of events in Iran during and since the revolution.
REALITY: The U.S. media in general cooperated with the interpretation given by the shah’s government of news of the revolution. For example, even the New York Times reported that only a few hundred people were killed on Black Friday. We now know that at least 3,000 people were killed on that day. The U.S. media gave the clear impression that opposition to the shah was based on military strategy. The armed opposition was actually very small and unimportant to the mass opposition, which remained non-violent. Since the shah left, almost every news story about Iran appearing in U.S. papers uses the word “fanatic” to describe Iranian leaders.

WHY DIDN’T WE KNOW?
There were reasons for our not having more information about Iran and the revolution itself. First, the New York Times was on strike from August 10 to November 5, 1978, during the time of Black Friday and the acceleration of the massive demonstrations. Second, the tragedy at Jonestown, Guyana, became known on November 19, and the attention of most U.S. citizens was riveted on that for the last weeks of the year.

In addition, the U.S. news media, through lack of political analysis or an understanding of the context of events as they unfolded, frequently offered inaccurate news reporting. Finally, the shah presented prominent U.S. journalists with gifts, in the hope and expectation that they would file stories supportive of him. Champagne, caviar, and more lavish gifts were given to such U.S. journalists as David Brinkley, Tom Brokaw, Art Buchwald, John Chancellor, Walter Cronkite, Peter Jennings, Marvin Kalb, Bill Moyers, Richard Valeriani, Mike Wallace, and Barbara Walters. I am not aware that any of these journalists has denied that gifts were given to them by the shah.

VIOLENCE OF KHOMEINI’S POLICIES
MYTH: The violence of Khomeini is just as bad as the violence of the shah.
REALITY: For about twenty years the shah carried out policies which systematically and on a national scale indiscriminately terrorized, tortured, and killed thousands of people.

Furthermore, Iranians themselves told us that the worst thing the shah did was not even the SAVAK tortures; it was that he tried to destroy their own culture. The revolution is termed by Iranians as the “Islamic revolution in Iran,” not “the Iranian revolution.” To me this denotes that they are principally interested in replacing what they view as a foreign culture with their own, which has been thoroughly reinterpreted over the last fifteen years.

The myth that Khomeini’s policies are just as bad as those of the shah is maintained primarily because of the executions that Iran carried out. For a pacifist (my own) position, they were and are not justified; I do not support capital punishment for any reason.

Executions under the shah’s regime can be characterized as being prolonged (twenty-one years), widespread
and brutal in order to terrorize the population and suppress dissent. By contrast, executions after Khomeini returned to Iran can be characterized as limited (about 700 to date) and in response to widespread angry cries for retaliation and “justice.”

It is important for us to understand (not to agree with or accept) why these executions took place. Iranians greatly fear that this revolution will not be successful. They fear a countercoup, as has occurred four times in the past century when attempts were made to develop a democratic society in Iran. Since Iranians are defensive of this revolution, they view most criticism as attempts to undermine and weaken the revolution. Most Iranians view Western media interpretations in this light.

As pacifists, we need to speak out against capital punishment, but we also need to understand the massive anger and fear which Iranians now feel.

WE IN THE U.S. HAVE NO RESPONSIBILITY

MYTH: The U.S. government’s policy towards Iran should be condemned. But people in the U.S. did not know that the U.S. government was directly and indirectly supporting the Iranian government’s policies of torture and inhumanity. Therefore, the people of the U.S. are not even partly responsible for these policies.

REALITY: So long as we in the U.S. accept a Cold War ideology, we are responsible for the arms build-up in countries which are acting as U.S. lines of defense against the USSR. A logical extension of Cold War/anti-Communism mentality is “anything goes,” and torture and population control in Iran are a logical extension of that. Information about torture in Iran has been available for years. In 1973, the Aid for International Development (AID) “Public Safety” program, which trained official Iranian police officers, was closed down by President Nixon for human rights reasons. Year after year, the U.S. press has reported that torture was paid for by U.S. tax dollars.

And there is a direct relationship between the comfortable life-styles that we have or wish for and the condition of Third World countries like Iran. The U.S. economy is based on the high consumption of oil and other energy sources; Third World countries like Iran are forced into a subservient economic relationship with developed countries. So long as this relationship continues, Third World countries will be unable to free themselves from malnutrition, poverty, and dependence.

WHAT IS A QUAKER RESPONSE?

Since the U.S. government and the U.S. news media have a history of questionable interpretation and bias in reporting and analyzing news of Iran, we need to question the news about Iran that we receive through them.

After gathering information and interpreting it as soundly as possible, it is important to support those aspects of the Islamic revolution in Iran that we can. There are plenty of forces that are trying to prevent the new Iran from succeeding. As people who support self-determination and who are opposed to domination of one person over another, we can easily find aspects of the Iranian revolution to support and encourage, although we may question other aspects of it. I heartily support the Iranian insistence on self-determination: the nurturance of their own culture and values, the attempt to develop a humane and rational economic policy that reverses the usual subservience of a Third World country to dominant powers, the right of a people to determine their own national values when they do not deny human rights and democratic freedoms, and the choice of their own governmental structure which makes sense according to their own values.

We can join the growing list of organizations which are calling for the U.S. government to make a public acknowledgment of the supportive role that the U.S. government held throughout the shah’s reign. (Amnesty International reported that Iran’s record on human rights was the worst they knew of.) The American Friends Service Committee and the Methodist Church have already made official policy statements encouraging the U.S. government to make such a public acknowledgment. There are precedents for such an official acknowledgment. Even if the U.S. government does not make such an official statement, it is right that U.S. citizens take that initiative on their own.

