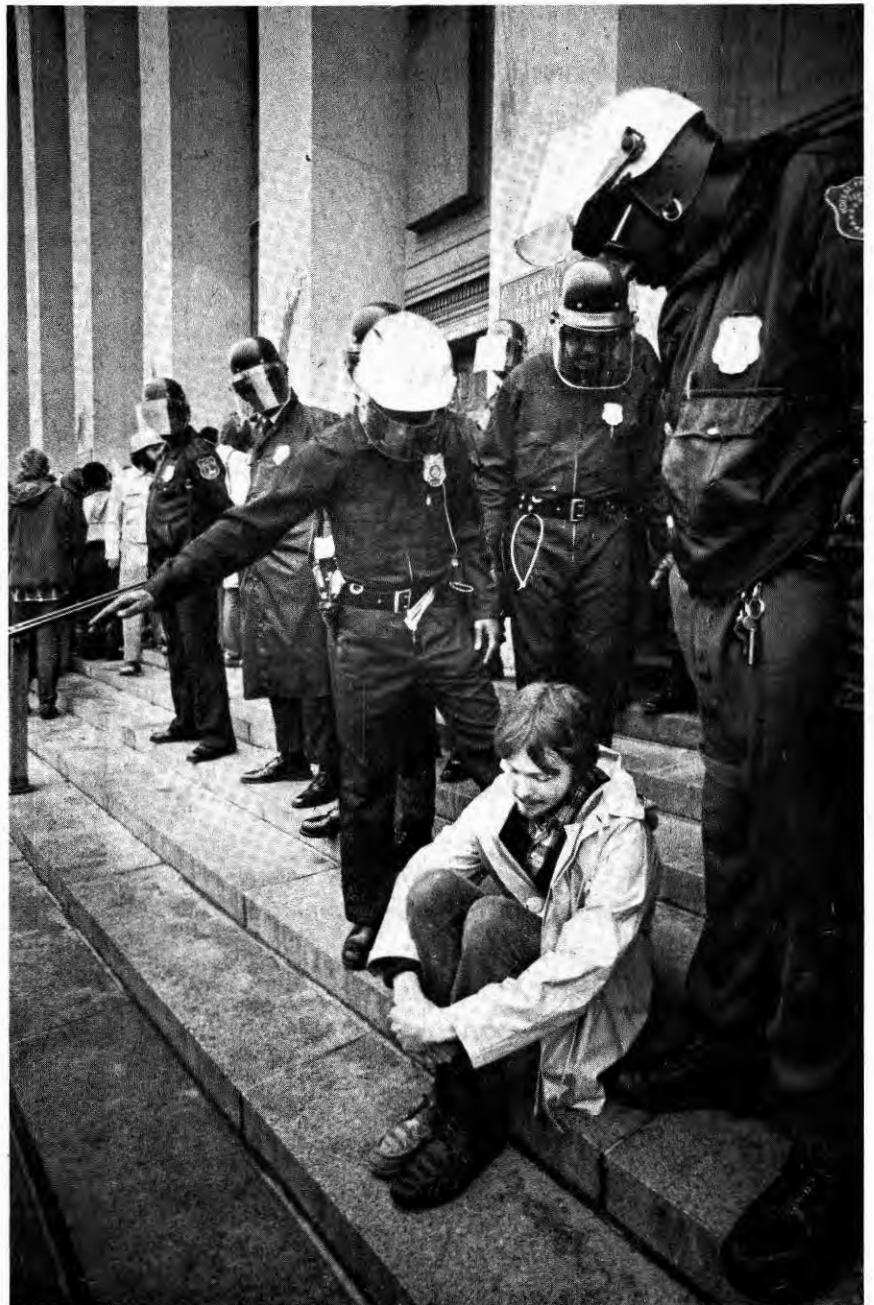


July 1/15, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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



