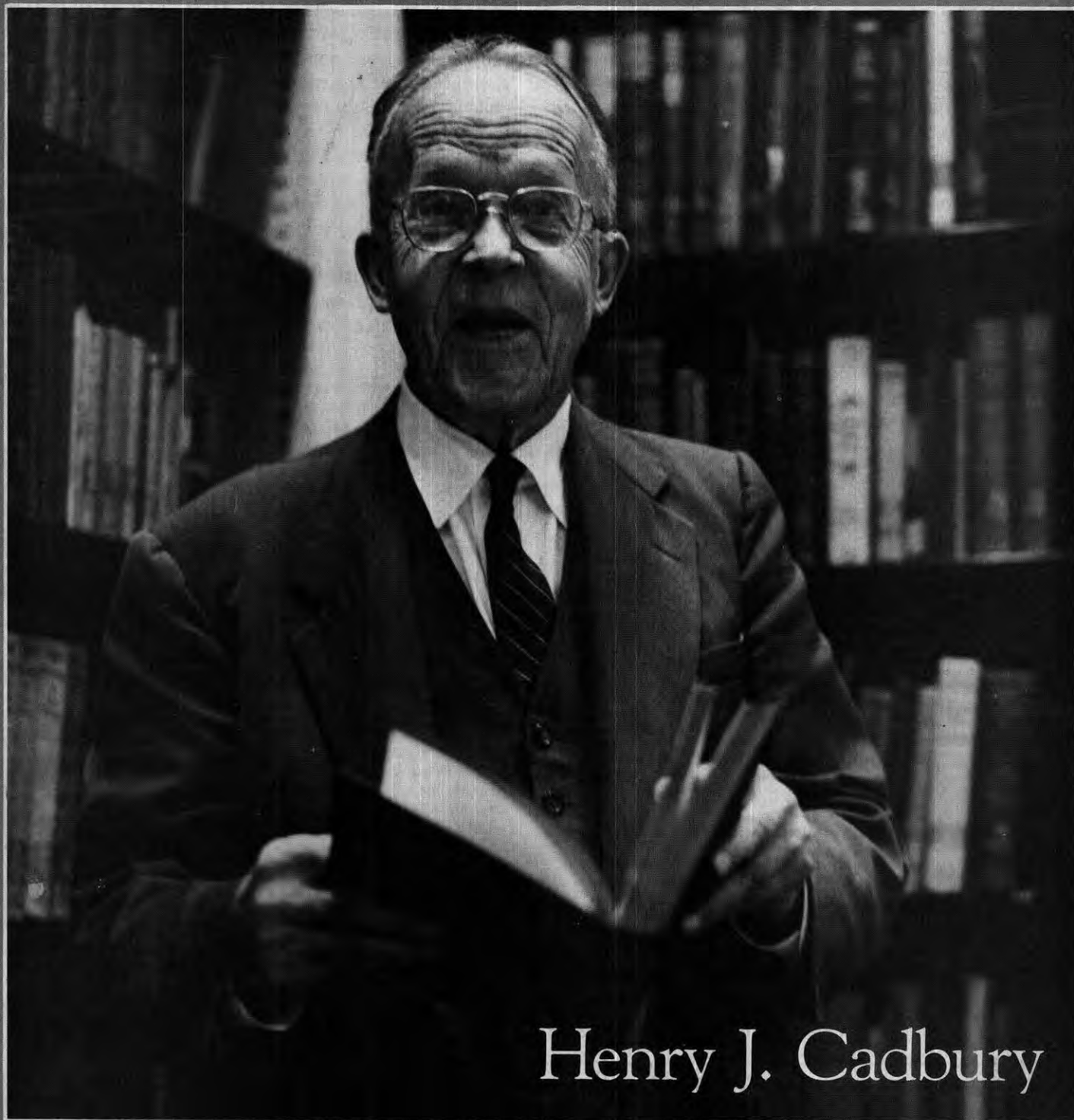


December 1, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Henry J. Cadbury



# FRIENDS JOURNAL

December 1, 1983 Vol. 29, No. 18

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Cover photo by Fabian Bachrach, courtesy of American Friends Service Committee.

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## 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 FRIENDS JOURNAL

# LET THIS LIFE SPEAK

## The Legacy of Henry J. Cadbury

*This article is taken from the forthcoming book by Leonard Kenworthy, to be called Living in the Light: Some Quaker Pioneers of the 20th Century.*

by Margaret Hope Bacon

**O**n 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

*Margaret Hope Bacon is assistant secretary for information and interpretation of the American Friends Service Committee. An author and lecturer, she is a member of Central Philadelphia (Pa.) Monthly Meeting.*

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 Cadburys 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.

