AMONG FRIENDS

A Time for Reflection

This December is the 100th anniversary of the birth of Henry J. Cadbury, renowned biblical scholar, author, and Quaker leader. He was, of course, no stranger to the pages of FRIENDS JOURNAL. Over the years he contributed hundreds of articles and letters to the Journal and its predecessors, Friends Intelligencer and The Friend.

The centennial is being marked by several events: a brief address by Steve Cary at the Annual Meeting of the American Friends Service Committee on November 5, with Henry's two daughters and one son in attendance; a special exhibit of photographs and memorabilia at the Friends Center in Philadelphia; a lecture by Margaret Hope Bacon on December 1, arranged by the Henry J. Cadbury Memorial Library of Philadelphia Yearly Meeting.

The JOURNAL too is remembering Henry Cadbury on his centennial. We are particularly pleased to share Margaret Hope Bacon’s article, which will be concluded in our December 15 issue.

While contemplating what Henry himself might think of his own centennial, and Friends' efforts to mark the occasion, I came upon these words written in one of Henry's “Letters from the Past”:

I was present when two Friends, recently made Dame of the British Empire and a Doctor of Divinity, were comparing notes. It was hard to say which was more pleased and embarrassed. Like early Friends, we are still opposed to “flattering titles,” but as an English Friend said of a recipient, “He is too old to feel flattered but not too old to be encouraged” (FJ 6/6/59).

We do not seek to add yet another honor to the many bestowed upon Henry in his lifetime, merely to say, “Friend Henry, we remember—you are still a part of us.” I suspect that Henry would be “encouraged” to know of our modest plans.

Henry Cadbury and American Friends Service Committee Chairman Gilbert White celebrate an earlier anniversary, the AFSC’s 50th, in 1967.

I should report that the JOURNAL has now passed the 9,000 mark in subscribers, an all-time high. Won’t you help us move towards 10,000? A worthy goal for 1984!

Vinton Deming

December 1, 1983 FRI E N D S J O UR N A L
by Margaret Hope Bacon

On August 1, 1973, a group of lawyers, witnesses, and onlookers gathered in Room 3054 of the United States Courthouse in Philadelphia, presided over by Judge Clarence C. Newcomer of the U.S. District Court for Eastern Pennsylvania, to hear the third day of testimony in a unique civil action. The American Friends Service Committee, a 56-year-old Quaker service organization, was suing the United States government for relief from the requirement that it collect income taxes from those of its employees who were conscientiously opposed to the payment of that portion of their taxes which supported the war. This requirement, the AFSC was arguing, violated First Amendment rights and threatened the organization with serious loss, were such employees to leave for reasons of conscience. Let the government deal directly with the individuals in question, lawyers for the AFSC suggested, rather than ask the organization to violate its very reason for existence.

To describe that reason Marvin Karpatkin, chief attorney for the plaintiffs, had invited to the witness stand the man who had presided at the first meeting of the AFSC, on April 30, 1917. Henry Joel Cadbury had always been a man of slight build. Now at the age of 89½, he appeared frail and wizened, his rather rumpled suit hanging on him, his manner occasionally hesitant, as though a little confused. He wore a hearing aid, but although it was turned up to full volume it was still necessary for him to ask a speaker to repeat himself. Those in the courtroom who did not know him might have wondered what value his testimony could have.

Speaking slowly and clearly, Marvin Karpatkin led Henry Cadbury through a recitation of his educational background, including his Ph.D. from Harvard—a teaching career which included 20 years as Hollis Professor of Divinity at Harvard—his many published books and essays, his role in translating a new revision of the New Testament, his six honorary degrees. Henry Cadbury answered each question with careful modesty, but the onlookers were impressed, and when he acknowledged, in response to further probing, that he had met with presidents Wilson, Hoover, Roosevelt, Kennedy, and Nixon, the lawyer for the defense rather plaintively objected to this line of questioning. The judge, however, appeared interested and denied the motion.

Switching to peace, the lawyer asked Henry Cadbury to describe the Peace Testimony, and to tell the court what was meant by the term “bearing witness.”

“Bearing witness means, primarily, I suppose, a vocal expression of your belief in certain ideals, but beyond that in the consistent expression in your actions of those ideals.”

“Could you say in a nutshell that it means practicing what you preach?” the lawyer pressed.

Henry Cadbury’s eyes danced and his face lit up with a delightful, mischievous twinkle. Those who knew him well realized he had something amusing to say. “Yes, or only preaching what you practice,” he quipped.

The delivery, as much as the bon mot, was funny. The onlookers chuckled, and even Judge Newcomer looked amused. Only the young lawyer for the U.S. government was uncomfortable. Well he might be. Bronson Clark, the executive secretary of the AFSC felt that at that moment the balance had swung in favor of the AFSC’s case. Months later, Judge Newcomer in fact ruled in favor of the Quaker organi-
zation in a precedent-setting decision based on First Amendment rights, only to be overturned by the U.S. Supreme Court.

This was the last courtroom appearance for Henry Cadbury, but it was not the first. A deep concern for rights of conscience had kept him active in such cases for many years. A biblical scholar of world renown, he believed that there were varieties in religious experience and expression and that for himself, and others like him, religion had little meaning without its expression in direct action. Indeed, direct action could be the way to a deeper religious experience. He spoke of it in Toronto in 1964:

I am impressed how much inner religion is fostered by social concern. If social work can be an escape from inner religion ... is not the opposite true? Action, often incoherent and inarticulate, leads to thought and can also lead to spiritual growth.

In his own lifelong devotion to the AFSC, to issues of peace, justice, civil liberties, and racial equality, he not only gave unstintingly of himself but served as a bridge for a whole generation, within and without the Society of Friends, to approach the study of religion in a spirit of honest inquiry and yet commit themselves fully to living the Sermon on the Mount. And he did it all with such a charming wit and sweetness of spirit that it endeared him to colleagues all over the world.

Henry Joel Cadbury was born on December 1, 1883, in Philadelphia, the youngest child and fourth son of Joel and Anna Kaighn (Lowry) Cadbury. He was born into a tightly knit and extensive Quaker family, with cousins in both the United States and England. His paternal grandfather, Joel, had come to the United States in 1815, and in 1822 married his first cousin Caroline Warder despite family disapproval and disownment by his meeting. Young Henry was fascinated by the romance of this story. He also loved to hear about a great-grandfather who refused during the Napoleonic Wars to accept prize money earned by a ship in which he had part interest, and used it instead to establish a free school in Amsterdam. He was proud of his own father’s struggles with conscience in regard to paying bounty to excuse himself from military service during the Civil War and his subsequent leadership in the Friends’ Freedmen Association. Both
Cadbury parents were active members of several Quaker-supported institutions. Often Fanny Jackson Coppin, a noted black educator and director of the Institute for Colored Youth (now Cheyney State College), came to the house for tea, and her visits he later recalled had a lasting effect on his attitudes toward race.

But despite his admiration for his parents he was something of a rebel from the strict discipline imposed by his Quaker mother. When all the children were supposed to sit together in the living room in the evening, reading aloud or doing lessons, Henry preferred to retire to his room. He was tactful but insistent in these matters, earning himself the family reputation of being the “upstart kid,” or the U.S.K.

The Cadburyys all attended the Philadelphia Monthly Meeting for the Western District at 12th Street. The two girls, Elizabeth (later to marry Rufus Jones) and Emma, went to Friends Select School, and the four boys, Benjamin, William, John, and Henry, all attended William Penn Charter School, next door to the meetinghouse. Because Henry was recognized as precocious he began school two years early. As the youngest and the smallest boy, he remembered ruefully that he was the first to enter and the last to leave the meetinghouse at the time of midweek meeting. Graduating at 15, second in his class, he went directly to Haverford where he roomed with his brother John, and in his senior year edited the Haverfordian, was elected to Phi Beta Kappa, wrote the class poem, and graduated with honors in Greek and philosophy at the age of 19.

Henry Cadbury sometimes said that he fell into the profession of teaching because “I didn’t know there were other perfectly good things to do.” Upon graduation from Haverford he went straight to Harvard where he studied Greek and Latin and received an M.A. in philology. His first year of teaching, at the University Latin School in Chicago, was a bit rocky, but the next year at Westtown School he had a fine time and is remembered as a stimulating teacher. Only 21, he was subject to none of the restrictions under which the students then lived, and he could even invite a young woman to go canoeing with him on the Brandywine. His first-cousin-once-removed, Leah Cadbury Furtmuller, remembers one such delightful canoe ride. Another first-cousin-once-removed, Lydia Caroline Brown, the youngest daughter of teacher T. K. Brown, took Latin from Henry during her senior year. Whether sparks flew in the classroom we do not know, but eight years later, in 1916, she became Henry’s wife.

A lively and uninhibited young woman, she added warmth and sparkle to his life.