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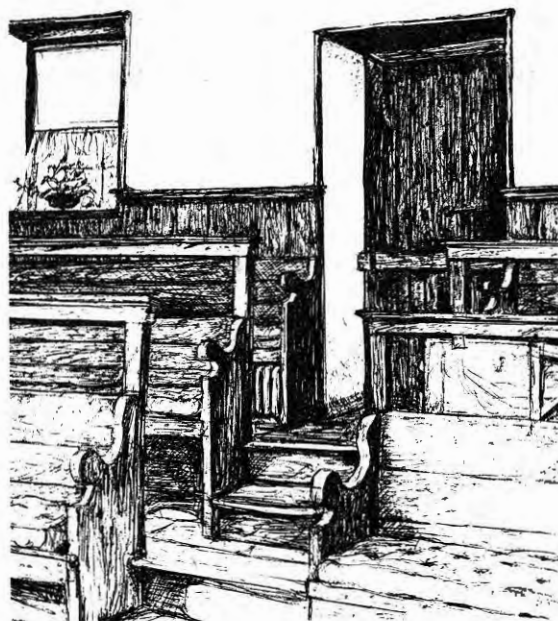
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QUAKER MEETING

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



Jean Price Norman



QUAKERS AND THE WAY OF THE CROSS

by Parker J. Palmer

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

Parker J. Palmer is currently dean of studies at Pendle Hill, in Wallingford, PA. A fan of country and western music and jogging, he has written a new book, The Promise of Paradox, to appear this month.

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 revived 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

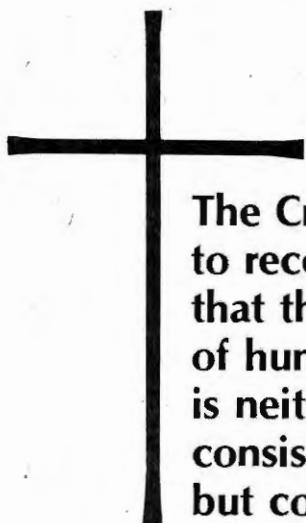
of the Cross," stations which represent not steps on an outward journey but moments of an inner movement as we live our lives through death toward resurrection. I want to talk about five such moments which come from my inward experience of this way of life: I call them recognition, resistance, acceptance, 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



**The Cross calls us
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starfish which had washed ashore during the night, to kill them for commercial purposes. It was, for Eiseley, a sign, however small, of all the ways the world says no to life.

But one morning Eiseley got up unusually early and discovered a solitary figure on the beach, well before the crowds arrived. This man, too, was gathering starfish, but each time he found one alive on the sand he would pick it up and throw it as far as he could beyond the breaking surf, back to the nurturing ocean from which it came. As days went by Eiseley found this man embarked on his mission of mercy each morning, seven days a week, no matter what the weather.

Eiseley named this man "the star thrower," and in a moving meditation he writes of how this man and his pre-dawn work contradicted everything Eiseley had been taught about evolution and the survival of the fittest. For here on the beach in Costabel the strong reached down to save, not crush, the weak. And Eiseley wonders: Is there a star thrower at work in the universe, a God whose nature (in the world of Thomas Merton) is "mercy within mercy within mercy?" That story is rich in meaning for me. It offers an image of a God who threw the stars and throws them still. It speaks of how ordinary men and women can participate in God's enveloping mercy. And it suggests a vocation that each of us could undertake on our inward way of the Cross: To recognize, to identify and lift up those moments, those acts, those people, those stories which contradict the ways in which the world says no to life.

That is what I mean by calling the first station on this inward way of the Cross "recognition." To recognize the cruciform nature of reality is to see that the world is not monolithic, that things are not locked in place, that God

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 desolation. 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. So 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.