We should call for official Congressional hearings on the U.S. role regarding the shah’s government. Since the embassy was taken, there have been numerous hearings on such issues as the SALT talks, Nicaragua, Cuban refugees, the military draft, the military budget, East Timor, Asian refugees, human rights in South Korea, and various concerns related to the Middle East. Are there important reasons why congresspeople are unwilling to deal with the Iran issues? Do they have something to hide? Some people are calling for international hearings under United Nations sponsorship. Either Congressional or U.N. hearings would be valuable.

We should challenge the drift to war and the sense that war is inevitable. Speak out wherever possible against any future military actions. The president, Secretary Muskie, and your congresspeople would benefit from letters which call for initiatives such as acknowledgments and hearings.

Two organizations working on this problem are the Committee for an American-Iranian Crisis Resolution, P.O. Box 1196, Lawrence, KS 66044, and the Coalition for U.S.-Iran Understanding, 198 Broadway, New York, NY 10036. They need our support.
WITHDRAWING CONSENT FROM THE PENTAGON

A Photographic Essay

by Greg Moyer

Greg Moyer is a freelance photographer and journalist. Interested in social change, health, education and the mass media, he has recently had articles/photos published in Youth Magazine, Runner's World, In These Times.
It was drizzling that Monday morning, April 28, at the Department of Energy in Washington, D.C., where about 1,000 demonstrators had gathered to leaflet arriving employees, stage skits, sing, meet in affinity groups, and prepare for the ordeal that was ahead.

In their midst, surrounded by a knot of reporters, stood Daniel Ellsberg, the former military analyst who made public the Pentagon Papers at the height of the Vietnam War. In a reporter’s hand was the Washington Post with banner headlines announcing the resignation of Secretary of State Cyrus Vance.

“During one of my early assignments as an employee of the government, I worked for Cyrus Vance,” Ellsberg began. “I respected him then, and I respect him today, especially today.”

“Cyrus Vance acted like a free American,” said Ellsberg in a tone of voice that revealed a certain empathy for his former boss’ difficult position. “Through his resignation Vance has just found himself a new power and a new freedom.”

For Ellsberg the parallel between Secretary Vance and those who had massed at the Department of Energy was clear. Individuals have the power to bring change nonviolently. He called it “withdrawing consent.”
The two-and-one-half-mile march to the Pentagon began around 10 a.m. Split into two columns, activists from church groups, unions, the anti-nuclear movement, and minority rights organizations approached the mammoth Department of Defense from two directions. As the columns entered the maze of access roads, marchers regrouped into clusters of about 100 and moved into position at each of the Pentagon’s entrances.

“We know we can’t close down the Pentagon,” said Ellsberg as his affinity group took its place at the river entrance, “but we have the freedom to tell people who work in this building that today they must conduct business over our bodies.”

For Winnifred S. Miller, seventy-one and a grandmother of two, events occurred quickly.

“Shortly after we sat down at the mall entrance, the policeman with the bullhorn told us we had five minutes to disperse or face arrest.”

“They started with my affinity group,” the Friend from Concord (PA) Friends Meeting said. “They tied our hands with plastic straps and led us inside where we had to wait for processing.”

At the river entrance, movement leaders Dr. Benjamin Spock, David Dellinger and Ellsberg were carted off early. The blockade maintained by a group of 50 to 100 other protesters continued for hours. Slowly the officers of the Federal Protection Service gave ground as the human chain inched its way up the steps toward the portico. The police were not easily provoked, but they did get rough when confrontations erupted.
The Coalition for a Non-Nuclear World, the organizers of the action, stressed five themes throughout the four days of the events in the nation's capital. Through a prayer vigil, meetings with legislators, massive demonstrations at the Washington Monument, and the Pentagon sit-in, the coalition reiterated its goals:

• End the proliferation of nuclear power plants;
• End the production, storage, and use of nuclear weapons;
• Build an economy around safe, clean, cheap and renewable energy resources;
• Build an economy that guarantees a job for all Americans;
• Honor all treaties between the U.S. government and Native American people.

“This action was appropriate,” said Steve Zunes, twenty-three, a staff member of Mobilization for Survival, who was arrested at the mall entrance. “This was the first time in Washington, D.C., in which nuclear power and nuclear weapons issues became dramatically linked. It was also important that anti-militarism re-emerge as a national issue, and the Pentagon become our target again,” he said.
Mark Furman, a Peace Studies major at Colgate University, is no stranger to civil disobedience. He was arrested at the Wall Street action earlier this year and regularly trains groups in the principles of nonviolence.

"You are really nervous before your first arrest," he said. "Your heart is pounding as you wait for the police to put their fingers on you. Then they grab you, and a sense of calm overtakes your body. You know why you are there and you know what you are doing," he said.

Mark's affinity group blocked the underground passageway leading from the Pentagon to Washington's new subway system. Few arrests were made there, despite the fact that his affinity group sealed off the passageway for over eight hours.

"It drains you emotionally to participate in civil disobedience," Mark said. "It is especially hard if you are not arrested. That takes a special strength and discipline. You must battle the frustration of being psychologically ready for jail—and then not being arrested."

At times like these Mark feels the inner strength of the nonviolent commitment most intensely. "Somehow you find patience by tapping the love that runs beneath the surface, and by touching people you've never before met."
Coalition organizers estimate that police arrested between 350 and 400 people. Over 600 had signed in with the coalition, stating their willingness to risk arrest during the blockade. Penalties varied according to specific charges and the degree of cooperation with the judicial process. They ranged from the inconvenience of several hours of processing and a $25 fine to thirty days in jail and larger fines.