While Henry was teaching at Westtown, the faculty organized a small, self-taught Bible class. The concept of the higher criticism was new to most of the teachers. Henry became so interested in the study of the Bible from a historical and philological standpoint, and as a boundless field for his insatiable curiosity, that he decided to go back to Harvard to earn his Ph.D. to fit himself for college teaching in the subject. Having spent the summer of 1908 abroad, he returned to Cambridge, Massachusetts, for two years’ graduate work. In 1910 Haverford invited him to join the faculty, and thereafter he finished his studies and wrote his dissertation during the summer, receiving his degree in 1914 for a brilliant paper, The Style and Literary Method of Luke, which was published by the Harvard Press in two volumes in 1920 to
much acclaim in the world of biblical scholarship. Except for a semester spent teaching at Earlham in 1915, he continued to teach at Haverford until 1918.

Back in the Philadelphia area, he was able to resume his interest in the budding Young Friends movement. Sometime during his adolescence, Henry had begun to have doubts about the creedal basis of the Orthodox and evangelical Quakerism in which he was raised. His analytic Bible studies and his exposure to the work of William James at Harvard and James Leuba at Bryn Mawr on the psychology of religion increased his questioning. He was often to say in later years that “ignoramus”—we do not know—was the best stance for a scholar. In this frame of mind Henry was unwilling to be limited by the criticism of Hicksite Quakerism which he had heard all his life in Orthodox circles. He joined a group called the Whittier Fellowship made up of young Friends of both branches, traveled to England in 1912 with a mixed group of British and American young Friends, and helped to organize a group of American young Friends from both the Orthodox and Hicksite groups to study the 1827 separation. Their report, prepared by Henry, was published in 1914. Today it is seen as an important beginning step toward the merger of the two yearly meetings that took place in Philadelphia in 1935.

With the coming of World War I, the study group turned its attention to the Peace Testimony. In 1915 Henry Cadbury was one of three Young Friends to organize a Peace Conference at Winona Lake, Indiana (following a Five Years Meeting he attended), and to organize a National Peace Committee. It was this group which called a meeting on April 30, 1917, made up of five delegates from each of the three branches of Quakerism to consider taking emergency action for peace in light of the U.S. entrance to World War I. Henry chaired this first meeting of an organization which was to be renamed the American Friends Service Committee. During the first summer he attended all committee meetings, spent several months in the office while the new executive secretary attended a conference at Winona Lake, and then took extensive leave because of ill health. Henry concentrated on the pressing and delicate business of negotiating furloughs for conscientious objectors wishing to leave army camp and go overseas. From those beginning weeks, until his death in 1974, his life was tied up with the AFSC as staff, board member, committee member, chairman of the board (for 22 years), spokesman, wise guru, and caring friend.

The entrance of the United States into World War I produced an outbreak of hatred towards anything German, which amounted to a mass hysteria. Henry had met German scholars through the Society of Biblical Literature. One had examined him on the New Testament. He knew these people to be reasonable men, like himself, but the hysteria of the moment painted every German as a monster. Scholars, preachers, college presidents, even professors of biblical literature were swept away. Henry began to write letters to editors of newspapers, and articles for magazines, urging moderation. He gave a course of lectures on the psychology of war and wrote an article, “Freedom of Thought and the Colleges,” which was published in the Havercoldian. His voice was moderate, but his emotions were deeply engaged. He had not known that he felt so strongly. As members of the Society of Friends began to announce that this war was different, and as Henry himself was denounced publicly as a traitor for his pacifist views, he grew more exercised. In a strongly worded letter published in the Philadelphia Public Ledger on October 12, 1918, Henry protested the “orgy of hate in which the American press and the American public now indulges.”

The letter, signed “Henry Cadbury, Haverford College,” produced such a storm of criticism that the alumni of Haverford demanded Henry’s immediate resignation, and one man circulated a public letter calling Henry “this worm.” To relieve the college of embarrassment, Henry submitted his voluntary resignation, and the board of managers decided to give him a one-year leave of absence with pay, before acting upon the letter. Henry spent the year finishing a new book, National Ideals in the Old Testament, and volunteering for the AFSC. The Secret Service in the meantime had reported him, and he was examined by the U.S. District Attorney, but adjudged loyal. In March 1919, when it was time for Haverford to review his resignation, he had been offered a position at Andover Theology Seminar in Cambridge (though not before that institution had written Rufus Jones to be sure his pacifism was not of the “offensive sort”). It was a forward step in his career, and with some sadness Henry and Lydia packed their household goods, and with their first daughter, Betty, born in 1917, moved to Cambridge.

A result of being “kicked upstairs,” as Henry called it, the appointment to Andover proved to be the beginning of Henry...
Cadbury’s career as a world-recognized New Testament scholar. He taught at Andover until 1926, when the relationship between that school and Harvard University was terminated as the result of a lawsuit. He was then offered a position at Yale, with a possibility of succeeding Benjamin Bacon, head of the Divinity School, but declined in favor of Bryn Mawr, a Quaker-founded college near Haverford. He taught there until 1934, when he returned to Harvard to occupy the Hollis Chair of Divinity and to serve as director of the Andover-Harvard Library. He remained in this position until 1954, when at the age of 71 he retired.

In trying to deduce from what oral or written records the Gospels as we know them now were first assembled, the task of the scholar is something like that of the archaeologist who must use telltale clues to date the objects he examines. In Bible study, one telltale clue is the literary forms—the parable, the paradox, the poetic expression, the use of hyperbole or litotes—current at a certain time and with a certain group.


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**“The Occasion of All Wars”—And Its Occasion**

by Henry J. Cadbury

More than one inquiry has come to me lately as to the date when George Fox made his oft-quoted remark that he “lived in the virtue of that life and power that took away the occasion of all wars.” Evidently it is being recalled this year that the episode belongs to his Derby imprisonment of 1650, and perhaps some tercentenary observance is being considered.

An exact answer is hard to give. George Fox himself says that when his six months’ sentence was out, he was offered a captaincy and refused it with these words, for which they clapt him in a dungeon, so that altogether he was kept a year [less three weeks] in four prisons of the town. He gives the date, October 30, 1650. This is the date of the mittimus by which he was first committed—a document which, by the way, in its original form refers to him uniquely as “George Fox, cordwinder.” This suggests that the episode fell in the early spring of 1651.

But George Fox gives another datum. He says the offer was made when the Worcester fight was coming, and he was solicited to go to Worcester to fight. The battle of Worcester occurred September 3, 1651, though the arrival of the King’s army near Worcester in late August would provide anticipation of the fight. This date seems to coincide more nearly with the final release of George Fox. Evidently exact anniversary hunters are doomed as often to disappointment or to inaccuracy.

There is, however, a further ground for hesitation. The record of the events was made from George Fox’s memory when he dictated his Journal. In its standard form the wording then belongs 25 years later—about 1675–6. In 1664 he had described the event in his Short Journal as follows:

> And then one night they had me before the commissioners and would have had me to take up arms and to be a soldier, and I told them I stood in that which took away the occasion of wars and fightings.

His actual words at the time may have been different from either account. The phrasing so far as it is common to these two accounts is not limited to them. The expression “to stand [or live] in that which takes away the occasion of war” was for a period of his life characteristic. I have counted more than ten occurrences in George Fox’s writings. They carry the phrase back in his vocabulary at least to 1654. The term and the idea belong, therefore, not to one occasion or one event of Fox’s experience. They do not even belong only to George Fox. Contemporary Friends used very similar expressions.

I am very glad that this is so. It is precisely the timelessness of George Fox’s words that has made them favorites. Many of us can testify to their present appropriateness. They belong to our time quite as much as to his. They emphasize several things of permanent importance. One is that the problem of war is moral and psychological, not political nor material. George Fox has in mind “James his doctrine,” that is, the statement in the Epistle of James 4:1,2 that wars and fightings originate from inner desires (“lusts”). Another feature of George Fox’s reply is his indication that refusal to fight is not so much a negative non-compliance, as it is the result of a positive commitment to a way of life and power that makes participation in war impossible. I quote two separate passages from George Fox, both from the disturbed year 1659. “The Lord hath brought us to the Light...that takes away the occasion and root of the wars.” “To bear and carry carnal weapons to fight with, the men of peace, which live in that which takes away occasion of wars, they cannot act in such things under the several powers.” The refusal to fight is made naturally because we “stand” or “live” in a different element.

I may add one small verbal observation. If George Fox says in the Derby passage “in the virtue of that life and power” in place of the usual and simpler “in that,” I think the phrase is not like our colorless “by virtue of,” nor does it use virtue in the moral sense, but is due to the reference in the context to his physical valor (“virtue”) for which, he says, they flattered (“complimented”) him. His reply admits that there is valor or bravery needed for the pacifist position also. It is not, however, a claim of moral superiority, but rather a modest reliance on the power of God, a reversion to the innocence before the Fall.