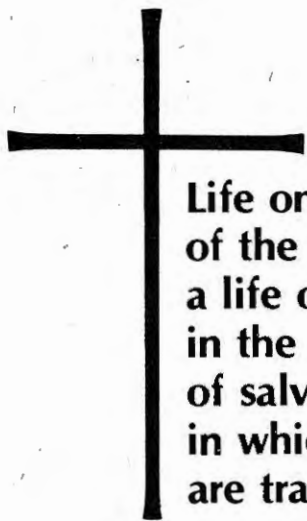
The Cross, above all, is a place of powerlessness. Here is the final proof that our own feeble powers can no more alter the stream of life than a magnet can pull down the moon. Here is the death of ego, the death of the self that insists on being in charge, the self that is continually attempting to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

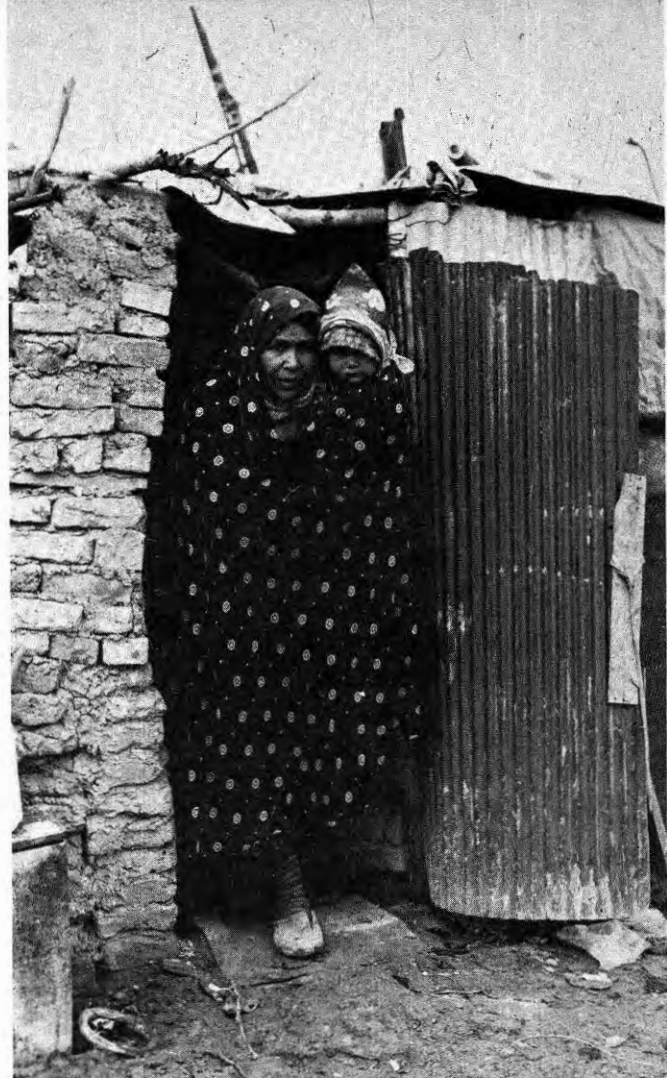
For those of us who are Christian, it is especially important to understand that the Cross liberates us from narrow and confining versions of Christian faith itself. For the Cross is not finally about one faith tradition, but about the power of God. Thomas Merton, Catholic Christian and Trappist monk, 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 Merton, 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. □

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



A woman and child in their home in South Tehran

As I prepared to go to Iran in February, I asked two women friends what they would like me to bring back to them. They both wanted dolls. So, when I had time for shopping in Tehran, I looked for dolls. The only ones I saw had frilly pinafores, smiling European and American faces, blonde hair, blue eyes—all imported from the West!

I was one of fifty persons from the U.S. invited to visit Iran by the students holding the U.S. Embassy. The trip was organized by the Committee for an American-Iranian Crisis Resolution, and coordinated by Norman Forer, a social work professor at the University of Kansas. This committee also initiated the clergymen's visits to the embassy at Christmas and Easter. The February delegation consisted of persons from the U.S. engaged in various social change programs, such as Texas Farmworkers, welfare rights, members of the American Civil Liberties Union, Movement for a New Society, and Clergy and Laity Concerned; Mennonites, clergy, and lawyers were also delegates.

Lasting from February 6 through 16, our experience was intense. We visited a major cemetery where

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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



Groups of women (above) and men (at right) gather in prayer at the Friday prayer service at Tehran University

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 is 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. Still 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 harassment 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 nonviolent. 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 counter coup, 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 angers and fears 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 people 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 free lance 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.