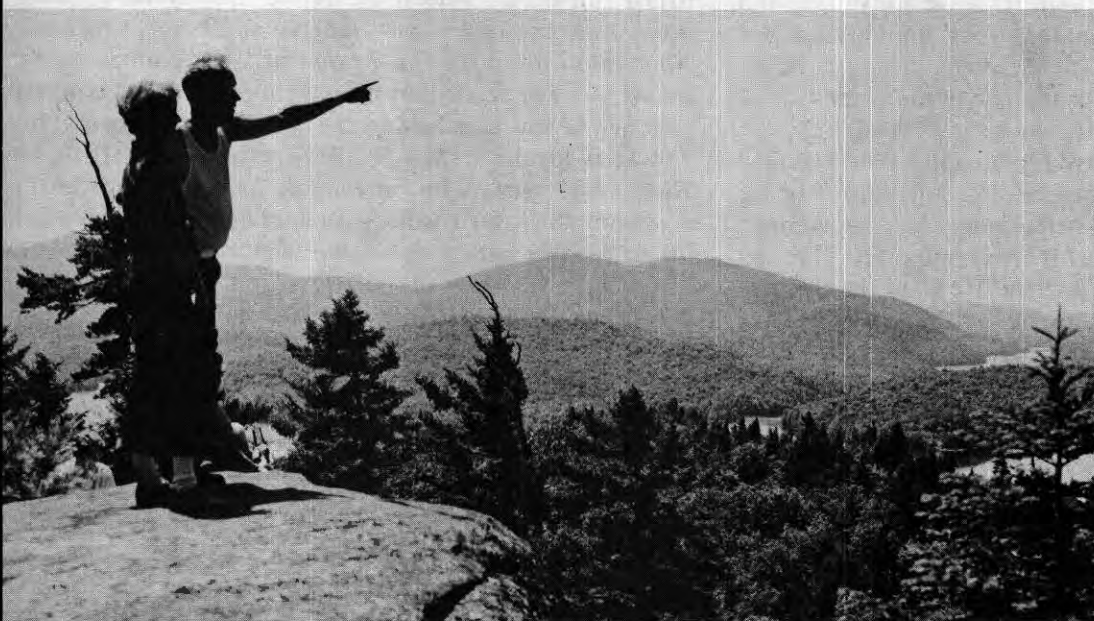
While Henry was teaching at Westtown, the faculty organized a small, self-taught Bible class. The concept of the higher criticism was new to most of the teachers. Henry became so interested in the study of the Bible from a historical and philological standpoint, and as a boundless field for his insatiable 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



Courtesy of Mary Hoxie Jones/Quaker Collection, Haverford College

Henry and Lydia Cadbury posed with their children, Elizabeth, the oldest, and (left to right) Warder, Winifred, and Christopher, in 1929.

Henry Cadbury at age 10.



Courtesy of Elizabeth Masgrave

Henry Cadbury leads a trip to the top of Watch Hill at Back Log Camp, Saheel, N.Y.

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 1955.

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



Courtesy of Bryn Mawr College

Henry Cadbury with Katherine McBride, president of Bryn Mawr College, in the early 1950s.

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 *Haverfordian*. 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. In an article, "Between Jesus and Gospels," published in 1923, Henry Cadbury became the first New Testament scholar to introduce to the English-speaking world the use of form criticism. In *The Making of Luke-Acts*, published in 1927, he cemented his reputation as a scholar of philology. He avoided pedagogic jargon and wrote in such a clear and lucid

## "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, cord-winder." 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 have 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 psycho-

logical, 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)



Henry with his niece,  
Mary Haxie Jones.

Theodore B. Hetzel



# from War as God's Judgment and War as Man's Sin

by Henry J. Cadbury

*The following is excerpted from an unpublished article written during World War II.*

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 undeferred 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.

Eileen B. Waring



## Prophet in Our Midst

by Wilfred Reynolds

I have a message from the Lord for your group, and understand you can tell me how to go about it.”

The phone call had begun in the usual way with the caller giving her name, and I indicated I was the person to whom she'd been referred.

But she'd moved rapidly, continuing, “I know you people don't have a minister, but the Lord has sent me with something for you. What do I have to do?”

I thought she sounded steady and contained, confining her words to an interest in contacting the meeting, aware that we were different from other groups in some ways. Actually, she seemed as matter-of-fact as a car running out of gas if you don't put some in sometimes.

Yet, the inquiry had caught me off-balance, for I'd never before been asked to make arrangements prompted by such lofty auspices and complete with

*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.*

official courier. And as you can see from my smirk just implied, I was skeptical, though willing to pretend otherwise.

Part of me felt a little like a prizefighter having taken a tough opponent's best punches, staggered and vacant-eyed, protecting with shoulders and gloved fists while continuing on sheer instinct and physical conditioning.

I proceeded to tell her about our Quaker practices and mechanisms. I told her about meetings for worship and business along with the existence of elders and the possibility of assembling in someone's home to talk on fairly short notice.

Frankly, I was sparring for an opening that would at least hint of the message's content. Just what *were* the Lord's words for us? Was it something we could discuss then and there, preparatory to a called meeting, perhaps? It had become a bit like waiting for the next medical bulletin on some fallen world celebrity. Curious how word of the Lord, real or imagined, can get the physiology pumping.

By then, my doodling was rows of heavily penciled boxes, and I had to

take care the pencil didn't groove the softwood writing surface. Choosing to be mild mannered, in my most reasonable tone I suggested 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 justification, she felt.

I lacked the heart for pressing further, and the economy of what she did offer tended to generate its own safety 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 process 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, tooth and nail, 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. □



Eileen B. Worling

# “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 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

*David H. Scull had been active with Friends since his student days at Swarthmore College. He was a founding member of Langley Hill (Va.) Meeting and president emeritus of the Partnership for Productivity Foundation. His article was written a few days before his death on September 18.*

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



David H. Scull

Courtesy of Laurel Scull

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**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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group on a matter of some moment is one of the most satisfying Quaker experiences, and fortunately in a really gathered meeting this happy sensation can be shared by all.