(From Friends Intelligencer 7/15/50)
style that it hardly sounded “scholarly,” one critic observed, until one began to be aware of the brilliance of the concepts he presented. His contribution to the great collaborative effort, *The Beginnings of Christianity*, with Kirsopp Lake and J. Foakes-Jackson, his editorship with Lake of volumes IV and V, and his many articles in learned journals, brought him international recognition as a relatively young man. Looking back today, however, many biblical scholars feel that his great contribution lies in two books, *The Perils of Modernizing Jesus* (1937) and *Jesus, What Manner of Man* (1947), and a pamphlet, *The Eclipse of the Historical Jesus* (1965), in all of which he urged us to stop trying to twist the Nazarene to meet our needs or preconceptions, but to understand him against his own Jewish culture, and attempt to learn how his mind works before we assay the meaning of his message.

Another book, *The Book of Acts in History* (1954), makes a similar plea for understanding the apostle against the framework of that time, not ours.

In addition to his own scholarly work, Henry Cadbury was a devoted member of the community of scholars, reading and criticizing the work of his peers, reviewing countless books for learned journals, and helping to raise money to publish the works of scholars which he felt deserving of a wider public.

Reading Henry Cadbury's bibliography during his most productive years one might think of him as a sort of scholarly mole at work. In fact, his study in his house at Buckingham Place in Cambridge was in the basement next to the laundry, and his wife and four children (Elizabeth, Christopher, Warder, and Winifred) felt he spent entirely too much time there. Yet one boarder was impressed that he always interrupted his work to run the clothes through the wringer, and neighbors remember him hanging out the wash as well as cutting the grass. He also played a hard, fast game of tennis and rode his bicycle all over town. Part of each summer was devoted to Back Log Camp, in the Adirondacks, which his father-in-law, T. K. Brown, had founded, and in which all the Browns and their spouses and grown children were expected to work each summer, introducing guests to the majesties of the mountains. The Cadburys were both active in Cambridge Meeting and often entertained young Friends or new members in the Buckingham Place house.

In addition to his studies, Henry gave lectures and sermons all over the greater Boston area and prepared to meet his classes. He is remembered as an inspiring teacher: witty, penetrating, kind, stimulating. His method was always Socratic. If he could use an adroit and unthreatening line of questioning to awaken his students to a new aspect of a question, he was content, believing in common with his Quaker ancestors, that Truth itself would instruct.

Closely aligned to his life as a biblical scholar was Henry's ever increasing interest in Quaker history. He called it his avocation, but many came to feel that his contributions in this field rivaled that of professional historians. As in his Bible work he preferred to dig out small, overlooked facts and little-known stories which, taken together, might lead to new truths in the exploration of the personalities and trends within the Quaker experience. A reverence for the exact truth and a fidelity to the empirical method characterized his Quaker as well as his biblical researches. His four major Quaker books, *The Annual Catalogue of George Fox's Papers, George Fox's Book of Miracles, Narrative Papers of George Fox,* and *John Woolman in England*, are all based on original research of the most exacting nature, providing a foundation on which other scholars can build. As in the field of biblical scholarship, a great deal of his time was taken by helping others, from church historians to the authors of children’s books.

Unselfish in his response to other people's needs, he was also motivated by a lively interest in people and a curiosity about the stores of knowledge they might possess. “What are you up to now?” was a favorite Cadbury greeting. Once asked why he never took up the reading and writing of detective stories, as some of his biblical colleagues did for recreation, he answered with a twinkle that he got the same enjoyment from history:

Even in such a limited field as Quaker history there are unsolved mysteries, with the chance for the sheer amateur to be his own Sherlock Holmes . . . When one begins he never knows whether the answer will turn up at once, or never. The fun is in the search.

*(To be concluded in the December 15 issue of FRIENDS JOURNAL)*
Decisive moral reform seems to call for a prompt renunciation of war now, this war as well as future wars. Like repentance generally, this reform involves both thought and action, both negative and positive. It means reversal, conversion, turning, surrender—not to "the enemy" but to God. It will cost of course some loss of face. It will cost other losses both personal and national, though the continuance of war also has its spiritual costs, the costs of futility and moral damage, as well as immediately tangible and visible losses in blood and treasure. But even the warrior claims not to worry about costs. Repentance that recognizes the continuity of war with sin requires present dissociation from voluntary participation and to some extent from involuntary participation in war. It requires the undeferr ed enlistment in a better cause with better methods, as soon as our thoughts or words or deeds can be moving into them. Penitence of this sort will demand of us all that war making takes and even more—intelligence, imagination, perseverance, organization, sacrifice, and heroism. Most of all it will take a faith both profound and very simple that there is possible a better way.

Wilfred Reynolds, a former clerk of Illinois Yearly Meeting, is a member of Evanston (Ill.) Monthly Meeting. He has been active for years on various committees of the American Friends Service Committee.
take care the pencil didn't groove the softwood writing surface. Choosing to be mild mannered, in my most reasonable tone I suggested, in my most reasonable fashion, that the caller might be more specific, and I noted my avoidance throughout the chat of using religious terms.

Her response was an unhesitant no, that she'd rather not say more right then, that there was an element of controversy about it giving her restraint and control. Only later did I think of untried words that might have enriched our brief conversation, thus launching one more tribute to the unerring wisdom of hindsight.

But the initial phase of a minor ordeal was soon to end, nipped by the unbridled power of Quaker organization. Since I hadn't sat in weighty official Quaker councils recently, I felt obliged to refer the matter to my wife, Phyllis, who is clerk of elders.

Mercifully, I'd been relieved of having to decide what to do about the caller with a message from the Lord. Yet, one could sense the tension building as Friends conferred, and from all indications there appeared agreement that it would be in order to hear her concern.

As the过程unfolded, I felt an intensity for being in touch with my own experience in which another person had requested time and space to report what she believed the Lord wanted her to say. I don't know why, but I felt drawn toward a clearer sense of my own tendencies as the little drama gained momentum.

I was conscious of a struggle going on within me. Not really over something about the caller herself or the possible content of words she might give the meeting or the prospect of an unsettling episode were she to appear in person. Rather, the thing inside centered on my almost mechanical willingness to feel cynicism, distrust, doubt, and even disdain in the face of the caller's frame of reference: that of having something from the Lord to tell us.

Why did I find it necessary to make a conscious effort to subdue a readiness to ridicule in the guise of quip and jest because of what the caller had proposed? Why my apparent instinct to resist, to the idea of someone believing they had the Lord's words to convey?

I raised these issues with myself and couldn't let go easily. In reacting to her call, I know my motives weren't totally suspect, but I'd been shaken by the central drive of first things felt.

Well, the caller and Friends did concur that the earliest possible business meeting would be a suitable place. Not that there weren't hesitations about her appearing, especially in relation to her unwillingness to reveal more.

She attended meeting for worship, then was called upon first thing during business to give her concern. She described briefly her experience a few years ago of having been named a prophet in the biblical tradition, referring to some scriptural passages in so doing.

She gave the message that the Soviet Union would invade Europe and that Armageddon would occur not long afterwards, both events to be during the 1980s. She said that we were to heed the Gospel as a group and handed our clerk some written material when she'd finished.

I perceived our visitor as focused and more dispassionate than not, while communicating personal conviction and sincerity. I visited with her for a few minutes prior to the meeting, and she said she was sorry if some were made uncomfortable by her presence. She assured us that her mission wasn't part of a larger calculated effort.

I'm not sure how I'd characterize our response to her short presentation. I'll only say it was a courteous, stony silence, and I remember thinking afterwards that we Quakers are a peculiar lot. But then our visitor had to leave immediately to attend her own church, she said.

When she'd gone, I think those who commented did so in a positive vein, referring to the woman's carefulness, apparent sincerity, and the like. It was suggested that the matter be referred to the elders for any future development or follow-up.

For me now, it's of marginal importance whether our visitor is being sent around by the Lord or the predictions she voiced are likely to come true. I guess grim prophecy never has moved me much anyway.

Mostly, I'm left with a special sense of having been spoken to about the continual need to widen and tend the boundaries of my faith and receptivity. Experiencing it this way, I feel our visitor couldn't have been too far off the Lord's mark.
"So what do you do the other 51 weeks?"

by David H. Scull

A young woman spoke to me in the cafeteria line at Westminster, toward the close of Baltimore Yearly Meeting's 1983 sessions. We had come to know each other in one of the small worship-sharing groups, where for a week we had pursued the theme, "How do we discern the will of God?"

She said it had been a reassuring discovery to find that "even the presiding clerk" was still asking questions; she had always supposed that when one got to be the clerk one pretty much knew all the answers! For my part, I was certainly reassured to know that I was still asking questions; she had always supposed that when one got to be the clerk one pretty much knew all the answers! For my part, I was certainly reassured to know that I was still perceived as a fellow seeker after truth, in spite of being clerk.