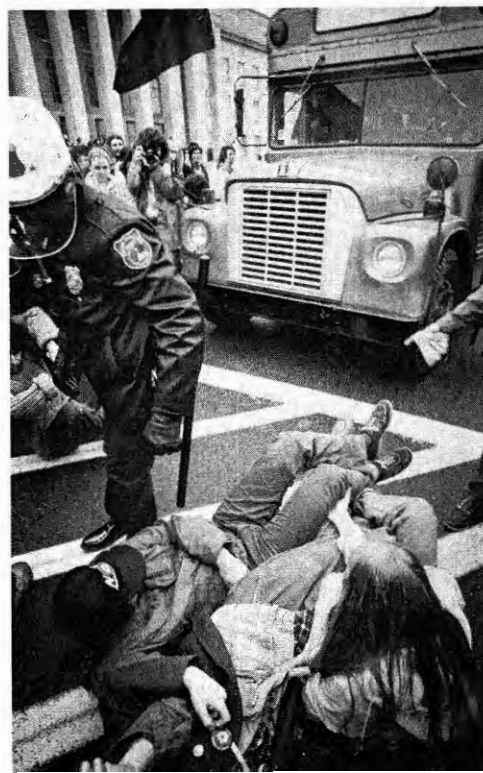
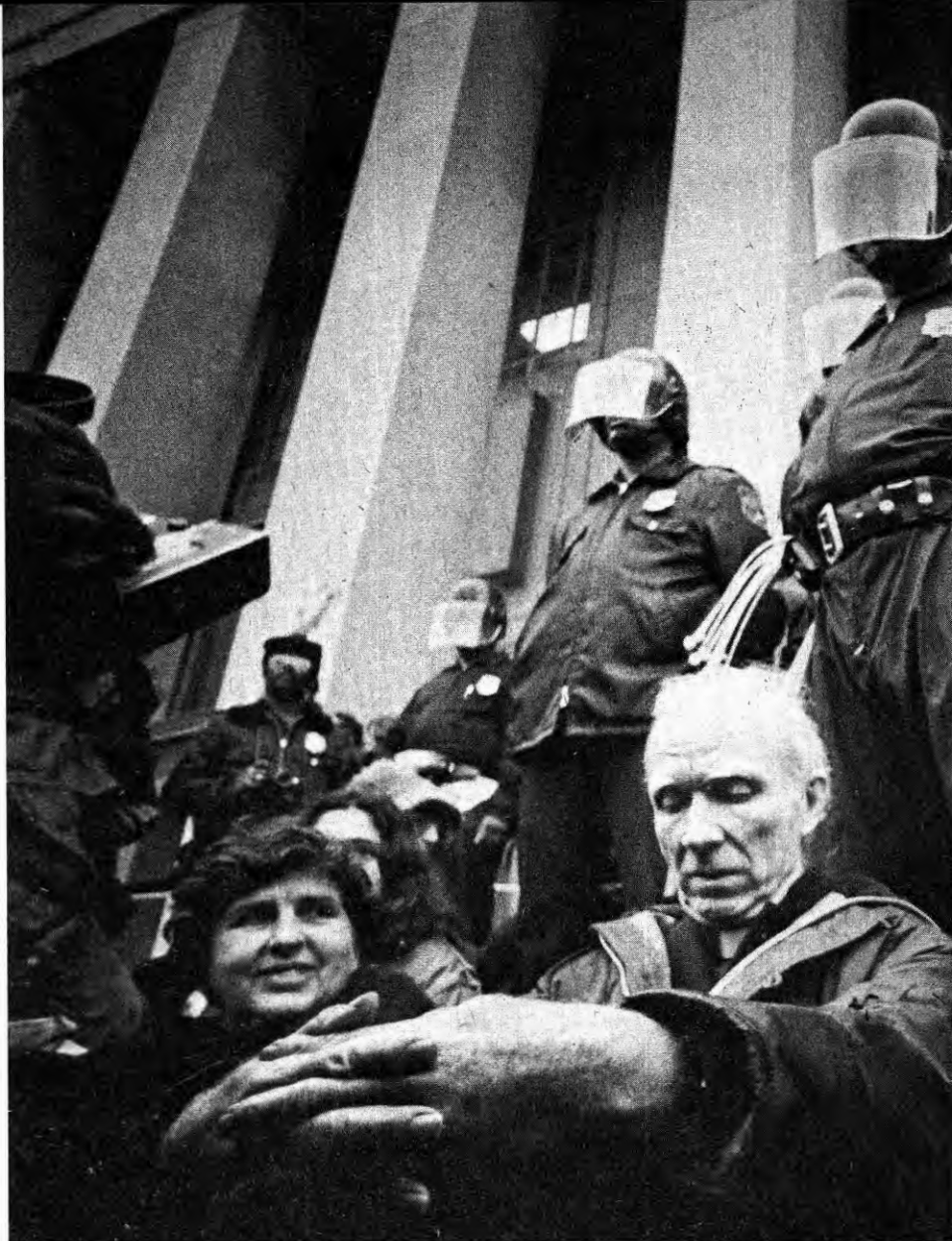
Mark Furman, a Peace Studies major at Colgate University, is no stranger to civil disobedience. He was arrested at the Wall Street action earlier this year and regularly trains groups in the principles of nonviolence.