It is also disappointing when we are not able to come to unity, especially if

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 wholehearted 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

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## **A successful yearly meeting does require the wholehearted and cooperative participation of every Friend present as well as the prayers of those who had to stay home.**

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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 Mattheis, 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

*Samuel S. Duryee, Jr., is a member of Haddonfield (N.J.) Monthly Meeting.*

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



by William Grassie

**T**he 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 *Quäker* 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.*

Above: "From the Quakers," reads the design on a German post card from the 1920s.

Above, right: German prisoners of war, American Friends, and others work together on reconstruction projects in Europe around 1920.

*Pymont Meetinghouse.*



# Quakers and Germany

Photos and graphic courtesy of American Friends Service Committee Archives.



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 Seebahn 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 Seebahn 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



*A German couple living in Lager Helle refugee camp work on a woodcutting project that was started by visiting AFSC workers, 1951.*

*A trainload of food is sent from a kitchen to nearby child-feeding centers, 1924.*



immediately elicited concerns and visitations from London Yearly Meeting.

During the 19th century, the meeting in Pymont 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

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 Quäkerspeisung 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.



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 *Quäkerspeisung* ("Quaker feeding") was known all over Germany.

The relief work sparked a renewed

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 Pymont and set up a small publishing operation there. In 1932 a regular magazine, *Der Quäker*, 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

Based on a drawing from Friends Historical Library of Swarthmore College

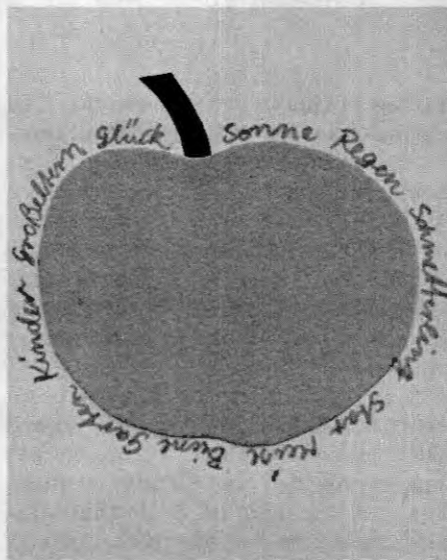
and West Germany was judged to be an important contribution to the normalization of relations.

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 Pymont 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 Quakerness 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



In 1983, two East German Friends brought greetings to the United States from children in their yearly meeting. This one reads, "Sun, rain, butterfly, starling, titmouse, bee, garden, children, grandparents, happiness."

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 Protes-

tant 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.

Pymont 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 handwritten 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. □

Courtesy of Friends World Committee for Consultation



# Struggling for the Vision in a Violent World

Barbara Benton



Speakers and a sign-language interpreter line the stage at the October 6 witness in Philadelphia.

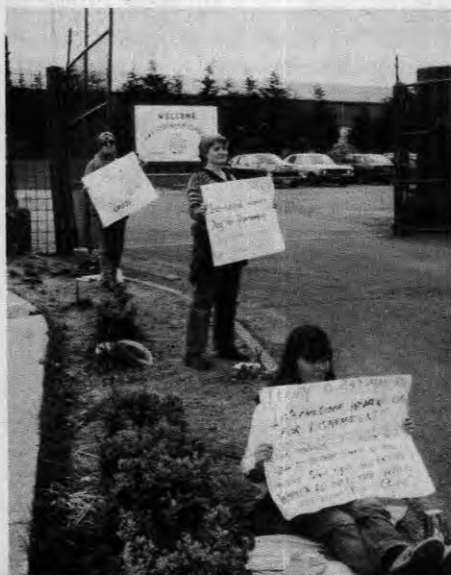
## by Bruce Birchard

**V**iolence! 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

Women at Greenham Common hold a vigil during International Women's Day for Disarmament, 1983.



Bruce Birchard

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

*Bruce Birchard, a member of Central Philadelphia (Pa.) Monthly Meeting, is a staff member of the Friends Peace Committee of Philadelphia Yearly Meeting.*

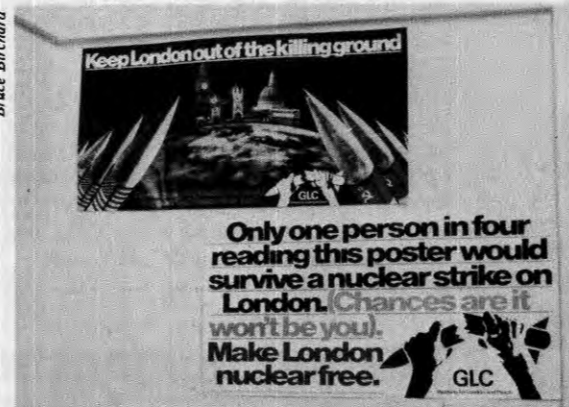
camp was quickly resurrected on top of the gravel piles.

Hundreds of thousands of Britishers 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

Bruce Birchard



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*

*Reprinted from Around Europe, newsletter of the Quaker Council for European Affairs, September 1983.*



*Participants in the October 6 peace witness, holding candles, line the steps of the Philadelphia Art Museum.*

"There is no problem in going to church to pray, sing, or preach," said a church official. "What we constantly have to negotiate with the government is the right to live as Christians in our everyday life."

Within the peace circle, members are also involved in opposing the arms race. While they cannot organize their own petition drives or demonstrations, they can obtain

and disseminate information on the arms increases on both sides, on negotiations, and on other pertinent matters. They spread this information amongst themselves through small discussion groups, through placing wall posters in their church (which is open to the public two days each week), and through public discussions and programs which are offered in their church.