But her comment started me thinking, as I prepared after four years to shift to a more relaxed role: how do Friends see the clerk when he or she isn't presiding? What does the clerk of a yearly meeting do the other 51 weeks of the year? Is there a useful role or possibilities that we should give more thought to?

Of course the primary function of the clerk is pivotal in the operation of the Quaker decision-making process. Our method of doing business contributes to so many facets of society at large that the customary emphasis on the chairing role is entirely suitable. If a series of meetings is to be both harmonious and result in significant decisions, with essential business moving expeditiously but with a minimum sense of pressure, the clerk's best possible judgment and utmost sensitivity are called for. To be able to sense, to draw out, and to help articulate the underlying unity of a large group on a matter of some moment is one of the most satisfying Quaker experiences.

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There is some feeling that we were close but couldn't quite make it. Didn't the clerk have the imagination that the situation called for, or the patience? Could we have managed it if we had had a little more time? (Yes, the boisterous children outside the door did need to be picked up— their junior yearly meeting program was right on schedule. And other yearly meetings share our problem; two Epistles mentioned that they might have to add an extra day next year.) With all that, when we have emerged from an experience in which we feel that collectively we might have done better, do we have some mechanism so that the clerk could sit down with a few Friends and consider the options still open to us?

At one session this year I referred to a FRIENDS JOURNAL article by Douglas Steere in which he coined the delightful and perceptive phrase, "participative humility." Once a significant point has been made, he says, it shouldn't have to be made over again in the ensuing discussion. With faith in the group process, we should be able to relax and await the outcome; "participative humility" includes not being overly anxious that one's own precious contribution appear verbatim in the final Minute. A successful yearly meeting requires the whole-hearted and cooperative participation of every Friend present, as well as the prayers of those who had to stay home, so that all the sessions can feel the guidance of the Spirit. At the end of our recent gathering, Friends in a silent exercise felt moved to express appreciation for my stewardship over the last four years. I was touched, but felt that it was not so much a personal tribute as a reaffirmation of our joint commitment to discern God's will through continuing search.

The clerk's chairing function is most important, but what comes next? In our yearly meeting the clerk of representative meeting also convenes the monthly sessions of the Supervisory Committee; that individual and the yearly meeting clerk back up each other and substitute in an emergency. They, along with the executive secretary, constitute the heart of the yearly meeting "machinery." The yearly meeting clerk also has business concerning past and future yearly meeting sessions. Of course there are many times when the abnormal is the rule. Ellis Williams, as the first clerk of the...
reunited Baltimore Yearly Meeting after the separation of 140 years, handled a set of unique problems in a wise and happily balanced fashion. The unexpected death of Ted Matthies, the need to make interim arrangements, and then the induction of Thom Jeavons as executive secretary—all this posed a challenge to the structure that I think was met successfully.

But more significant I think than this collection of administrative responsibilities are the opportunities which the clerk has, unspecified though they are. It is clear from our Quaker tradition that when we ask someone to be our clerk we are not conferring either executive responsibility or any other kind of special status. As my opening paragraph suggested, there is some “visibility” involved even when not sitting at the table. Clerks can’t be everything to everybody, and certainly shouldn’t try, but from time to time there will be opportunities in which they can symbolize Quakerism in some important ways—including some on the lighter side. This year we had a delightful intergenerational evening of clowning. A Friend affixed a pair of yellow balloons—so very tastefully!—to my Nepalese topi, a cap something like a yarmulke which I often wear to cover my bald head in a draft. I quite enjoyed wearing it. I felt I was expressing some part of the real me which isn’t always visible in Quaker surroundings. Not until I heard someone comment did I see that some

thought it was a sign of release from the clerk’s responsibilities!

There is a challenge, coming in part from the absence of a lot of specifically assigned duties, of trying to see the yearly meeting as a whole. The task can be approached from many different standpoints. A natural one for me is the historical view. In the archives at Swarthmore (Haverford has another collection) I found the Epistle which Third Haven Meeting, a direct antecedent of Baltimore Yearly Meeting, sent in 1779 to London. They wrote of the “presence of outward commotions”; where else would one find the American Revolution so charmingly described? They were also pleased to report the manumission of a number of slaves, and spoke of the hopeful prospect that soon the Friends in Maryland would be clear of the evil of slavery. James Berry, who signed that Epistle as clerk, was also a leading abolitionist in Harford County. As one who has been recently involved in opposing racial discrimination and segregation, I was delighted to find that one of my predecessors had also been an activist in the same field.

I knew of course that Baltimore Yearly Meeting had split in 1829. But I hadn’t realized how deep the cleavage had run until I discovered that not until 1864 had the Orthodox and the Hicksites even been able to appoint committees to decide how to divide up the Baltimore lot on which their horses pastured during yearly meetings.

Another key to wholeness is geographic. I was able to visit personally all but 2 of our 30 local meetings. One of my memorable visits was to Menallen Meeting in Pennsylvania; my previous visit had been in the summer of 1932, with Baltimore Young Friends. There’s no substitute for just being there.

The clerk has the privilege and the freedom to indulge his or her interest in a wide spectrum of Quaker concerns, as well as in the ramifications of our unique process. I was able to take part in meetings of a dozen committees, without feeling like an interloper, and to meet with five of the “umbrella organizations” affiliated with Baltimore Yearly Meeting. Naturally our executive secretary and associate do make many such contacts as a matter of course, but it is good to have other Friends to share the inspiration of the “holistic” approach. Who better than the clerk to promote and interpret stronger and more sensitive two-way relationships?

“Outside” contacts are useful, too. Representing Baltimore Yearly Meeting at Philadelphia’s 300th anniversary, I had to limit references to our own 312th session coming up. I eagerly looked forward to visiting London Yearly Meeting, but was prevented by an illness, which also illustrated the value of having an informed alternate to preside at our own yearly meeting sessions. Sometimes there are ecumenical opportunities, though I couldn’t match Roger Wilson’s experience as clerk of London Yearly Meeting. He was part of a conference where practically everyone else was a bishop, and in the middle of it his seat mate, Basil Hume, was summoned to Rome to be made a cardinal.

No, my opportunities were much more modest. But I think it is honest to say that hardly a day passed during the last four years when I wasn’t conscious of the affection and trust that Friends had shown, and I tried to be alert for ways to reflect it.

Ongoing love like a bird song
Before sunrise may make melody
And produce such happiness
In the certainty of God and creation.
I let my thoughts remain silent
With no inclination to look
At the time of day or strain
To watch the blowing curtains.
The simple fact remains,
the combination
Lets us be ourselves,
Not always perfect, but loving.
—Samuel S. Duryee
The United States and the Federal Republic of Germany recently celebrated the 300th anniversary of the first German immigration to the New World in 1683. While the governments had their own reasons to organize this celebration, for Quakers it was, and is, an opportunity to reflect upon a long, rich history of faith and practice in Germany.

Small worship groups sprang up in Germany not long after 1655, when English Friends visited Holland and northern Germany. In 1656 the word Quaker first appeared in city documents from Kriegsheim in der Pfalz near Worms in relation to a case of war tax and conscription resistance. In 1661, a city administrator in Hamburg attempted to define the new phenomenon: "It is a horrible, disturbing, damnable Idiocy of the new troublemakers, who are known as Quakers."

William Grassie is director of the American program of Action Reconciliation/Service for Peace, in Berlin. He is a sojourning member of Chestnut Hill (Pa.) Monthly Meeting.

Amsterdam Yearly Meeting was formed in 1677, and a separate German Yearly Meeting in 1683. It is unclear how many Quaker groups the yearly meetings actually represented.

William Penn traveled through Germany in 1671 and again in 1677. One year after Penn's second trip, Stephen Crisp, the English Quaker missionary, visited Krefeld, where Mennonites had settled in the 16th century under the rule of a relatively tolerant German prince.

Some were evidently convinced after Crisp's visit, and a small meeting of some 20 members was formed.

By 1682 there was no longer religious toleration in Krefeld, and so when Franz Daniel Pastorius made a stopover in the town, he found great interest in his business venture, which had bought land from William Penn in the New World. Pastorius traveled ahead, reaching Philadelphia on August 20, 1683. The Krefeld group, consisting of 13 Quaker or Mennonite families (historians cannot agree), followed and arrived on October 6. Together they settled the village of Germantown.

In Germany, Quakerism was for the most part on the decline, because Friends chose either to emigrate or to join Mennonite groups. One of the last episodes in this period of decline occurred in Friedrichstadt, a city in East Prussia. Here a large meetinghouse had been built, and when Czar Peter the Great briefly occupied the city, he joined Friends in worship.