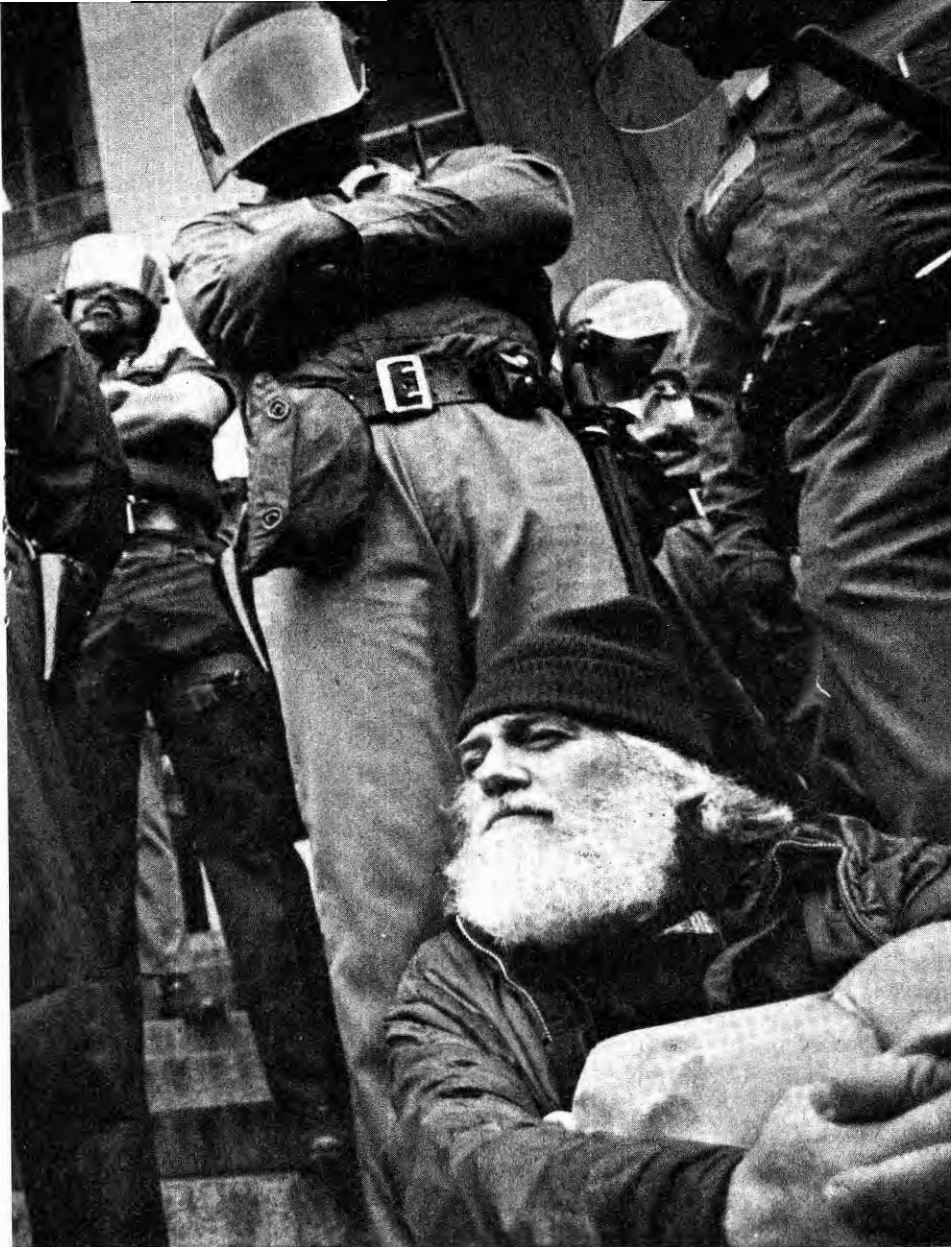
"You are really nervous before your first arrest," he said. "Your heart is pounding as you wait for the police to put their fingers on you. Then they grab you, and a sense of calm overtakes your body. You know why you are there and you know what you are doing," he said.