One church leader stressed that the East German church has now come as a body to the conviction that military deterrence with any weapons is wrong. Since it is based on creating fear on the other side, which then leads to further escalation of the arms race, it must ultimately fail.

I returned to the United States to become very involved in the planning of a major peace witness on October 6, the 300th anniversary of the arrival of the first German settlers in Philadelphia. These settlers were pacifist Quakers and Mennonites, but no mention of their beliefs was being made by the official U.S. and West German commissions established to plan the tricentennial events. The witness was planned to demonstrate public opposition to the NATO deployment of cruise and Pershing II missiles, to show support for new national priorities, and to lift up the true history of our spiritual forebears who settled Germantown. Many people from the religious community and from all the major peace organizations were involved from the beginning in planning this event, and the witness fully reflected this unity. One important development was the strong support the witness received from black leaders.

On the evening of October 6, we were

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 Augsburg 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 naive 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. □

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# REPORTS

## Bad Pymont Yearly Meeting: Hope for the Future

Pymont 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 Richard L. Cary gave 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

## Baltimore Yearly Meeting Reaches for the Light

Group search for how we discern God's will in our daily lives helped add a spiritual dimension to our business considerations as Baltimore Yearly Meeting Friends gathered for their 312th yearly meeting, August 9-14, at Western Maryland College, Westminster, Maryland. All came as Friends, but several

subgroups were notable: a vocal and active contingent of Young Friends; eager-to-participate Friends for whom this was a first yearly meeting; and a lively, precious congregation of children.

We were invited to share "Clowning and Frowning" with junior yearly meeting. As the days passed, a life-sized harlequin was dressed in brightly colored patches carrying messages of peace and joy to all. Adults helped make these, of course, but we also were referred to 1 Corinthians 3-4 to find a context for foolishness.

Peace concerns and Friends testimony relating to the use of alcohol claimed much attention during business sessions. In the case of the latter, Young Friends have served as our conscience to initiate the numerous discussions that took place throughout yearly meeting during the past year. Our search for unity, however, was unsuccessful, so we will seek further light on this matter.

We acknowledged actions taken by other religious bodies as challenges to ourselves: the Pastoral Letter on war and peace from the U.S. Catholic bishops; and the stand of the General Conference Mennonite Church not to collect the military portion of federal income taxes from employees who are war tax resisters.

Jack Willcuts, member of Northwest Yearly Meeting and editor of *Evangelical Friend*, delivered the 1983 Cary Memorial Lecture, sharing his thinking on "The Future of Friends Is Now." "My reason for coming to Baltimore Yearly Meeting is to discuss theology," Jack told us. He further suggested that we need to bear witness to the whole of Quakerism, to strive to leap the barriers of theology, and to decide if we do, indeed, want "diversity to go away."

In its closing session, the yearly meeting thanked our retiring clerk, David H. Scull, for his four years of devoted service, little knowing we were not to have with us ever again his wise and patient presence. He died on September 18 after a massive stroke. Truly we had been blessed with God's guidance through David's service, for which grace we are forever thankful.

Leah Felton

# FORUM

## 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.

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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.

*Friedrich Huth*  
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. Our 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*  
Philadelphia, Pa.

### Speaking 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 Rabenold'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

**Middle East Mission: The Story of a Major Bid for Peace in the Time of Nasser and Ben-Gurion.** By Elmore Jackson. *W. W. Norton, New York, 1983. 124 pages. \$12.95.*

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.

**Memories, Dreams, Reflections**, by Carl G. Jung (Random House, 1962). The most readable introduction to the thinking of Jung by Jung.

**Coffer of Pearls: A Treasury of World Wisdom for All Ages**, edited by Betty Stone (Waterway Press, 1980). From 1000 B.C. & Before 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 few of the essays were Pendle Hill pamphlets but many would not have been readily available before this book.

**Evil: The Shadow Side of Reality**, by John A. Sanford (Crossroad, 1982). John Sanford is an Episcopal priest and a Jungian analyst. He examines evil from a variety of perspectives and produces insights from mythology, psychology, and Christianity, among others. "A timely book (on a subject which is timely) which I expect to keep a long time."

**The Company of Strangers: Christians and the Renewal of America's Public Life**, by Parker J. Palmer (Crossroad, 1981). "He challenges us to explore the relations between interior search and public service" (Henri Nouwen).

**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 Mythic Image**, by Joseph Campbell (Princeton University Press, 1974). The relation of dreams to myth from Mesopotamian, Egyptian, Indian, Chinese, European, and Olmec cultures. Richly illustrated.

**The Quiet Eye: A Way of Looking at Pictures**, by Sylvia Shaw Judson (Regener 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."

**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 . . ." (Amory B. 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.

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Saturday, Dec. 3, 1983  
9 a.m.-3:30 p.m.

Germantown Meeting  
31 W. Coulter St.  
Philadelphia, Pa.

Sponsored by the Library  
Committee, Friends Free  
Library. The day will feature  
addresses by Samuel  
Caldwell, Yearly Meeting  
General Secretary, Don  
Yoder, University of Penn-  
sylvania, as well as seminars  
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Thomas A. Wood  
Headmaster

**Correction:** Our apologies to David Nagle for our incorrect spelling of his name (*FJ* 10/1) in the Nebraska Yearly Meeting report.  
—Ed.

## CLASSIFIED

### CLASSIFIED RATES

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**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, Ixtaccihuatl and Popocatepetl, 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, 03410 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 535-2752.