Michael Feinberg, a Philadelphia activist, described the Pentagon spectacle as “powerful and beautiful.”

“We are telling people that we are so resolute in our beliefs that we are willing to risk our civil liberties and take the punishment,” he said. “It is my conscience against the state. You become driven by this feeling of unity binding together all our lives.”

Why did Feinberg choose to blockade the Pentagon?

“I believe that change will not happen through legalistic channels. Civil disobedience today is an act of raising consciousness by forcing people to pay attention when we put our bodies between the instruments of oppression and its victims.”

And Winnifred Miller—why did she participate?

“I wanted to do this because nuclear weapons have haunted me since Hiroshima. This might be the last chance, at my age, for me to protest at the Pentagon.”

And for Steve Zunes?

“I was too young to take part in many of the anti-war actions, but I feel I am aiding the on-going struggle. This action helped build momentum. And in terms of the movement, I feel optimistic. We may have fewer numbers than in the sixties, but we are caring more about group process, how we treat each other, and the individual,” he said. “We can probably thank the women’s movement for that.”

“I have no doubt,” Zunes said, “we are stronger than most people think.”
BOOK REVIEWS

The Lamb's War by Jan de Hartog, Harper & Row/Athenaeum, New York, NY, 1980. 443 pages. $12.95

This is a book I have been eagerly awaiting for a number of years—ever since its author told me, over a cup of tea in London, what he was doing as a follow-up to his Peaceable Kingdom. Jan felt a great need to present Quaker faith and practice in a way that would appeal to and be understood by young people (who, he claims, find Quaker histories dull or dead). And so, over the years, I have asked myself a number of times, “What will he produce this time?”

The Lamb’s War is a powerful novel that spans nearly thirty years (1942-1969) and four continents. It begins with a Dutch Quaker and his daughter in a German concentration camp and ends with the dedication of a New Mexico hospital named in his honor. The tempo is swift, the atmosphere is often violent, and the language on occasion is scatological. It is not a book for everyone and probably not for the meeting library (although I am of mixed mind about this last point).

Some Friends may be put off by the author’s caricature of Philadelphia Quakers, his use of hyperbole, his “poetic license,” and his flights of imagination. It is important, however, to remember that Jan de Hartog is writing fiction and not history. His story of Boniface Baker (a “tenth or fifteenth generation Quaker” and a “mister good guy”) and Laura Martens (the scarred victim of a horrible experience in the concentration camp) makes exciting reading—especially in their struggle to “preserve or find moral and ethical values in a world that often seems mad—a world that mocks the efforts of Quakers, and others, to achieve lives of nonviolence, compassion and love.”

Upon completion of my reading of this book I am still left with two questions. The major one: “Does this book present Quaker faith and practice in such a way as to make them understandable and exciting to young ‘enquirers’?” A minor one: “Is some of Jan’s language really artistically necessary or even helpful in showing the low and tortured position into which Laura fell?” My inclination is to say “yes” more readily to the first question than to the second.

Kenneth L. Carroll

The Eighty-Year Experience of a Grass Roots Citizen by Chester A. Graham. Jastu Milanowski, Ammon Henncy House, 241 Charles S.E., Grand Rapids, MI 49033, 1977. 237 pages. $5 paperback, $8 hardback (Please include postage.)

This energetic autobiography has two parts: “How did I get this way?” and “Hungry people: fertile soil: family farmers.” The author, whose March 31, 1979, birthday was his eighty-seventh, was the subject of “A Quaker Portrait” in the Friends Journal, 9/1/72.

This book ought to be made into a movie, to capture both the pageantry of changes in this country since 1892, and the evolution of an unchurched, frequently profane, prodigiously hard-working farm boy into a spiritually aware, charismatic, happily disciplined labor, cooperative, political, and community leader. He is a follower of Jesus. Although he was reared in a home atmosphere that was far from peaceful, he was blessed as an adult with family life characterized by harmony and mutual respect. The details of local circumstances and personalities are all there. The pages are full of anecdotes about riding the rails in hobo cars; close escapes from death in an encounter with a bull and in a fall onto a whirring threshing machine; grain harvests in the West (runaway horses, practical jokes); intellectual and spiritual liberation at Oberlin College on less-than-a-shoe-string budget; sweatshop working conditions in a tire and rubber factory in Akron; smelling decaying human and horse flesh on battlefields of World War I; negotiating in tense farm mortgage closure proceedings; and lobbying for peace into the 1970s. We see how this Friend learned to lead people in wholesome laughter, and yet in private could weep copiously. The positions that he held, from Americanization secretary at Akron (1919), to director of the Ashland Folkschool and Community Church at
Grant, Michigan (1928-1938), to work for the Illinois-Wisconsin Friends Committee on Legislation (1959-1962) reads like a list of respected U.S. uplift organizations of the past fifty years. This book is an important and fascinating document.

Francis D. Hole

African Palet by Virginia Stetser, Golden Quill Publishers, Francestown, NH, or from Virginia Stetser herself at 265 C South 4th Street, Philadelphia, PA 19106, 1979. 75 pages. $5.00

African Palate is a seventy-five page book in prose and poetry about the author's two trips to Africa. As there are at least two of all of us—or nearly, or more—I feel there are two Virginia Stetser's in the book. The one I'll name first is the Quaker. Here's where the poem “It Is Forbidden” says about Quakers:

The Quakers fail to make the distinction
Between friends and enemies in need.
They hold God's law superior to man's.
The lure of the forbidden,
Dream of miracles, the light within
Share what they need. They need to care.
People, knowing change inevitable, retain
A curious necessity to remain Human.