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."

□



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BOOK REVIEWS

The Lamb's War by Jan de Hartog,
Harper & Row/Atheneum, 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. Jasiu Milanowski, Ammon Hennacy House, 241 Charles S.E., Grand Rapids, MI 49053, 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, fluently 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 whirling 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 Palette by Virginia Stetser, Golden Quill Publishers, Frankestown, NH, or from Virginia Stetser herself at 265 C South 4th Street, Philadelphia, PA 19106, 1979. 75 pages. \$5.00

African Palette 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 Stetsers in the book. The one I'll name first is the Quaker. Here's what 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, or 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 feeble-minded, 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 Tiff

A Quaker Speaks From the Black Experience: The Life and Selected Writings of Barrington Dunbar by James A. Fletcher and Carleton Mabey, 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.

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Perspectives on the Iranian Revolution

Edited with Introduction and Chronology by:

David H. Albert

Articles by: Lynne Shivers (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

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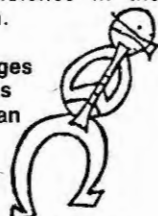
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To use this story as a background for an appreciation of Barrington Dunbar may seem a bit far-fetched, but the connection is double. Barrington Dunbar was born at the edge of the West Indies—in Guayana, South America. Also, Barrington Dunbar became 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 non-violence, but yet by their complicity and silence support the violence of the status quo, poses a problem.

James A. Fletcher and Carleton 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." Carleton 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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challenge in print again. It is hoped that every Quaker meeting will not only make a point of acquiring for its library *A Quaker Speaks from the Black Experience*, but will also read aloud Barrington Dunbar's six-point challenge at least once a year, until the Society of Friends—and the nation at large—have taken further steps to heal the "grievous wounds" of racism.

When Elizabeth Cattell was preparing her profile of Dunbar (FJ 5/1/70), she asked him how he accomplished so much more than most people. "If you love people, you can accomplish almost

anything," he replied. Now some of the fruits of his accomplishments are recorded in a pamphlet that must take its place in the caring community. Barrington Dunbar died in Canada at the age of seventy-seven, but among other monuments he left behind, in addition to his championship of civil rights, were his contributions to Friends World College and his establishment of the Black Development Fund of New York Yearly Meeting, renamed "The Barrington Dunbar Fund."

Jere Knight

ANNOUNCEMENTS

Deaths

Foster—On April 19, 1980, *William O. Foster*, aged eighty-two, at Miriam Hospital, Providence, RI. 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 Debora F. Warren of Shannock, 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 two bachelor's degrees 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 H.M. 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.