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## Books and Publications

**Wider Quaker Fellowship,** a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

**Steeding the Landscape,** poetry by Jeanne Lohmann. "A beautiful and luminous volume. . . Her gift lifts it to the realm of universal experience" (Elizabeth Watson, *Friends Journal* review, 12/1/82). Available from the author, 722 Tenth Ave., San Francisco, CA 94118. 97 pages. \$5.95 plus postage.

**Looking for a book?** Free Search Service. Please write: Peter Spierling—Books Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

**Faith and Practice of a Christian Community:** The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

**Free Jrm,** Quakerism, religion, humor, verse, better mental tools, various interesting ideas. Clifford N. Merry, 919 Albany #2, Los Angeles, CA 90015.

**Again available—Catholic Quakerism** by Lewis Benson has just been reprinted with a new introduction by the author. \$4.50 from Friends Book Store, 156 North 15th St., Philadelphia, PA 19102.

**Magazine samples.** Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

## Communities

**Adobe solar house,** lease (\$200/mo.), sale (\$25,000); acre, greenhouse, wood-burning stove, two bedrooms, sleeping porch; established garden. Friends Southwest Center, contact Dorothy Walker, Rte. 1, Box 170, McNeal, AZ 85617 or Gretchen Haynes, (212) 674-7508.

**Quaker family in S.E. Kentucky** seeks people to join them on 40-acre Land Trust, live in community, and be involved in social, political, and economic change in Appalachia. Contact Flannery/Reilly, Rte. 2, Box 121 B, Hindman, KY 41822. (606) 785-3376.

## For Rent

**Over 60?** Opportunity to live in Friends House, a retirement community, for 3 to 5 month's trial. In rolling Maryland countryside 20 miles north of Washington, D.C., Friends House provides congenial residents, companionship with the main meal of the day in the dining room, entertainment, and privacy. Single person in 2-room apartment (plus kitchen and bath) including daily meal costs \$528 a month. Two in apartment including a daily meal, \$629. On ground floor. Available furnished starting Dec. 1, 1983. Later rental possible. Call Clarks (301) 774-2754 or write c/o Friends House, Apt. #C-25, Sandy Spring, MD 20860.

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**100% Wool Fisherman's Yarn,** naturals, heathers, tweeds; six weights. Samples, \$1 (refundable). Yarn Shop on the Farm, RD 2, Box 291-F, Stevens, PA 17578.

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**Legislative Secretary** for Friends Committee on National Legislation, Washington, D.C. Commitment to and experience with the legislative process. Work on legislative priorities as determined by the General Committee. Commitment to the religious beliefs and testimonies of the Religious Society of Friends. Needed early 1984. Write or call, FCNL, 245 Second St. NE, Washington, DC 20002. (202) 547-6000.

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**Nursing assistant** with hospital, rehab., nursing home, and in-home experience seeks position in private home to care for young or old. Very flexible hours, can do overnights. (215) 947-0650 or (215) 459-0784. Ask for Jacqui.

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**Pine Mountain Settlement School.** Opportunities to love, understand, and care for the world we live in—a way of life. Offers Appalachian environmental programs for all ages. Qualified staff and extensive library. Write to Jim Urquhart, director, Pine Mountain Settlement School, Pine Mountain, KY 40810.

**Sandy Spring Friends School,** Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

## Services Offered

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**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

**Let a fellow Quaker help you buy or sell a home** in South Jersey. William Scanlan, Green Fox Agency, Woodbury. (609) 845-0555.

**Word processing**—resumes, papers, personal letters, etc. Error-free, fast service. 124 W. Gorgas Lane, Philadelphia, PA 19119. (215) 849-6146.

## Wanted

**Companion.** Room, board, moderate salary. Share light household chores, nonsmoker preferred. Elizabeth Hallowell, 711 Buttercup Dr., Warminster, PA 18974. (215) 357-4484.

# CALENDAR

## December

10—The 24th Annual Peace Pilgrimage from Nazareth to Bethlehem, Pennsylvania. The walk

# 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 of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

### CANADA

**EDMONTON**—Unprogrammed worship, 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., (613) 232-9923.

**TORONTO, ONTARIO**—60 Lowther Ave. (North from cor. Bloor and Bedford). 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 Doubera, Cairo. Office 33170. Home: 20567.

### GUATEMALA

**GUATEMALA**—Monthly. Call 683011 or 681259 evenings.

### MEXICO

**MEXICO CITY**—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 535-27-52.

### ALABAMA

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

**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.

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 in 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 call Joseph C. Osborn (215) 866-3127.

### ALASKA

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

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

**JUNEAU**—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

### ARIZONA

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

**PHOENIX**—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Vinetta Hale, clerk. Phone: (602) 299-0779.

### ARKANSAS

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

### CALIFORNIA

**ARCATA**—1920 Zehndner, 10 a.m., 822-5615.

**BERKELEY**—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**BERKELEY**—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

**CHICO**—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

**DAVIS**—Meeting for worship, First-day, 9:45 a.m. 345 L. St. Visitors call 753-5924.

**FRESNO**—10 a.m. Chapel of CSPP. 1350 M St. 222-3796. If no answer call 237-3030.

**GRASS VALLEY**—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Road. Phone: 273-6485 or 273-2560.

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21465 Birch St. Phone: (415) 538-1027.

**HEMET**—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

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**LONG BEACH**—10:30 a.m., Huntington School, Orizaba at Spaulding. 434-1004 or 831-4066.