That's good poetry and good sense. I hope most of us live up to that. Anyway, God bless her for saying it, for stating so well something we can try to live up to.

Virginia Stetser loves the African people, sees what is right with their worlds, doesn't wish for interference from misguided influences. A fellow tourist, as Virginia Stetser tells it, said, "but what have these people given to the world?" Virginia Stetser must have wanted to scream at or shake the woman. She couldn't state an answer right then. She said she hoped the rest of the trip would point out the answer. And this is part of what she set down as the answer later.

By whose say-so must groups of people share their values with all of humankind, for that matter produce an Einstein? . . . Is it not an accomplishment to have kinship groups that care for the ancient, the infant, the sick, the feebleminded, equally with the stalwart youths who do the providing? Is it not an accomplishment to give a sense of belonging, of security, of contentment to occupants of one of Earth's most inhospitable land masses?

There isn't space in a short review to quote her apt descriptions of the animals. They are fine. Her wit weaves through these poems.

The second Virginia M. Stetser I referred to is the artist. Color, sound, good crafting skills, ability to bring in feeling, are parts of this side of her.

One even sees in the book a third Virginia emerging, one who will let herself go more, somehow. But perhaps I say this because so many of us Quaker word-workers and artists are telling ourselves this now, or so it seems to me.

Ellen Tifft

A Quaker Speaks From the Black Experience: The Life and Selected Writings of Barrington Dunbar by James A. Fletcher and Carleton Mabee, New York Yearly Meeting of Friends, 15 Rutherford Place, New York, NY, 1979. 68 pages. $3.00

Tokenism is something that we have lived with for a long time, but it is not a part of U.S. culture in which we take great pride. Nor do we like to think that it plays a part in the Society of Friends. We were historically the forerunners in the movement to abolish slavery in England and in the U.S. and we have marched with Martin Luther King, Jr. in the front line of the civil rights movement. Why then do we not find more than a token number of blacks in our Quaker meetings? What happened in the British West Indies, where the Quaker graveyard at Tortola shows us that there had once been a sizeable black Quaker community? It seems simple enough. The economics of the region required human labor to operate the sugar mills and the rum stills. The owners of these operations were white; the operators were slaves. There was something totally inconsistent in the Religious Society of Friends flourishing in or beside a slave community. As a result, the Quaker meeting was laid down.
TELL THE AMERICAN PEOPLE
Perspectives on the Iranian Revolution
Edited with Introduction and Chronology by:
David H. Albert
Articles by: Lynne Silvers (FGC workshop leader, Friends Peace Committee formerly), William Worthy (Executive Board-New England AFSC), Pamela Haines, John Mohawk, Leslie Withers, Richard Falk, Eqbal Ahmad, Michael T. Klare, Jim Wallis and "VOICES OF THE REVOLUTION"
Dr. Ali Shariati, Abolhassan Bani-Sadr, Morteza Motahhari, Ayatollah Khomeini.

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To use this story as a background for an appreciation of Barrington Dunbar may seem a bit far-fetched, but the connection is double. Barrington Dunbar was born at the edge of the West Indies—in Guayana, South America. Also, Barrington Dunbar became a token black in the Quaker society in which he moved in North America. Yet his contribution was as great as the sacrifice he made to try to reconcile the beauty of blackness and the beauty of Quakerism. Did he fail? Let us examine the story. This is what he said:

The black members of the Society of Friends do not amount to more than a handful of convinced Friends, not large enough to form a viable coalition within the organization. Maintaining our identity among Quakers who preach nonviolence, but yet by their complicity and silence support the violence of the status quo, poses a problem.

James A. Fletcher and Carlecon Mabee have given us a preliminary biography of Friend Dunbar, together with a carefully chosen selection from his talks and writings. It is an important contribution to Quaker literature and will endure as a steppingstone to what may be hoped will be a study in greater depth of this remarkable man. He was called affectionately, by a number of those who knew him, "the black thorn in the flesh." But let there be no hint of condescension in so labeling Barrington Dunbar, for he meant to prod even more forcibly than the temporary prick of a thorn that draws a mere drop of blood. Yet he did not wish to cause a wound that might fester. He was at heart a gentle man, one who had endured pain, who had discovered its strengthening and ennobling qualities, and therefore one who was not afraid to inflict some pain.

The pamphlet carries an introduction by James A. Fletcher, which points to the conflict that Dunbar recognized so clearly, between the high ideals of Christianity and Quakerism and "their lesser implementation in fact." Carlecon Mabee's biographical sketch unfolds the development of this passionate, often blunt man of commanding presence. John Daniels, speaking of Barrington's fine bearing, sees him as "straight as a pine tree." Others, in notes of recollection about him, epitomize his strength in gentleness and recall his rare qualities of hospitality, leadership and mediation.
his notable contributions to the Quaker committees he served, and his ongoing impact as teacher and preacher. They remembered that, to the end, he continued to reach out in dignity and firmness in affirmation of his glowing Christian faith, but also as a "voice of reality for Friends...reminding us that for the underprivileged, anger can be a first step in self-assertion and that the covert violence of injustice is as much an evil as the overt violence of war." (Elizabeth Cattell).

While the chronology of the biography in the pamphlet is not always clear, the highlights of Dunbar's valuable career give us an insight into the depth of his scholarly interests and the breadth of his humane enterprises. Perhaps even more important is the offering of excerpts from Barrington Dunbar's writings, each with its illuminating introductory paragraph or two.