It is not exactly clear how Quakerism got its second start in Germany towards the end of the 18th century. It is thought
that German mercenaries in the American War of Independence might have had contacts with Quakers in America. To some extent, the Pietist movement in Germany at this time was also confused with Quakerism. Whatever the case, Friends from England and America began intensive visitations in 1790 to Bad Pyrmont and Minden. William Savery and George and Sarah Dillwyn of Philadelphia were involved in these visitations.

Ludwig Seebohn and his family became the core of the Quaker community in Bad Pyrmont. A monthly meeting was formed under the care of London Yearly Meeting and permission was granted by the benevolent protector, Friedrich von Waldreck and Pyrmont, to open a small school for 25 children. Later, with the financial support of Friends in England and the United States, a meetinghouse was constructed, and more than a thousand people attended the first meeting for worship on July 6, 1800. Situated in a health resort town known for its mineral water springs, Pyrmont Meeting often had guests, including royalty.

In contrast to the Pyrmont Meeting, the Quaker group in Minden had a much more difficult time under the Prussian administration. The community of farmers and craftsmen was regularly harassed with fines and arrests for their beliefs. Finally an agreement was reached whereby the Quaker meeting was limited to six families and a school for 13 children.

With Napoleon's invasion, contact with Friends in England and America was severely restricted. Conflicts arose with the governments over conscription and war taxes. While the Pyrmont Meeting consisted largely of the Seebohn family and friends, the Minden Meeting actually grew in membership, in spite of the restrictions and fines. In 1837, however, in a moment of despair, 12 men and 4 women of the Minden group wrote to London Yearly Meeting to request assistance in emigrating. This
immediately elicited concerns and visitations from London Yearly Meeting.

During the 19th century, the meeting in Pyrmont declined, while in Minden, in spite of emigration and persecution, membership actually grew. With 48 Friends and 30 attenders, the Minden Meeting remained a lively, vital base for Quakerism in Germany until 1874, when the Minden Quaker School closed down and only one family remained to care for the meetinghouse and cemetery. A small group in Obernkirchen managed to hold on until World War I broke out in 1914.

For Friends in England and the United States, World War I was a major challenge and test of the Peace Testimony. In Great Britain, where German nationals and later prisoners of war were placed in internment camps, Friends were active in providing material assistance. On her own initiative, a German woman, Elisabeth Rottens, took up similar contacts with English prisoners of war in Germany and thus came to learn of Quaker efforts for Germans on the other side of the war. Her work and person would later be a key to the renewal of Quakerism in Germany.

As many as a million children died of malnutrition during the war, and Quakers were anxious to take their relief programs into the defeated Germany. Only after the signing of the Versailles Treaty in February 1919, however, were Quakers permitted to provide nutritional and material assistance to children and their mothers. At its peak in June 1924, the Quaker relief efforts in Germany involved 177 American and English Friends with a work force of 40,000 Germans distributing food in 2,641 cities with 11,157 centers. An estimated 5 million children were fed. The word Quakerspeisung ("Quaker feeding") was known all over Germany.

The relief work sparked a renewed interest in Quakerism in Germany. The German co-workers in the Quaker projects often attended worship with their foreign colleagues. The newly formed American Friends Service Committee responded to this interest by printing a simple leaflet, Waffen der Liebe (weapons of love) which was the beginning of a major wave of German Quaker translations and writings.

A key person at this time was an American, Gilbert MacMaster, who had had business in Germany before the war and was married to a German woman. Towards the end of 1919 the MacMasters began working with Quakerspeisung in Hamburg, and later in other cities. They became the first Quaker International Affairs representatives in Berlin and were instrumental in the founding of the German Yearly Meeting in 1925. The work of Quakers in Germany grew progressively more political during the turbulent years of the Weimar Republic.

Krefeld, Germany, circa 1700.

As early as 1919 Quaker sympathizers from all over Germany gathered for a weekend of consultations, and continued to meet almost annually thereafter. After several years of deliberation they constituted themselves as the German Yearly Meeting of the Religious Society of Friends at a Friends meeting in Eisenach in 1925. In 1927 Hans Albrecht became clerk of the yearly meeting and held this position through the crucial decade to follow. The yearly meeting reclaimed the old meetinghouse and property in Bad Pyrmont and set up a small publishing operation there. In 1932 a regular magazine, Der Quaker, went into circulation.

For German Quakers, the Nazi terror presented a major challenge to their faith and their ability to continue. The signs were clear. Corder Catchpool, the representative of London Yearly Meeting in Berlin, was interrogated for five hours by the Gestapo on March 3, 1933. He was held for 36 hours and his papers were confiscated. A German Friend, Emil Fuchs, lost his post in the theology department in Kiel and was interrogated several times.

In April 1933 the coordinating committee of the yearly meeting gathered to discuss the new dangers. Although they emphasized discretion, they encouraged Friends to act in these difficult times:

We exhort all Friends in full inner responsibility and readiness to confirm and give witness to the Spirit of Nonviolence, Friendship, Peace, and Helpfulness, wherever there be material or spiritual suffering. Everyone has the possibility to do so in their circles.

Some Friends chose to give up their membership, some attenders chose to take up membership. The total membership stayed at 196. The yearly meeting officially applied for recognition as a religious group under the Nazi regime and quietly assisted victims of the Nazi terror, including helping Jewish families emigrate.

On August 17, 1938, only a few weeks before the invasion of Poland, German Yearly Meeting met. The sunny, peaceful gathering was a cherished pause before the darkening clouds of war engulfed Europe and left 50 million dead and millions homeless.

Although a number of Quakers were sent to concentration camps or died in other ways during the war, the Nazis never banned the Religious Society of Friends. It is fair to say that the Quakers were not a resistance organization, but in many small and personal ways individual Friends held onto their values and practices, sometimes at great risk.

When World War II finally ended in 1945, the AFSC, in conjunction with the newly established United Nations Refugee Agency, provided material assistance to those living in displaced persons camps. The AFSC also assisted in setting up German neighborhood centers where secondhand and salvaged materials could be recycled.

After the building of the Berlin Wall in 1961, the AFSC responded to an initiative from German Friends and re-established the International Affairs Representative program in Berlin. The three men who held this post between 1962 and 1973 were Roland Warren, Robert Reuman, and William Beittel. Their work as mediators between East
and West Germany was judged to be an important contribution to the normalization of relations.

In the late 1950s the division of Germany also divided German Quakers. Only a few from the German Democratic Republic (East Germany) could obtain permission to attend yearly meeting sessions held in the Federal Republic, and with the building of the Berlin Wall the last common meeting ground was eliminated.

After much anguish, GDR Friends decided to accept the new political reality and constituted themselves as the Religious Society of Friends in the GDR. This forced Friends in West Berlin and the Federal Republic to redefine their identity. The division of Germany was very bitter for most Germans, and many Friends opposed acknowledging that by changing their name. After long and difficult sessions a compromise was reached whereby the yearly meeting in the Federal Republic and West Berlin would be known as the Pyrmont Yearly Meeting. Although a number of individual Friends on both sides have worked hard to maintain close connections with each other, the differences and distances between Quakers in East and West Germany have grown.

Assessing the character and standing of Quakerism in Germany today is a very subjective undertaking. I have no books to guide me, only a patchwork of experiences and dialogues in East and West. Nor is there a simple, neat measure of Quakerism with which one can judge. These observations, whether critical or positive, should be understood as questions and not as judgments.

There are 50 members of the Religious Society of Friends in the GDR, and about as many active friends of Friends. For such a small group, they have a tremendous amount of influence and privilege. In the GDR, travel possibilities to Western countries are severely restricted and therefore highly prized.

Every year East German Friends are able to send a dozen or more members to various Quaker and peace-related conferences and gatherings in the West. This privilege was recently extended to Young Friends as well. Friends did not ask for the special treatment; there is no official agreement with the government, which considers each travel application separately and could easily turn them down. The special status of Friends in the GDR is the result of long years of Quaker peace and reconciliation work around the world. Friends have accumulated a lot of credibility in the GDR, and the Friends there are very cautious and respectful of that position. East German Quakers are continuously interacting with the Socialist government and the Protestant church, supporting the government's positive initiatives (e.g., the Palme Report's call for a nuclear-free zone in central Europe) and quietly opposing those actions which are considered counterproductive (e.g., mandatory military training in the high schools).

With a small, dispersed membership, East German Friends find it difficult to develop community and their spiritual lives. Most worship groups only meet once a month and are small. The yearly meeting has sessions twice a year, and these are a major opportunity to renew a sense of community and spirit.

Friends in the GDR strike me as very sensitive and cautious about new attenders, and do very little to support and encourage new seekers. The potential for growth exists, although there is also a danger. A small, static religious sect is not threatening to the status quo, whereas a growing, vital religious movement could prove troubling to the authorities.

There is a lot of unchanneled discontent in East Germany, particularly among young people about issues of militarism. To some extent, the Protestant church is an outlet for these people. Young Friends programs as well are a positive new development.