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

**MARIN COUNTY**—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call (415) 472-5577 or 883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

**ORANGE COUNTY**—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 552-7691.

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

**PASADENA**—Orange Grove Monthly Meeting, unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

**SACRAMENTO**—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 925-6188.

**SAN DIEGO**—Unprogrammed worship First-days 10:30 a.m. 4848 Seminole Dr. Clerk, Karen Cauble, (619) 281-5033.

**SAN FERNANDO**—Unprogrammed worship, First-days. 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

**SAN JOSE**—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

**SANTA BARBARA**—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.) 10 a.m.

**SANTA CRUZ**—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 336-8003.

**SANTA MONICA**—First-day school and meeting at 10 a.m., 1440 Harvard St. Phone: 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m. Phone (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 745-8072. 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**—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

**YUCCA VALLEY**—Worship, 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

## COLORADO

**BOULDER**—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

**COLORADO SPRINGS**—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

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

**DURANGO**—10 a.m. First day school and adult discussion. Unprogrammed worship at 11 a.m. Call for location, 247-4550 or 884-9434.

**FORT COLLINS**—Worship group. 484-5537.

**WESTERN SLOPE**—Worship group. 527-3977.

## CONNECTICUT

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

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting and First-day school. Sundays, 9:45 a.m. First-day school. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

**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**—Worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: (203) 869-0445 nights, 869-0601 by day.

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

**WILTON**—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 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: 263-3627.

## DELAWARE

**CAMDEN**—2 miles south of Dover. 122 E. Camden, Wyoming Ave. Worship 11 a.m. 284-9636, 697-7725.

**CENTRE**—1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. Meeting for worship 11 a.m.

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

**WILMINGTON**—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

## FLORIDA

**CLEARWATER**—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanshard, Jr., 447-4387.

**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. 462-3201.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. 768-3648.

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

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 676-5077.

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Dr., 661-7374. Clerk: Ken Woodside, 233-9615. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10 a.m., 316 E. Marks St., Orlando 32803. (305) 425-5125.

**SARASOTA**—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Summer Passmore. 371-7845 or 955-9589.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Ave., SE. Phone: (813) 896-0310.

**STUART**—Worship group. (305) 692-9514.

**TAMPA**—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

**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., NE 30306. Clerk: Stave Meredith. Quaker House, phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

**ST. SIMONS**—Worship group 11 a.m. 3415 Frederica Rd. (912) 638-9346 or 1200.

## HAWAII

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## IDAHO

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326, or Curtis Pullin and Kate O'Neill, 383-9601.

**SANDPOINT**—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

## 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 St. Worship 10:30 a.m. 5615 Woodlawn. Monthly meeting follows on first Sunday. Phone: 288-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Phones: 445-8949 or 233-2715. Worship 11 a.m.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. Ogden Ashley, clerk, 664-1923 or 743-0984.

**DECATUR**—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

**DEKALB**—Meeting in Friends' homes. Phone: 758-1985 or 758-7084.

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

**EVANSTON**—Worship 10 a.m. 1010 Greenleaf, 864-8511.

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

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

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

**OAK PARK**—Worship 11 a.m., Hephizabab House, 946 North Blvd. Phone: 524-0099.

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

**PEORIA-GALESBURG**—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

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

**ROCKFORD**—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (815) 982-7373.

**SPRINGFIELD**—Meeting in Friends' homes, unprogrammed. 10 a.m. Co-clerks: Jeanne Thomas and John Arnold. (217) 789-1321.

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

## INDIANA

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

**COLUMBUS**—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

**FORT WAYNE**—Sunday school 9:30 a.m., Sunday worship 10:30 a.m., Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-3841.

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends, 1710 N. Talbott, unprogrammed, "silent" worship, 10 a.m. Children welcome. 926-5614.

**PLAINFIELD**—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

**SOUTH BEND**—Worship 10:30 a.m., Badin Hall, Notre Dame, 232-5729, 233-8672.

**VALPARAISO**—Unprogrammed worship 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

## IOWA

**AMES**—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. Sunday, 311 N. Linn. Clerk: Julia Kellman. 648-4701.

**WEST BRANCH**—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

## KANSAS

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 843-8926.  
**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.  
**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## KENTUCKY

**BEREA**—Meeting 10 a.m. Berea College, 986-8250.  
**LXINGTON**—Unprogrammed worship, 3:30 p.m. For information call 223-4176.  
**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## LOUISIANA

**BATON ROUGE**—Unprogrammed meeting for worship, 10:30 a.m., at 546 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.  
**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.  
**BRUNSWICK**—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.  
**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotte library. 583-3464 or 563-8265.  
**ORONO**—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.C. 866-2198.  
**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.  
**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## MARYLAND

**ADELPHI**—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.  
**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.  
**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school, 11 a.m., 3701 N. Charles St., 235-4438.  
**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.  
**CHESTERTOWN**—Chester River Meeting. Worship and first-day school, 11 a.m. 124 Philosophers Terrace. Clerk: Marian Roberts, RD 4. 778-3282.  
**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.  
**UNION BRIDGE**—Pipe Creek Meeting. 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**—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.  
**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. During July and August, Sundays at 10 a.m. Phone: 878-8883.  
**FRAMINGHAM**—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**GT. BARRINGTON**—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**MATTAPOISETT**—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.  
**NEW BEDFORD**—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.). 7th and Spring Sts. 993-7387.