In 1967/1968 Barrington Dunbar found himself called to question as he attempted to "speak truth to power" in such statements as:

*Violence is inevitable in the Negro's struggle for civil rights until people belonging to the white power structure are willing to share the special privileges they have enjoyed since the birth of the nation. (Pamphlet, p. 27)*

Friends took exception to his explanation rationalizing black violence. To this he countered:

*But even members of the Society of Friends (the majority of whom belong to the white middle class) fail to comprehend the extent of the violence of the ghetto—the destruction it has wrought on the humanity of the Negro and the consequent nature of his anger and frustration. And so we frown at his violent behaviour and the havoc it causes to life and property without realizing how much we share the guilt of his rebellion. I say to Friends...If you seek those to blame, let every man look into the mirror. (Pamphlet, p. 28)*

Dunbar continued to hold up a mirror to Quakers, and Quakers responded by publishing his article, "Black Power's Challenge to Quaker Power," in the September 15, 1968, issue of Friends Journal (which is thought to be Barrington's first published work). It is important for Friends to have this
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ANNOUCEMENTS

Deaths

Foster—On April 19, 1980, William O. Foster, aged eighty-two, at Miriam Hospital, Providence, R.I. He was active in Providence Monthly Meeting and New England Yearly Meeting, serving on various committees for many years. He was on the board of Beacon Hill Friends House, Boston, and supported a unique farm museum of old-time farm tools in Rhode Island.

He is survived by his wife, Millicent (Steer) Foster; two daughters, Mary C. Cadbury, of Clinton Corners, NY, and Deborah W. Parham of Shannocks, RI; one son, Albert C. Foster of St. Petersburg, FL; seven grandchildren and two great-grandchildren; also a sister, Elizabeth Foster and a brother, Henry C. Foster, both of Warwick, RI.

Tickner—A memorial service was held April 12, 1980, for Fred Tickner, member of Housatonic Meeting, New Milford, CT. Born in Brighton, England, Fred received a bachelor’s degree and a master’s degree from Oxford University. A deep spiritual integrity motivated all that he did. He served as assistant secretary in charge of operations for the Inland Telecommunications Branch, Post Office, London. From 1952 to 1962, he served the United Nations in various capacities. In 1952, Fred Tickner was made a commander of the Order of the British Empire by HM, Queen Elizabeth II. From 1962 to 1973, he was associated with the State University of New York in Albany, serving as dean of the Graduate School of Public Affairs and professor of political science and public administration. Fred served as treasurer of Housatonic Meeting, doing much to help bring about needed improvements to the building.

At the memorial service were his wife, Grace Tickner and a daughter, Mrs. Haywork Alker of Newton, MA, who has three daughters.

McLaughlin-Young—On April 19, 1980, in Downingtown, PA, David E. Young, Jr., son of David E. Young and Ruth Passmore Young, and grandson of S. Ralph Passmore and Mary Comfort Passmore, was married to Catherine A. McLaughlin, daughter of Mr. and Mrs. George McLaughlin. The groom, his mother and maternal grandparents are all members of Birmingham (PA) Monthly Meeting.

Pizzo-Strain—On April 5, 1980, Alan Strain and Rosalie Pizzo under the care of San Francisco Meeting. Rosalie is a member of San Francisco (CA) Meeting and Alan is a member of Palo Alto (CA) Meeting.

JOURNAL OF FRIENDS JOURNAL

July 1/15, 1980
Editors’ Note: Copies of A Quaker Speaks From the Black Experience may be ordered from Friends Committee for Black Concerns, c/o James A. Fletcher, 5 Wooster Heights, Danbury, CT 18810. $3.00 per copy. Quantity discounts available; please indicate whether they are to be sent first or third class, and name and address. Make checks payable to the Friends Committee for Black Concerns of New York Yearly Meeting.

CALENDAR

July

9-13—North Carolina Yearly Meeting will be held at Guilford College, Greensboro, NC. For information contact David H. Brown, Jr., 1208 Pinewood Dr., Greensboro, NC 27410.

11-13—Central Alaska Friends Conference will meet in Wasilla, AK. Contact Niilo Koponen, Box 252 Federal Station, Fairbanks, AK 99701.

15-18—Quaker Theological Discussion Group (QTDG) Conference for 1980 on “Sin, Perfection and the Faithful Community” will be held at the Quaker Hill Conference Center, 101 Quaker Hill Dr., Richmond, IN 47374. $45 per person, plus $5.00 registration.

17-20—North Pacific Yearly Meeting will be held at St. Martin’s College, Olympia, WA. Write to Ann Stever, 715 37th Ave., Seattle, WA 98112.


19-26—Avon Institute will be a gathering focused on issues of the eighties sponsored by American Friends Service Committee, at Lake Winnipesaukee, NH. Resource persons include: Colin Bell, Alice and Staughton Lynd, Rosemarie and Vincent Harding, Fritz Eichenberg. Special children’s program. Brochure from AFSC, 2161 Massachusetts Avenue, Cambridge, MA 02140.

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Books and Publications

Quaker Testimonies and Economic Alternatives, by Severyn T. Bruyn. A challenging exploration of alternatives to our present economic system, citing examples of cooperative industry successfully explored in England and America. $1.25 plus 50¢ postage & handling. Pendle Hill, Wallingford, PA 19086.

(continued on next page)
Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. $2 from Publishers of Truth, 1500 Bruce Road, Oreland, PA 19075.