White—On April 10, 1980, *Louisa White*, aged eighty-six, in the Oak Hill Nursing Home, Pawtucket, RI. After becoming a registered nurse in 1917, Louisa held a variety of positions in her long nursing career. She was a private duty nurse specializing in obstetrical and pediatric nursing and also served as a nursing instructor at various Rhode Island and Massachusetts schools of nursing. In 1947, she was appointed associate professor and first director of the School of Nursing at the University of Rhode Island, retiring from URI in 1957 with the rank of Emerita Professor of Nursing. During her sabbatical year, 1954 to 1955, she was director of the School of Nursing in Istanbul, Turkey, at the Admiral Bristol Hospital. On the 25th Anniversary of the URI College of Nursing, she received the honorary degree of Doctor of Science. Louisa White was a lifelong member of the Providence (RI) Monthly Meeting.

Marriages

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) 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.

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 16810. \$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 98122.

19-25—New York Yearly Meeting, to be held at Silver Bay, NY. Contact Henry Wheeler, 15 Rutherford Place, New York, NY 10003.

19-26—Avon Institute will be a gathering focused on issues of the eighties sponsored by American Friends Service Committee, at Lake Winnepesaukee, 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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Announcements

Avon Institute—a gathering focussed on issues of the eighties sponsored by American Friends Service Committee, July 19-26, Lake Winnepesaukee, NH. Resource persons include: Colin Bell, Alice and Staughton Lynd, Rosemarie and Vincent Harding, Fritz Eichenberg. Special children's program. Brochure from AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

A Worship Group is forming in Port Huron, Michigan—Samia, Ontario. Call 313-385-4293.

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(continued on next page)

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SAN FERNANDO—Unprogrammed worship First-days, 10:30 a.m. Sylmar. Phone: 892-1585 for time.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday. Phone 434-8364 or 249-9587.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

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HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 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—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; 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

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

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 389-4345.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 823 North A St. Phone: 585-8060 or 848-3148.

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. 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. Phone: 813-896-0310.

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 Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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 Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone:

758-1985, 758-7084.

DOWNERS GROVE—(west suburban Chicago)—worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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: 548-5033 or 234-4645.

MCHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

MENARD—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: 815-882-2214.

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 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—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris 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—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

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 worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. 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. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. 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: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near U. of MD, 2303 Metzger Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR4-8411.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

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. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.

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—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student 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—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

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.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 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 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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. Lydia Williams, clerk, phone 603-868-2629.

GNONIC MEETING—Maple St., Gnonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING 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. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone:

KEENE—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

CAPE MAY—Beach meeting for worship 9 a.m. Sundays during July/August. In open air on the sand near the Grant St. jetty. Phone 884-8852.

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

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

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

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

DOVER—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September. Union Street. Phone: 609-654-3000.

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. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

MULLICA HILL—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 10 a.m. to noon.

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. 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 741-7210 or 671-2651.

SUMMIT—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

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

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

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

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

SANTA FE—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

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 Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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: 914-769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

HAMILTON—Meeting for worship, 9:30 A.m., chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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: 516-423-3672.

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. July and August 10 a.m.

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

SHELTER ISLAND—10:30 a.m., Shelter Island Public Library. Phone 516-749-0555.

SOUTHAMPTON—Eastern L.I.-Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone 516-ED3-3178.

MT. KISCO—Meeting for worship and First-day

school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

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 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

POTSDAM—Call 265-5749 or 265-7062.

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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 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—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

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, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 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.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

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

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care, 253-7151 or 336-6972.

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 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

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

SALEM—Wilbur 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.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

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. Sterling Olmsted, clerk. 382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiome, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 766 State St. 393-1914.

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: TU4-2865.

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.

BUCKINGHAM—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnuts 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. Meeting for worship and First-day school 11:15 a.m.

DARBY—Main at 10th St. Meeting for worship and First-day school 11 a.m.

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

DOWNTOWN—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, 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 First-day of each month. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSLOWNE—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 Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk 717-523-9224.

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 ea. month, worship 10 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 11 a.m., First-day school 10:15 exc. summer months. Babysitting provided.

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. Dean Gorton, 717-458-6161.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

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. Mary Ellen Haines, clerk. Phone 251-593-6795.

NORTHWESTERN PA—French Creek Meeting (Preparative), 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2355; Meadville, 333-4151.