**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

**NORTH SHORE**—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

**SANDWICH**—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A. (617) 888-1897.

**SOUTH YARMOUTH-CAPE COD**—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 888-4865.

**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. Steward Kirkaldy. Phone: 636-4711.

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## MICHIGAN

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

**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.

**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

**DETROIT**—Meeting, 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 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., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.

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

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 226-7677, 475-7959.

## MINNESOTA

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

**ROCHESTER**—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.

**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. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

**ROLLA**—Preparative meeting, 11 a.m., Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## MONTANA

**BILLINGS**—Call (406) 656-2163 or 252-5065.  
**MISSOULA**—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W, 542-2310.

## NEBRASKA

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

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

## NEVADA

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

**RENO-SPARKS**—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4623.

## NEW HAMPSHIRE

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

**DOVER**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.

**GONIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, Collis Center, Conf. Rm. B, Dartmouth College. Clerk: Lafayette Noda.

**KEENE**—Worship Sundays 10:30 a.m., 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.

**WEST EPPING**—Friends St. Worship 1st & 3rd Sundays at 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

## NEW JERSEY

**ATLANTIC CITY**—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, (609) 965-4694.  
**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.

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

**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

**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-September: Union Street. (609) 654-3000.

**MICKLETON**—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

**MONTCLAIR**—Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Park St. and Gordonhurst Ave. 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 9:45, meeting for worship 11 a.m. 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.

**PRINCETON**—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

**QUAKERTOWN**—Worship and First-day school, 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

**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. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

**SHREWSBURY**—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2851.

**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.

**WOODBURY**—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m. Telephona (609) 845-5080, if no answer call 848-8900 or 845-1990.

**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, First-day school, 10:30 a.m. 815 Girard Blvd., NE. Mary Dudley, clerk. 873-0376.

**GALLUP**—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.

**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SOCORRO**—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 or 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 Sayless 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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

**BROOKLYN**—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

**BULLS HEAD RD.**—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (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) 789-4810.

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: 853-2243.

**CORNWALL**—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

**FREDONIA**—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship, 10 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. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

**ITHACA**—10 a.m. worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 258-4214.

**LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves).

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July & August, 10 a.m.).

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day thru Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June thru Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru Labor Day, 10 a.m.).

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

**NEW YORK**—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

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

**ORCHARD PARK**—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

**POPLAR RIDGE**—Worship 10 a.m. (315) 364-7244.

**POTSDAM**—Worship and First-day school, followed by potluck, 41 Main St., (315) 386-4648.

**POUGHKEEPSIE**—249 Hooker Ave. 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 Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

**ROCHESTER**—Sept. to June, meeting for worship 9:30 and 11 a.m., 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.

**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.

**SCHENECTADY**—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

**SYRACUSE**—Worship 10:30 a.m., 821 Euclid Ave.

## NORTH CAROLINA

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

**BEAUFORT**—Worship group: 728-7019, 728-5279.

**CELO**—Meeting 10:45 a.m. Yancey County, off Rt. 80 on Arthur Morgan School Rd. 675-5936.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school, 10 a.m.; forum and child care, 11 a.m. 2327 Remount Rd. (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**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 10:30 a.m. Contact Alfred Henderson, 294-0745.

**GREENVILLE**—Worship group. 752-0787, 752-9438.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

**RALEIGH**—Unprogrammed, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

**WENTWORTH/REIDSVILLE**—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

**WILMINGTON**—Unprogrammed meeting 10:00 a.m., Women's Resource Center, 20 N. 16th St. Call 343-8317.

**WINSTON-SALEM**—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

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

## OHIO

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7683.

**BOWLING GREEN**—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

**DEFIANCE**—Jon Shafer, (419) 596-4641

**FINDLAY**—Joe Davis, clerk, (419) 422-7668

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

**CINCINNATI**—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, 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 Rod Warren, 863-0731.

**CUYAHOGA VALLEY**—Meeting 4 p.m. Sundays at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk. (419) 853-4369.

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

**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.

**WAYNESVILLE**—Friends Meeting, 4th & High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7276, 897-4610.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 a.m., College Kelly Center. Barbara Olmsted, clerk, (513) 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. (216) 262-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, (513) 767-7443.

## OKLAHOMA

**OKLAHOMA CITY**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 25th. information, 632-7574 or 321-2779 (eves.).

**TULSA**—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

## OREGON

**CORVALLIS**—Meeting for worship 9:30 a.m., 3311 N.W. Polk Ave. Phone: 752-3569.

**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, 768 State St. 393-1914.

## PENNSYLVANIA

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. 884-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., worship 11 a.m.

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7376 or 595-7255.

**BUCKINGHAM**—Lahaska, Rts. 202-263. Worship 11 a.m. **CARLISLE**—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

**CONCORD**—At Concordville, on Concord Rd. one block south of Rt. 1. 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. Worship 11-11:30 a.m. First-day school 11:30-12:30.

**DOWNINGTOWN**—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months) and worship, 10:30 a.m. 269-2899.

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

**ELKLANDS**—Rte. 154 between Forksville, and Canton, Pa. May thru October. Meeting for worship 11 a.m.

**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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school 10 a.m., worship 10:45 a.m.

**GYWNEDD**—Summerytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Worship 11:15 a.m.

**HARRISBURG**—Sixth and Herr Sts. Worship 11 a.m. First-day school and adult education (Sept. to May) 10 a.m. Phone: (717) 232-7282 or 232-1326.