Nuclear weapons/power depend on New Mexico. Find out about "military occupation of New Mexico," a map produced by the New Mexico Peace Conversion Project. 9 x 24", two-color, two sides. Reverse side includes information on uranium mining and peace conversion. $1.50 for 1-5, $1.25 for 6 or more, postpaid. Order from NMPCP, 2405 Meadow Road, SW, Albuquerque, NM 87105.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also sends Friends cut off by distance from their Meetings.

Magazine and Newsletter samples! Only 50¢ each. Over 154 publications to choose from. For a free list send stamped envelope to Publishers Exchange, P.O. Box 1368, Dept. 216 A, Plainfield, NJ 07061.

For Sale

Downeast Maine. 1-2 acre wooded shore lots. Sandy, rocky beaches. Magnificent views. Last reasonable American shore-front left for grand-children and/or protection against inflation. Selling only 2 lots per year. From $14,000. Box 183, RFD 1, Milbridge, ME 04685. 207-649-7037 or 207-549-2144.

Lake Embden, central Maine, beautiful five mile lake. Quiet, non-commercialized lake front cottages, completely furnished, for sale at $32,000, 75% financing-available at 12½%. Also, large camp complex good for user or investor. 78 buildings in good condition, 20 acres, $1750 ft. shore front. Ready for immediate use. Sale price $395,000, 75% financing available. Call Hank Evans—Pennsylvania, 215-644-9622; Maine, after June 1, 207-566-7261. Box E-744, Friends Journal.

Lot with view of harbor and mountains on remote San Juan Island in Puget Sound, Washington. Close to town, all utilities in, plus foundation and garden spot. Small community with weekly Friends meeting. For information call 206-379-2764 or write Debbi Dow, 745 Larson St., Friday Harbor, WA 98250.

Going to England? Spend some time at WOODBROOK, Quaker study centre. Come for a term, a few weeks or a weekend course. Enjoy the all-age international community; gain from worshipping and learning within it. Single or double rooms. Beautiful gardens. Good library. Easily reached. Details of dates, courses and fees from Woodbrooke, 1046 Bristol Road, Birmingham B29.

Single Booklovers enables cultural, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Opportunity for Christian pioneer to teach math, science, and manual arts, grades 1 through 8 in small new rural Friends school. No pay—just room, board, and loving friendship. Sunrise Friends School, Route 1, Seymour, Missouri 65746.

American Friends Service Committee seeks: Regional Executive Secretary, San Francisco and Chicago; in Philadelphia, Associate Executive Secretary for Finance and for Personnel; Coordinator, Third World Coalition. Overseas: Guinea-Bissau, Women in Development Program; Portuguese, community organizing experience required. Central American Representative, Guatemala City: Spanish, community organizing, administrative experience. Send resume: Personnel, 1501 Cherry, Philadelphia, PA 19102.

Retirement

The Harned, a Friends boarding home, has three rooms available for elderly guests: near public transportation. Provides warm, friendly atmosphere for those who no longer wish to live alone or assume household responsibilities. Two rooms adjoin and would be ideal for couple. Small admission fee, reasonable rates. 215-566-4624, 9 a.m.-9 p.m., or write The Harned Manager, 505 Glenwood Ave., Moylan, PA 19065.

Friends Home, Inc., Retirement Community, Wayneville, Ohio, a cottage program for retired people. The Friends Home is accepting applications for cottages for retired people. Applicants are now being interviewed. We offer in return for an entry fee and a monthly maintenance charge: utilities, house cleaning, maintenance service, and assurance of available medical care in our 98-bed health and care center. For further information and brochure, call or write: Raymond Braddock, Chairman, Cottage Committee, 7558 New Burlington Rd., Wayneville, OH 44686. Telephone: 513-897-5343.

Schools


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

Services Offered


General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadephia, PA 19115. 484-2207.

Summer Rentals


Wanted

Girl from Celo, North Carolina, looking for house to sit or share and pay some in Elk River Park. Philadephia area, beginning September, 1980. Write to B. Doyle, c/o Roy Dippel, 1336 Cortez Ave., Burlington, GA 94010.

Opportunity for one, preferably two, persons to work, study, write or rest while housekeeping and caring for paralyzed working man with MS. Contact James Arnold, 280 Franklin Ave., Princeton, NJ 08540. 609-924-3339.

Alaskan ghost town restoration project. Room/board in exchange for assistance. Artists also sought. Art Koening, Box 36, Chilina, AK 99766.
MEETING DIRECTORY

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

Canada
TORONTO, ONTARIO—60 Lowther Ave. (North cor. Bloor and Bedford.) Meeting for worship every first-Sunday at 11 a.m. First-day school same.

Costa Rica
MONTEVERDE—Phone 61-18-87. SAN JOSE—Phone 29-11-53. Unprogrammed meetings.

Mexico
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico D.F., Phone: 535-27-22. OAXTEPEC—State of Oaxaca. Meetings for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru
LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama
BIRMINGHAM—Unprogrammed meeting for worship on Sunday. Connie LaMonte, clerk, 205-873-5715.

Alaska
ANCHORAGE—Unprogrammed meeting, First-days. 10 a.m., Museum View Library. Phone: 333-4425.

Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mail address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-2206. MCNEAL—Cochise Friends Meeting at Friends School, 12602, 86002. Phone: 520-288-4256.

Arkansas
LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 203-671-9736, 225-9268, or 520-2248.

California
BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 94723. CLAREMONT—Worship, 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont. SAN ANTONIO—Meeting for worship, 9 a.m., 354 St. L. Visitors call 793-5524.