The activist-quietist split in Quakerism is reflected to an extent in Germany's East-West split. While Friends in the GDR are active on peace, Friends in the Federal Republic and West Berlin tend to dwell on inner peace and internal affairs without actively engaging in the larger society. At a time when disarmament has been the major public issue in Germany, Quakers have not exerted leadership within the movement.

Pyrmont Yearly Meeting has several hundred members, whose numbers will quickly diminish if new people do not become active. Seekers may have a hard time finding out about Quakerism, and integration into the community is not easy. Like East German Quakers, these Friends have come to put great emphasis on membership. Business meetings are officially closed to all but members. Thus it is not surprising that a lot of Friends come to Quakerism through experiences overseas.

A positive development for West German Friends is the collection of German Quaker statements on Quakerism which is to be published as a kind of supplement to the translation of Christian Faith and Practice. This process has provided an important spiritual introspection which may in turn stimulate renewal. Also, this past June, 150,000 people attended the Protestant Church Days in Hanover. Quakers had set up a small, unpretentious literature table in a hall filled with hundreds of elaborate displays. On the table was a small hand-written poster announcing an afternoon meeting for worship in the city that weekend. Over a hundred new faces crowded into that room for a silent meeting for worship.

It has been very important for me as an American Friend to learn that Quakerism exists in its fullness in other languages and countries. But there is a lot more at stake in our 300 years of contacts with Germany, for once again central Europe has become a crucial stage for world political and military developments. As the polarization of the East-West conflict grows and as a major new escalation in the nuclear arms race draws near, let us pray that the way opens for an active Quaker ministry in this divided continent.
Struggling for the Vision in a Violent World

by Bruce Birchard

Violence! Fighting! Killing! Dying! At times the world's pain seems overwhelming and threatens to sink my soul.

And yet, at the same time, a tremendous yearning for peace and reconciliation fills the hearts of millions of people. In Europe and North America, the new peace movements are growing and reaching out across national boundaries to talk and work together. A new vision of nuclear-free Europe and an end to the military bloc system is spreading.

During the past year, I have been particularly involved in learning about and working with European peacemakers. I spent several weeks in Europe, especially Britain, the Federal Republic of Germany (West Germany), and East Berlin. Along the way, I was deeply moved and inspired by many of the people I met and the things I saw. I would like to share a few of these experiences with you.

I spent five days in Britain in late May of this year. I learned about the strength of the Campaign for Nuclear Disarmament (CND). I visited the offices of Quaker Peace and Service and learned about their touring peace caravan, their important contacts with Soviet and Eastern European governments and peoples, and much other work for disarmament. And I visited the Greenham Common Women's Peace Camp.

I went to Greenham Common on May 24, International Women's Day for Disarmament. The women there were fasting and observing a day of silence. I saw the rude camp, with its makeshift shelters of plastic sheeting, its open cooking fire, and its tiny garden. I watched as the women received their day's mail and a few contributions of warm clothes and blankets.

Greenham Common is a large U.S. Air Force base at which U.S. cruise missiles are to be deployed beginning in December 1983. Women have been camped outside the main gate since fall 1981, when a small women's peace march from Wales arrived and realized that a single march would not prevent cruise deployment. On several occasions, police have been sent to remove the camp, but the women have always returned. In the most recent dislocation, hundreds of tons of rock and gravel were dumped on their camp. The women erected new shelters, and the camp was quickly resurrected on top of the gravel piles.

Hundreds of thousands of Britshers still desperately hope to prevent the deployment of these destabilizing U.S. missiles in their country.

During my two days in East Berlin, I was impressed by the news that hundreds of thousands of people in the German Democratic Republic (East Germany) had demonstrated for an end to the arms race and that over 95 percent had signed a disarmament petition initiated by the government and circulated by the 20,000 government-supported peace committees. Whatever one may think about the political system of the GDR, I believe that their people genuinely desire an end to the arms race and East-West confrontations. Most also believe that the build-up of nuclear arms by the Warsaw Pact has followed and been largely in response to the NATO escalation, a view with which I happen to concur.

My most moving experience, however, was a morning spent with six members of a peace circle within a congregation of one of the Protestant churches in East Berlin. Dozens of such peace circles exist in East Germany, and most are associated with churches. These groups are not organizations with officers, dues, and publications. As one member of the group with whom I met explained, "Each person brings and does what she or he can. . . . Members of the group try to help each other if one gets into trouble, for example, by refusing military service. But participation in any aspect of the group's efforts is purely voluntary."

One woman explained very beautifully how she had become involved in the group:

For a long time I thought very little about peacemaking. I was a typical citizen. Then my mother died, and this led me to think deeply about what it really means to be a Christian. The question of the meaning of life became important to me. I came to the opinion that I must speak out, even if this made difficulties for me. This is my cross to carry as a Christian.

Most of the efforts of this peace circle...
center on young people. The group, like many in other congregations, is strongly opposed to military indoctrination in the schools, including the inculcation of stereotypes about the evil (capitalist) enemy. Adults prepare stories, songs, puppet shows, and plays which depict people from "enemy" lands in human terms. They also encourage discussion of ways of resolving conflict nonviolently and teach noncompetitive games.

With regard to teen-agers, the peace circles and the Federation of Protestant Churches have strongly opposed conscription since it was introduced in 1964 (six years after it was introduced in West Germany). As a result of this pressure, the GDR is the only socialist country to allow a limited form of conscientious objection. Bausoldaten, or "construction soldiers," are conscientious objectors who engage in the building and repair of military and government installations under military command but do not carry weapons. All eight regional bodies of the Protestant church in East Germany, however, have united in strong support of a civilian alternative to military service called "Community Peace Service," so far to no avail.

The church in East Germany is a very important institution. It is estimated that 8 out of 17 million are at least nominally Christians. The Federation of Protestant Churches along with its much smaller Roman Catholic and Jewish counterparts are the only organizations in the GDR not under direct government or party control.

**Peace Demonstration in East Berlin**

Hiroshima Day was the occasion for commemorative gestures in many parts of the world, but one of the most interesting took place in East Berlin. There a dozen peace activists—among them a Lutheran pastor, a Marxist physicist, and friends of Friends—fasted for a week in the Church of the Savior.

Each evening after work more people came to the church to discuss issues of peace with the dozen who were fasting. They wrote to leaders of peace organizations throughout the world, and their message was both simple and far-reaching. They argued that peace is more than just the absence of hostility. It is a quality which should inform all life. The peace debate for them is about more than missiles. Each side, they argue, has more than enough of them to take the initiative in unilateral disarmament. But the aim of disarmament must be not simply a lower level of military might but a qualitative improvement in dignity and justice in daily life. Disarmament should be the first fruit of a new spirit in society which unites economics with ecology, politics with morality, peace with democracy.

Through nonviolent methods they bore witness around Hiroshima Day not only for a nuclear-free Europe but for a better life, a better society. Their fast was not just a gesture of solidarity with peace movements working under infinitely easier conditions outside the Communist world, but also a challenge to rethink the nature of the peace that disarmament is meant to lead to, in East and in West.

Martyn Bond

blessed by beautiful weather and the presence of Congressman Ron Dellums, former German Social Democratic cabinet member and Protestant lay leader Erhard Eppler, German Green party members Petra Kelly and Gert Bastian (a retired NATO general), Simone Wilkinson, a British Friend from the Greenham Common Women’s Peace Camp, and several other excellent speakers and musicians.

A mile-long candlelight procession up the Benjamin Franklin Parkway from the meetinghouse at 15th and Cherry streets, where Friends and Mennonites had gathered in a deeply moving worship service, poured into the area before the Philadelphia Museum of Art for 40 minutes. Sam Caldwell, general secretary of Philadelphia Yearly Meeting, and Mennonite leader Myron Augsburger set the tone in their opening speeches, establishing the faith basis for the event.

The stage area, across from the art museum, was dominated by a 30-foot-wide banner which proclaimed: NO CRUISE, NO PERSHING II; FRIENDSHIP WITHOUT MISSILES, FREUNDSCHAFT OHNE RAKETEN.

From the stage, 15,000 people (police estimate) formed a dramatic picture with their banners, signs, and glowing candles.

Erhard Eppler tied together the history of the first German immigrants with the need for disarmament and reconciliation today. Citing the relations of early Quaker and Mennonite settlers with the American Indians as an example, he stressed that Jesus was not being naïve when he admonished us to “love our enemies.” Jesus understood that, if one allows one’s enemies an opportunity not to be the enemy, the relationship can change. He concluded: “Deterrence is based on an escalation of fear. . . . Fear creates aggression, it does not deter it. . . . If there is a future for your country and ours, . . . we must realize, as the founders of Germantown did, that there is no security except in the hearts of our enemies.”

Simone Wilkinson ended her speech with a similar vision: “We live in one world, and we are one people, and it’s time we started thinking like that.”