**HAVERFORD**—First-day school 9:30 a.m., meeting for worship 10:30 a.m. Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

**KENNETT SQUARE**—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

**LANSOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 1/2 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 each month. Clerk: (717) 966-2334.

**LITTLE BRITAIN**—First-day school, 10 a.m. Meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

**LONDON GROVE**—Friends meeting Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Rd. and Rt. 926.

**MARLBOROUGH**—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

**MEDIA**—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each 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 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

**MILLVILLE**—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Gorton, (717) 458-6431.

**NEWTOWN (Bucks Co.)**—Worship 11 a.m. First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

**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: (215) 593-6795.

**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, 11:30 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 Weln Sts., 11 a.m.

**Germantown Meeting**—Coulter St. and Germantown Ave.

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

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

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

**PLYMOUTH MEETING**—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, First-day school 11:15 a.m.

**POTTSTOWN-READING AREA**—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

**QUAKERTOWN**—Richland Monthly Meeting, Main & 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.

**SLIPPERY ROCK**—Franklin St., United Methodist Church. Meeting for worship, 11 a.m. Phone: 794-4547.

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

**SOUTHAMPTON (Bucks Co.)**—Street & Gravel Hill Rds. First-day school 10 a.m., worship 11 a.m. Clerk: 357-3857.

**SPRINGFIELD**—W. Springfield and Old Marple Rd. Meeting 11 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

**STATE COLLEGE**—611 E. Prospect Ave., 16801. First-day school and adult discussion 10 a.m. Worship 11 a.m.

**SUMNEYTOWN**—Pennsburg Area, Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

**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); 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.

**WEST GROVE**—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

**WESTTOWN**—Meeting for worship 10:30 a.m. Sunday, Westtown School campus, Westtown, PA 19395.

**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 & Warren Rds., Newtown Square, R.D. 1. Worship and First-day school, 10 a.m.

**WRIGHTSTOWN**—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.

## RHODE ISLAND

**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, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

## SOUTH CAROLINA

**CHARLESTON**—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

**COLUMBIA**—Worship, 10 a.m. at Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

## SOUTH DAKOTA

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: (605) 338-5744.

## TENNESSEE

**CHATTANOOGA**—Worship, 10:30, discussion 11:30. 807 Douglas St. Larry Ingle, 629-5914.

**CROSSVILLE**—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

**NASHVILLE**—Meeting and First-day school, 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, 693-8540.

## TEXAS

**AUSTIN**—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**CENTRAL TEXAS**—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, (512) 884-6699.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

**EL PASO**—Meeting at 10:00 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FT. WORTH**—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

**GALVESTON**—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

**HILL COUNTRY**—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Jane Laessele, (512) 997-4841.

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 781-4507.

**LUBBOCK**—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

**MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

## UTAH

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

## VERMONT

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

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

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-6453.

**PLAINFIELD**—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

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

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

**SOUTH STRAFFORD**—Worship, phone Freitags: 765-4003.

**WILDERNESS**—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 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) 765-6404 or (703) 780-1653.

**CHARLOTTESVILLE**—Adult discussion, 10 a.m.; worship, 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

**McLEAN**—Langley Hill Meeting, 10 a.m. First-day school, adult forum 11 a.m. Junc. old Rt. 123 and Rt. 193.

**RICHMOND**—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 10 a.m. 104 Kingswood Dr. (804) 229-6693.

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

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

## WASHINGTON

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPYM), 4160 158th St. SE, (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

**OLYMPIA**—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

**SEATTLE**—University Friends Meeting, 4001 9th Ave., NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

**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 a.m. Phone: 759-1910.

**WALLA WALLA**—10 a.m. Sundays. 522-0399.

**YAKIMA**—(Very) unprogrammed preparative meeting. (509) 965-3324.

## WEST VIRGINIA

**CHARLESTON**—Worship, Sundays 10 a.m., YWCA, 114 Quarrier St., E, (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, (304) 599-3272.

## WISCONSIN

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

**EAU CLAIRE/MENOMONIE**—Meeting for worship and First-day school, Sunday 10:30 a.m., 1718 10th St., Menomonie, WI 54751. Call 235-5892 or 832-0094.

**GREEN BAY/APPLETON**—Meeting for worship & First-day school, 11:30 a.m. Contact Bruce Willavar, clerk, (414) 682-7175.

**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 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, 332-9846.

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

## WYOMING

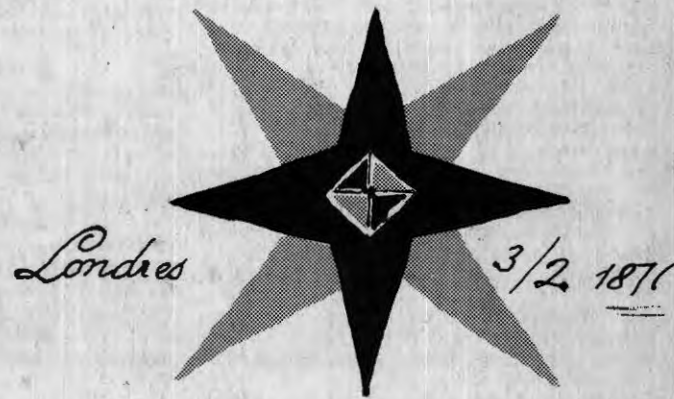
**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

# "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.

To: **AMERICAN FRIENDS  
SERVICE COMMITTEE**



1501 Cherry Street, Philadelphia, PA 19102

- Please accept my contribution for the AFSC work in Ethiopia.
- Please send me more information on this program.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

160UA