Colorado
BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 498-2682. COLORADO SPRINGS—Worship group. Phone: 303-673-7380 (after 6 p.m.) DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2220 South Columbine St. Phone: 722-4125. DURANGO—Worship Group Sunday, 247-4733. FORT COLLINS—Worship group. 484-5537.

Connecticut
HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 222-3651. MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3914.

Delaware
CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phone: 224-9636; 697-7125.

Subscription Order/Address Change Form

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102
Florida

CLEARWATER-Meeting 10:30 a.m.,YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

DAYTONA BEACH-Meeting, Sunday, 10 a.m., 211 San Juan Ave., phone 877-8067.

GAINESVILLE—Meeting 10 a.m., First-day school, 11 a.m., 11 a.m.; discussion 11 a.m.-noon; First-day school, 11 a.m.-noon. Worship group, Thursday evening 7:30, 211 Florida Ave., N.W., near Connecticut Ave.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; discussion 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evening 7:30, 211 Florida Ave., N.W., near Connecticut Ave.

Connecticut

NORTHWEST—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m.; discussion, 11 a.m.

NEW CANAAN—Meeting, Saturday 7:30 a.m., 201 San Geronimo Ave., phone 822-7177.

NEW HAVEN—Meeting, Sunday, 10 a.m., 760 Whalley Ave., phone 478-5467.

POcono—Meeting, Sunday, 10 a.m., 500 W. St. Peter's St., Pocono Pines, phone 532-3500.

Rhode Island

PROVIDENCE—Meeting, Sunday, 11 a.m., First-day school 10 a.m. 672 Spruce St., phone 463-2166.

Rhode Island

NEWPORT—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m. 275 Bellevue Ave., phone 849-9120.

Rhode Island

WORCESTER—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 230 Shrewsbury St., phone 342-1398.

South Carolina

SOUTH CAROLINA—Meeting, Sunday, 11 a.m., 122 Church Ave., Sumter, phone 222-2293.

North Carolina

WINSTON-Salem—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 4223 North Avenue, phone 849-4444.

North Carolina

ROANOKE—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 2621 Jefferson St., phone 542-3456.

South Carolina

FLORENCE—Meeting, Sunday, 11 a.m., 1620 E. Broad St., phone 848-5666.

North Carolina

GREENSBORO—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 1800 Ninth St., phone 543-3421.

North Carolina

HIGH POINT—Meeting, Sunday 11 a.m., First-day school, 1:30 p.m., 2000 S. Main St., phone 542-4552.

North Carolina

ROANOKE—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 2621 Jefferson St., phone 542-3456.

South Carolina

GLENWOOD—Meeting, Sunday, 11 a.m., 1234 South Main St., Florence, phone 848-4857.

South Carolina

McDONALD—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 1408 Chattooga Ave., phone 543-4602.

North Carolina

WINSTON-Salem—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 4223 North Avenue, phone 849-4444.

South Carolina

LETHE—Meeting, Sunday, 11 a.m., First-day school, 1:30 p.m., 2000 S. Main St., phone 542-4552.
Ohio

AKRON---475 W. Market St. 8:30 Sunday, Potluck and business meeting, first Sunday. Child care, 235-7111 or 336-6972.

CINCINNATI---Clifton Friends Meeting, 2717 Clifton Ave. Meeting for worship, 10:30 a.m.; meeting for worship, 9:30 a.m.

COLUMBUS---Community Meeting (United), FUM and PUM-Unprogrammed worship 9:30 a.m.; 3960 Winding Way, 45229. Phone: 513-961-0533. Edwin Moon, clerk.

Cleveland---Meeting for worship and First-day school, 11 a.m. 10816 Magnolia Dr., 211-2222.

CUNSHUMB---Unprogrammed meeting, 10 a.m. 1954 Indiana Ave. Call Cophine Crosman, 845-4672, or Ruth Browning, 486-9317.

DAYTON---Friends Meeting FGC. Unprogrammed worship 9:30 a.m.; 1116 Salem Ave. Rm. 236. Phone: 513-433-6304.

DULUTH---Meeting for worship and First-day school, 10:15 a.m.; worship, 10:30 a.m. 1205 N. Superior St., 827-9201.

DULUTH---Friends Meeting, 11 a.m. 1409 West A St., 800-0000.

KENT---Meeting for worship and First-day school, 10:30 a.m.; 1195 Fairchild Ave. Phone: 637-4374.

Salem---William Friends, unprogrammed meeting, First-day school, 9:30 a.m.; worship, 10:30 a.m. First-day school, 9:30 a.m.; worship, 10:30 a.m.

LUCASVILLE---Meeting, 9:30 a.m.; 202-3333. Clerk, 525-2296.

WILMINGTON---Campus Meeting (United), FUM & FGC. Unprogrammed worship, 10 a.m.; College Kelly Center. Sterling Olmsted, clerk, 675-2525.

WOOSTER---Unprogrammed meeting and First-day school, 10:30 a.m.; 1195 Fairchild Ave. Phone: 637-4374.

YELLOW SPRINGS---Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odom, 513-787-1039.

Pennsylvania

ABINGTON---Meetinghouse Rd./Greenwood Ave., Jenkintown, (East of York Rd., north of Philadelphia Ave.), 10 a.m. First-day meeting, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TUA-2805.

BIRMINGHAM---1425 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ½ 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 Ewell. Phone: 757-4438.

Buckinghamp---At Latham, Routes 202-203. Meeting for worship, Sunday 11 a.m.

CHETLENH---See Philadelphia listing.