And Petra Kelly brought the evening to a close with the words of a song written by the women of Greenham Common Peace Camp:

O Sisters, come you, sing for all you’re worth.
Arms are made for linking—Sisters, we’re asking for the earth.

There is indeed a vision of human sisterhood and brotherhood, bound in love and respect, an awareness of our true relationships, one to another, of the artificiality of political and ideological boundaries, and of our common home, the planet earth. This vision, though not new, is spreading rapidly. By witnessing to it, and struggling for it, we can save each other and the earth.
“The real factor in making Friends is not what we say or do, but what we are...”

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Bad Pyrmont Yearly Meeting: Hope for the Future

Pyrmont Yearly Meeting was held at Habichtshof in the village of Emstal-Sand near Cassel, October 6-9. More than 200 Friends, including two from East Germany, two from Poland, and representatives from West European and U.S. meetings, took part, and it was good to see so many Young Friends as well as a healthy proportion of the 30-50 age group.

Several German Friends, and Bill Fraser and Rosemary Pierce from Woodbrooke-on-the-Road, gave excellent addresses. In a most moving session an able-bodied Friend read aloud a comment written by Georg Schnetzer (who is severely handicapped) on a lecture by Richard L. Cary given in the 1930s, the title of which was "Fürchtet euch nicht." (Be not afraid). There were parallel events held in separate rooms on several Quaker topics: Young Friends, peace, human rights, and the Third World. All in all, it was the typical European yearly meeting. The main topics of informal conversations between sessions were peace, disarmament, and the demonstrations planned for late October. Besides a small art exhibit, there was a bazaar where various craft products, books, and stamps, all provided by German Friends, could be purchased in aid of Quäker Hilfe. Musical Friends met regularly for harmony singing and music making.

Meetings for worship were all well attended, even the pre-breakfast worship-sharing groups at 7:30 a.m. Despite such crack-of-dawn starts Friends seemed to have plenty of energy left to enjoy folk dancing in the evenings; indeed, the MC had to be firm or else the "Dancing Quakers" would have gone on and on till the small hours. The surrounding countryside and the pine-clad hills were getting their autumn colors, and there were mushrooms, apples, plums, and pears for the picking. There was a feeling of happiness, of togetherness, and of hope for the future. It was great to be among German Friends.

Angèle Kneale

300 Years Later

As the first German immigrants reached the shores of Philadelphia, they knew that their convictions against all forms of war and violence would be understood and shared, convictions for which they had previously been persecuted and punished.

Today, 300 years later, wars still rage in many parts of the world and even...
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threaten to annihilate the world. On German soil, the two superpowers confront each other with unimaginable stockpiles of extermination weapons.

You, dear Friends, in the United States and we in the German Democratic Republic live on different sides of this confrontation. We see it as hopeful, however, that today not only Quakers, Mennonites, and Brethren are working against armaments and war, but that all over, more and more people are recognizing that we in East and West must understand ourselves as partners, and that peace, security, and the future itself can only be achieved in cooperation and not in confrontation.

In this year of the 300th anniversary celebration, we, the Religious Society of Friends in the German Democratic Republic, feel particularly close to you. We firmly believe that together we can overcome war, injustice, and oppression in the world. Together with you, we strive to realize an immediate nuclear-weapons freeze, the creation of nuclear-free zones, particularly in Central Europe, other steps toward nuclear and conventional disarmament, as well as economic and social justice with the Third World. God bless you and keep you strong in your efforts.

B. H. Kuhtm
Peace Secretary, German Democratic Republic Yearly Meeting

MEANS TO PEACE IS POLITICAL

I would like to call the attention of FRIENDS JOURNAL readers to a significant letter (published in the Philadelphia Inquirer, October 18) by Samuel T. Griscom of Marlton, New Jersey, whose ancestors have been American Quakers since the time of William Penn. In his letter he says in part:

It annoys me when I read of people marching and protesting against nuclear armaments in the name of Quakers. These people do not speak for all Quakers. All Quakers may be in favor of peace. A great many Quakers are not in favor of nuclear disarmament.

Being in favor of peace can and should be a religious statement. Picking the proper road to peace is a political judgment for our elected leaders. Quaker leadership should be exercising the proper role of religion: marching for peace. They should not be entering the political field and pushing for nuclear disarmament. It is possible that that approach is just the wrong way to attain a lasting peace.

Basically, my position is the same as that of Samuel Griscom.

Robert Heckert
Phila lphia, Pa.

Speak ing the Same Language

It is most urgent for high school and college students to study the Russian language. To be a Quaker means to go this further mile and learn the language of the people who are the alleged enemies so that you can visit and speak with them. There may be some who are drawn to learn Chinese or Japanese, and while both are our friends at the moment, young Quakers can help perform the bridge-building work that furthers peace.

Fox advised Quakers who were held as prisoners by Moslems to learn Arabic so they could dialogue with them and thus use their imprisonment to be able to speak with their jailers. Our call thus has some precedents.

Douglas V. Steere
Haverford, Pa.

Unity, Christ, and Meeting

My reply to Peter Rabenoldt's and Esther Reed's letters (Forum, FJ 11/1) is as follows:

God is the unknowable; it would be most presumptuous of us to claim this knowledge.

Humankind, I believe, has been shown many ways to the Ultimate. Some messengers are sent of such extraordinary nature that our species's basic thought processes have been changed. The Inner Light expresses itself in many ways.

Christ brought us the unusual message of an all-encompassing, forgiving love. Now is it important to attribute a divinity to Christ or should we see him as a personification of God? I acknowledge Christ's specialness and try to base my life on his teachings, example, and, yes, friendship. I also accept the truthfulness of other approaches to the Truth.

A Friend's duty should be to know of Christ and his teachings and from there approach the Ultimate in a personally acceptable way; if not Christ's way.

I would be frightened if we were to be divided by theological disputes. Let our true belief be in the sacredness of the meeting. Gathered in silent waiting, anticipating the Light to make itself known again in its various manifestations.

Stephen J. McBrien
Brooklyn, N.Y.

BOOKS


Numerous accounts of current struggles in the Middle East eclipse the Suez war of 1956. This book brings to light previously unpublished accounts of the period preceding that war, a period in which Friends played an important role. Its author, Elmore
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Jackson, was the first Quaker representative to the United Nations, a position in which he was able to influence humanitarian programs. At the request of Israel, Egypt, and the United States, he practiced “shuttle diplomacy” between Nasser and Ben-Gurion (at times Moshe Sharett) attempting to find ways of bringing together the two leaders in struggling to find peaceful solutions to the conflict between Israel and Egypt.

Jackson’s conversations with the two leaders are fascinating and informative. Hopes were raised but ultimately dashed. Two problems interfered with the progress of the negotiations. Egypt had requested armaments from the United States, threatening to turn to Communist countries if the United States failed to offer assistance. Our government believed Nasser was “bluffing” and was dismayed when Nasser did obtain arms from Czechoslovakia, thus bringing communism into the Middle East.

A second major issue which interfered with the increasingly good relations being developed by Jackson between the two leaders appeared at a critical stage in the talks: Fedayeen fighters from Egypt attacked Israeli settlers and Israelis called for revenge. Jackson was able to gain a postponement of retaliation, but when it was carried out some days later the Egyptian casualties were high.

A useful addition to his report is a table giving the dates of major Middle East events from 1947 until the Suez war in 1956. An appendix, a special treasure, contains the address given by the chairman of the Nobel Committee at the presentation of the Nobel Peace Prize to Friends in 1947.

Calvin Keene

Calvin Keene, retired from college teaching, is a member of Lewisburg (Pa.) Meeting.

Pendle Hill Favorites

Ned Worth, who runs the Pendle Hill Bookstore, compiled this list of books (with comments) that readers have enjoyed and that have sold steadily throughout the years.

Guests of My Life, by Elizabeth Watson (Celo Press). Give it to someone who’s hurting. It won’t take away the pain, but it will help transform it.


Coffin of Pearls: A Treasury of World Wisdom for All Ages, edited by Betty Stone (Waterway Press, 1980). From 1000 B.C. to the recent past, from Aesop to Zoroaster, all traditions are represented. The Quaker influence is there, but subtly.

Together in Solitude, by Douglas V. Steere (Crossroad, 1982). A collection of scattered essays on “the nurture of the interior life.”

A Testament of Devotion, by Thomas R. Kelly (Harper and Row, 1941). A book which should be in every meeting’s library, no matter how small.

Green Paradise Lost, by Elizabeth Dodson Gray (Roundtable Press, 1979). “A unique feminine cosmology” (Hazel Henderson). “...evocative fusion of ecological, spiritual, and feminist values...” (Amy Lovins).

The Road Less Traveled, by Scott Peck (Simon and Schuster, 1978). A book I dare not keep off the shelf for long. Discussion groups are starting up all over the country to explore this book.