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. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

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 German-town 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.

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and 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. Phone: 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 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. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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: 437-5936.

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. (except summer); meeting for worship, 11:15 (summer, 10). 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., New-town 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 onths.

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: 849-7345.

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

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 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, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays, 7 p.m., peace study group 8 p.m. except 1st Sunday business meeting. Phone: 744-6206.

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

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

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

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100 Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-8404 or 703-960-3380.

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. 193.

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, 544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

Washington

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

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

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

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

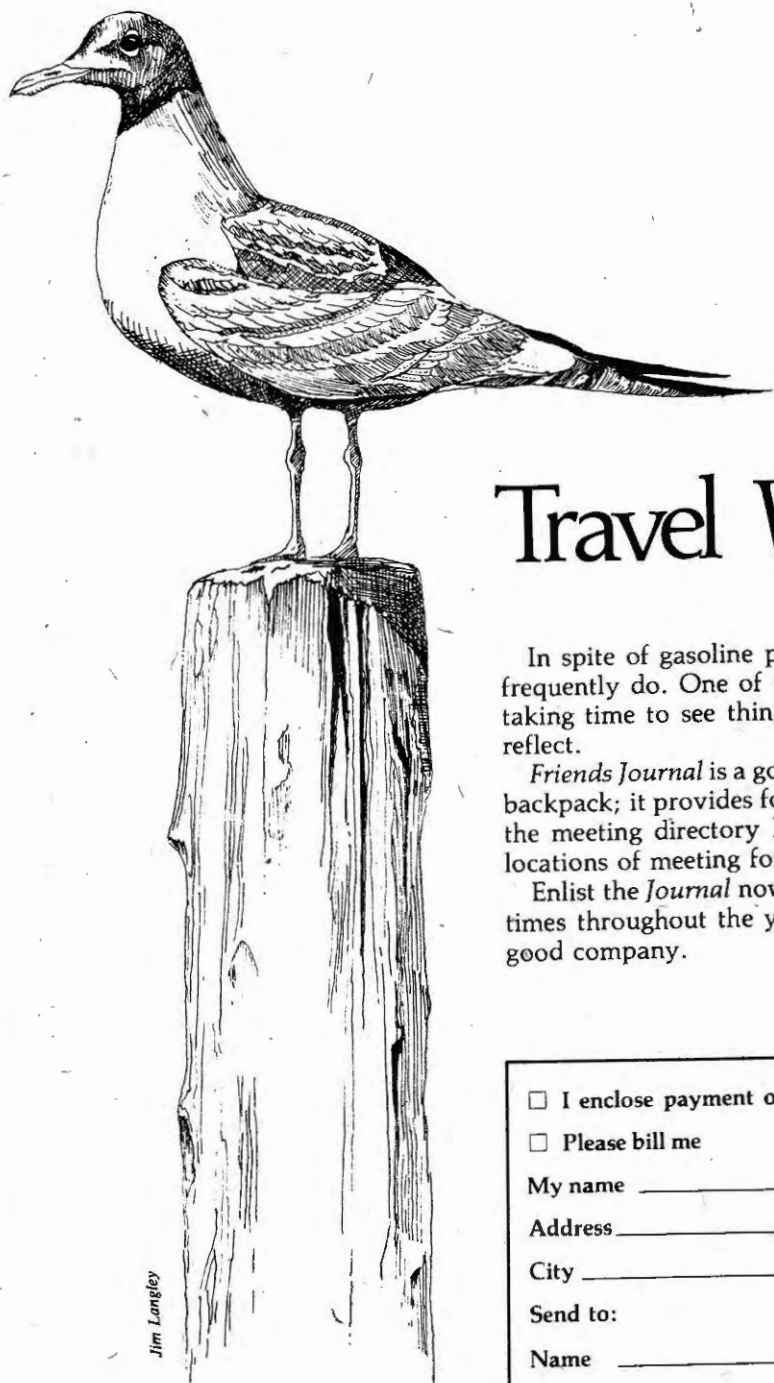
MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.



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.

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