CHESTER---24th and Chestnut Sts. Group discussion 9:30 a.m.; meeting for worship 10:30 a.m.

CONCORD---At Concordville, on Concord Rd. one block south of Rt. 1, 11 a.m. Meeting for worship and First-day school 11 a.m.

DOUGLASS---Meeting for worship, 10:15 a.m. 1409 West A St., 800-0000.

DULUTH---300 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: 397-2815.

DOYLESTOWN---East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

EXETER---Worship, 10:30 a.m., Meetinghouse Rd. of 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 Friday of each month. Five miles from Pennsylvania reconstructed toll roads.

GETTYSBURG---Friends Meeting 10 a.m. at Gettysburg College Planetarium.

GOSHEN---Goshenville, Intersection of 332 and Paoli Pike. First-day school, 10:30 a.m.; 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.; worship, 12:30 p.m.

HARRISBURG---Friends Meeting 10 a.m. at Meetinghouse and First-day school, 10 a.m. Phone: 397-2815.

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

HARVEY---Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Harveyville. First-day school 10 a.m.; meeting for worship 11 a.m.

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

KENTUCKY SQUARE---Union & Sickie, First-day school, 10 a.m.; worship, 11 a.m. Joao Shoemaker, Clerk, 225-2143.

LANCASTER---Off U.S. 422, back of Wheatland Shopping Center, 1 ½ 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.

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

LEWISBURG---Vaughn L. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Phone: 757-2222, or 757-2802.

LONDON GROVE---Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA---125 W. 3rd St. Worship 11 a.m. except 1st Sunday 10 a.m. Church 11 a.m. Bus 11:15 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, 10 a.m. and First-day school, 10 a.m.

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.

MOUNTVILLE---Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, 717-566-6161.

MUNCY at PENNSALES---Meeting for worship 11 a.m. Rick and Michael Gross, clerks. Phone: 717-394-3324.

NEWTON-BUCKS CO.---Meeting for worship, 11 a.m. First-day school 9:30 a.m. except 1st First-day School 11 a.m. (at Pennsylvania Meeting).

NEWTON-SQUARE, Del.---Meeting for worship, 11 a.m. at Newton-Squareasy, 202-432.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.
OXFORD—200 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk; Phone: 215-963-6765.
NORTHEASTERN PA—French Creek Meeting (Preparative), 927 S. Main St., Meadville 16335.
First-days: 10:30 a.m., College Ave.; 5923 Belden Ave., 587-3479; Erie, 474-225. Meadville, 333-4151.
PHILADELPHIA—Meetings, 10:30 a.m. unless specified, phone: 215-772-22 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southhampton Rd., 11 a.m.
Chester Hill, 100 E. Mermaid Lane.
Fourth and Arch Sts., First- and Fifth-days.
Frankford, Penn and Oxford Sts., 11 a.m.
Frankford, Union and Wain Sts., 11 a.m.
Germantown Meeting, Coultet St. and Germantown Ave.
Queen Street Meeting, 45 W. School House Lane.
PHOENIXVILLE—Chapley's Mill Meeting, East of Phoenixville and north of junction of Whitemore Rd. and R. 23. Worship, 10 a.m. Forum, 11:15 a.m.
PITTSBURGH—Meeting for worship and First-day school at 10:30 a.m.; adult class 9:30 a.m.; 4538 Elliott Ave.
PLYMOUTH MEETING—German town Pike & Butler Pike. Adult discussion 10:15 a.m. Meeting for worship and First-day School 11:15 a.m.
QUAKERTOWN—Richmond Monthly Meeting, Main and Mill Sts., First-day school and meeting for worship, 10:30 a.m.
RADNOR—Conestoga and Sproul Rds., 1:30 p.m. Meeting for worship and First-day school, 12:30 p.m. Forum 11:15 a.m.
READING—First-day school, 10 a.m., meeting 11 a.m. 109 North Sixth St.
SOLLBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 207-5045.
SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds., Meeting for worship and First-day school, 9:45 a.m. Worship, 10:30 a.m. Clerk's phone: 367-3857.
SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.
STATE COLLEGE—511 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.
SUMMEYTOWN—Pennsburg Area. Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.
THORNWOOD—Kings of Prussia. Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m. Meeting for worship and First-day school 11:45 a.m. Meeting for adult discussion 9:30 a.m. Phone: 331-5656.
UPPER DUBLIN—Mt. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.
VALLEY—West of King of Prussia on old Rd., 202 and Old Eagle Rd. Meeting for worship and First-day school 10 a.m. (except summer); meeting for worship, 11:15 a.m. (summer, 10 a.m.). Monthly meeting during summer or in the month of Sunday, 10 a.m. Phone: 369-6926.
WEST CHESTER—500 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.
WESTMINSTER—Meeting for worship 10:30 a.m. Sunday, Westminister School Campus, Westminster, PA 19395.
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.
Rochester Ridge Rd.
WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100 Kate Brinton, 228-942.
WILLIAMSBURG—Meeting, 10:30 a.m. Phone: 290-7500.
WILLOWWOOD—Meeting, 10:30 a.m. Phone: 280-6060.
Wyoming
SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 672-6326 or 872-5006.
Travel With Us

In spite of gasoline prices, Friends are traveling this summer, as they so frequently do. One of the pleasures of travel is breaking the usual routine, taking time to see things one might otherwise neglect, finding moments to reflect.

Friends Journal is a good traveling companion. It fits easily into a suitcase or backpack; it provides food for thought during those reflective moments. And the meeting directory listed in the first issue each month gives times and locations of meeting for worship in 49 states and 5 foreign countries.

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