Desert Wisdom: Sayings From the Desert Fathers, by Yushi Nomura (Doubleday, 1982). “Every Christian who seeks God through prayer is continuing a tradition that began with the desert fathers and mothers of the 4th and 5th centuries (A.D.). Sayings from that era to ours have been recorded in Nomura’s calligraphy and illustrated with his ink drawings” (from the jacket).

The Quiet Eye: A Way of Looking at Pictures, by Sylvia Shaw Judson (Regency Gateway, 1982). “Out of print much too long... If you keep it in stock, my wife will buy 100 copies of this in the next year or so.” Paintings (now in color!) and quotations which reflect and bounce off one another to produce an intuitive and larger understanding. “A book of great charm.”

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**Accommodations**

The International Cultural Center (Villa Jones) in Oaxtepec, Morelos, 1½ hours from Mexico City and 30 minutes from Cuernavaca, offers visitors the opportunity of staying in a home-like atmosphere in two bungalows for a varying time. The friendly pre-colonial village of Oaxtepec, within sight of the two volcanoes, Ixtacihuatl and Popocatépetl, has a mid-16th century church and convent, remains of the second oldest hospital in America, and remnants of Moctezuma's winter garden with flowers blooming all year. The center has a large library, mostly in English, about Mexico, Latin America and inter-American relations with some basic social science and practice. Several Mexican-style restaurants are available. The nearby Mexican Social Security Institute's vacation spa offers 25 outdoor swimming pools and other facilities.

The aim of the center is to promote better understanding between Mexico, the United States, and other countries of the world. It is widely known for its work. There is an ecumenical meeting for meditation. Write to Seguros Postales 5, Colonia Postal, 39410 Mexico, D.F., Tel.: 590-62-30.

Mexico City Friends Center, Pleasant, reasonable accommodations. Reservations, Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F., Friends Meeting, Sundays 11 a.m. Phone 585-2752.

Orlando, Florida. Stay atSoutheastern Yearly Meeting Quaker Center 4647 Highland Ave. (32803). Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly Intergenerational Quaker community. Telephone: (305) 422-9079.


**CALANDER**

December

10—The 24th Annual Peace Pilgrimage from Nazareth to Bethlehem, Pennsylvania. The walk was begun in 1960 as a Christian witness for peace. The pilgrimage will begin at Center Square, Nazareth, at 1 p.m. and end ten miles later at the First Church of the Nazarene, Bethlehem, where at dusk candles will be lit. Pilgrims are invited to Christ UCC Church on Market and Center Streets, where a meal will be served. The program will conclude around 8 p.m. People may join the group at any point along the way on Route 191. For more information just call Joseph C. Gebauer (215) 666-3127.

**MEETINGS**

A partial listing of Friends meetings in the United States and abroad.

**MEETING NOTICE RATES:** 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $6.00 each.

**ARGENTINA**

BUENOS AIRES—Worship and monthly meeting one Saturday each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-3869.

**CANADA**

EDMONTON—Unprogrammed worship, 11 a.m., YMCA, Southropistan room, 10305 100 Ave. Phone: 423-9922.

OTTAWA—Worship and First-day school, 10:30 a.m., 9½ Fourth Ave. (613) 232-9823.

TORONTO—Ontario—60 Lower Ave. (North from corner Bloor and Bloor). Worship and First-day school 11 a.m.

**COSTA RICA**

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76. Unprogrammed meetings.

**EGYPT**

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Eoubari. Cairo.

**GUATEMALA**

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

**MEXICO**


**ALABAMA**

BIRMINGHAM—Unprogrammed worship for morning 10 a.m. Sunday. Betty Jenkins, clerk. (205) 679-7021.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

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SOLEBURY-5ugan Rd.

PLYMOUTH MEETING-Germantown Meeting, 11 a.m. Forum, 11:15 a.m.

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Byberry-one mile west of Philadelphia, 9:45 a.m.

Continue, 11:15 a.m.

GALVESTON-Potluck 6:00 p.m. in the Hallway.

HAINES,Texas, 10:30 a.m.

AUSTIN-First-day school, 10 a.m.

First day school.

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Fifteenth Street.

First-day classes.

Contact Bruce Willow, (414) 682-7175.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 824-3087.

SOUTH STRAFFORD—Worship, phone Frigates: 765-4003.

WILDENESS—Rutland Worship Group, Worship 10:30 at Trinity Episcopal Church, Unitly, Rutland. Phone Kate Britton, (802) 228-9492.

RHODE ISLAND

PROVIDENCE—96 Morris Ave., corner of Union St. Meeting for worship 11 a.m. each First-day.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 11 a.m. each First-day.

WORCESTER—First-day school, 9:30 a.m. worship 11 a.m. Summer months worship only 10 a.m. Rt. 413

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

SOUTH CAROLINA

CHARLESTON—Worship 9-45 a.m. Sundays, Book Easement, 2124 King St. 7001.

COLUMBIA—Worship, 10 a.m. at Presbyterian Student Center, 1702 Green St., 70021. Phone (803) 781-3332.

SOUTH DAKOTA

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2007 S. Center, 70015. Phone (605) 338-5744.

TENNESSEE

CHATTANOOGA—Mt. Moriah, 10 a.m., discussion 11:30, 807 Douglas St. Larry Ingle, 629-8514.

CROSSVILLE—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3654.

NASHVILLE—Meeting and Worship, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

WEST KNOXVILLE—worship and First-day school, 10 a.m. D.W. Newton, 813-8540.

TEXAS

AUSTIN—Fourth-10 a.m. Worship 11 a.m. Supervised activities and First-day school for young friends.

Fifteenth Street, 452-1841. David Ferris, clerk, 566-7238.

CENTRAL TEXAS—Unprogrammed worship. Cell (817) 935-8589 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. discussion 11 a.m. 1015 N. Chaparral, (512) 884-6899.

DALLAS—Sunday School, 10:30 a.m. Park North YWCA, 4344 N. Westhwy Ave. Clerk: Alfred Millot, (214) 462-8200.

EL PASO—Meeting at 10 a.m. Sunday, Meetinghouse at 1020 E. Montana, El Paso, 79902. Elaine Nelson, clerk.

FT. WORTH—Unprogrammed meeting for worship, phone: (817) 295-6657 or 894-3455.

GALVESTON—Potluck 6:00 p.m. worship 7:00 p.m. Study/discussions monthly.

HILL COUNTRY—Unprogrammed worship 10 a.m. Discussion 11 a.m. Jane Laselle, (512) 997-4841.

HOUSTON—Live Oak Meeting, Worship and First-day school, 10 a.m. and 3:30 p.m. Mennohof Church, 1219 Wirt Rd. Clerk: Yvonne Boege, 654-8467.

HISTORIO GRANDE VALLE—winter worship group. For time and place call (512) 781-4507.

LUBBOCK—Unprogrammed worship, 10 a.m. clerk, Elsa Sabath, 2810 23rd St. (806) 706-9781.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 2500 Wadac, client, John Savage, Phone: 822-9335.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Palmera, 78212. (512) 938-2382.

UTAH

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Allen Garvin 563-3345 or Allen Brown, 755-2700.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 824-3087 or 582-4357.

Vermont

BURLINGTON—Worship 11 a.m. Sunday, 173 North Prospect St. Phone: (802) 862-1439.

MIDDLETOWN—Worship 10 a.m. 3 miles out Weybridge St. First-day school, 10 a.m. Phone: (802) 884-9241.

PLAINFIELD—Worship 10:30 a.m. Phone Gibson, Danville, (802) 844-2241, or Hathaway, Plainfield, (802) 223-6480.

PUTNEY—Worship, 10:30 a.m. The Grammar School, High Rd. Phone: (802) 867-4771.

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m. on Route 17. Phone White (802) 453-2156.

SOUTH STRAFFORD—Worship, phone Frigates: 765-4003.
“THEN AND NOW”

AFSC remembers Henry Cadbury, who gave spiritual leadership to the AFSC from 1917 to 1974, on the occasion of his centennial. THEN AND NOW was the signature he used for his Letters from the Past. He taught all of us to cherish and understand the links between our past and our future.

THEN:
In 1870, the Red and Black Star was first used by British Friends during the Franco-Prussian War. It was devised by the London Daily News Fund for the Relief of French Peasantry. From then on it became an exclusively Quaker symbol, representing impartial aid to civilian war victims during the First and Second World Wars.

NOW:
Ethiopia has been ravaged by civil war and by drought. The AFSC truck, bearing the familiar star, brings tools to Mugayo in the southern region of Ethiopia, where AFSC is helping a group of refugees to resettle; to build homes, dig wells, plant crops, improve livestock and undertake economic enterprises including brick-making, and frankincense and honey collecting. A school built by the settlers serves the surrounding area, and an AFSC team nurse provides medical services to settlers and their neighbors.