It is in the silence and out of the silence of a Friends meeting that something new, different, and unexpected can happen to each of us.
AMONG FRIENDS

Stretches to the Quaker Challenge

One appeal of Quakerism is the sense of spiritual and moral challenge to each of us. As Allan Hunter has suggested, if we hold a halo over someone’s head, maybe he or she will stretch to reach up to it. But after stretching we’d do well to remember that most of us manage to live with our consciences at a less stressful level most of the time. A few Friends seem to push ahead of the throng—some pushing so hard that they exceed the group’s ability to stay in fellowship. Only a later generation reclaims them for the glory and honor of Quakerism. Ed Bronner in this issue documents some of the life of everyday Friends in Philadelphia Yearly Meeting. In the next issue Jay Worrall performs a similar service as he compares the most recent Baltimore Yearly Meeting Discipline with its counterpart 150 years ago. I admit that I’m no Grimke or Benezet, but I am grateful for their bold (if troubling) witness. I really want to stretch as much as I can, sustained by a loving and caring meeting.

* * *

The two April issues will be rather special. The April 1 magazine—which includes the Easter season—will carry six articles on aspects of prayer. Two each will be provided by the three national Quaker magazines—Evangelical Friend, Quaker Life, and FRIENDS JOURNAL. All three will carry the same major articles.

The April 15 JOURNAL will feature several articles on Quaker education with a major piece from last year’s gathering on Friends and higher education and another from a February meeting of the Friends Council on Education—looking at primary and secondary schools.

* * *

I am grateful and a bit overwhelmed by the personal support from readers in response to my “Samson” meditation about my illness. Many of you appreciated the opportunity to speak openly about the implications of a major health problem, and several described similar experiences. I have been assured of regular support in prayer by many, including a family with twin three-year-old girls. I shall not give a running account in this space every month, but I may refer occasionally to insights as they arise. Meanwhile, I hold to the doctor’s latest observation: “For someone as sick as you are, you look surprisingly well.” Oh, yes, no more alopecia (hair loss) at the moment, and more strands appear each day.

* * *

JOURNAL circulation is moving rapidly toward another milestone. Only a few weeks ago, it seems, we were elated to announce 8,000 subscribers for the first time in our history. This current issue has reached 8,800! What can you do to make that 9,000 within the next month or so?

Olcott Sanders

March 1, 1983 FRIENDS JOURNAL
THE HAPPENING

Many years ago, when I was a boy of ten, my two brothers and I were visiting with our cousins, all of whom happened to be girls. When the exuberance of our playing together became too much for the uncles and aunts to ignore, it was suggested that we play “Quaker Meeting.” It was my first acquaintance with Quakerism. The impression must have been made that Quakers were very solemn and sober people. The way you played “Quaker Meeting” was for someone to say: “Quaker meeting has begun. No laughing, talking, or chewing gum.” You then were to sit as quietly as you could for as long as you could. Presumably this enabled your elders to do some talking.

Sometime later as a college student I began attending a real Quaker meeting. I would sit in silence for a long period. I found myself—accustomed as I had been to associating activity, standing, singing, and speaking with worship—wondering: when is something going to happen?

Little did I realize then what I have discovered gradually since: that the Silence can be, and sometimes is, the Happening. It is in the silence and out of the silence of a Friends meeting that something new, different, and unexpected can happen to each of us, or to any one of us. Silence is important.

Consider what happens in the silence of the soil. A grain, apparently lifeless, is placed in the ground. Given the proper combination of temperature, moisture, and a certain amount of time, surprisingly a green shoot appears. It grows, blossoms, and produces fruit. Out of the silence of the soil has come new life.

Or consider the silence of the womb. When seed is properly placed, given the right conditions, in due course there occurs that event rightly called “blessed.” A new and unique individual is born, full of promise and potential, even as you and I. Each of us was born out of the silence of the womb.

Finally consider the silence of a Friends meeting. Out of expectant waiting may come to any one of us, at any time, some new insight, an impulse to say something we have never thought of or said before; an intuition to be someone we have never been before; an invitation to do what we have never done before. There may even come out of the silence the feeling of power to say or be or do what we never before thought we could say or be or do. If and when this occurs in a Friends meeting, then you will know that the Silence is indeed the Happening.

The message above was delivered recently during worship at Lancaster (Pa.) Meeting. The speaker, in hopes that he was speaking not to the meeting but that the “gathered meeting” may have been speaking through him, prefers to remain unidentified.

FRIENDS JOURNAL  March 1, 1983
Peculiarly Quaker Sacraments
by Thomas H. Jeavons

The Religious Education Committee of Philadelphia Yearly Meeting held a series of workshops last year entitled "The Seven Sacraments of Quakerism." The title evoked some curiosity among Friends. The justification for this seemingly strange choice of topics was expressed when Sam Caldwell quoted from Elizabeth B. Emmott, who noted, in her book on Quaker history, that we Quakers "who set aside the outward ought to make sure that we do know these inward realities." Given that the practice of the sacraments did serve as the focus of the intentional participation of all Christians in the life of the Spirit through the first 1,500 years of the church's history, it does then seem fair to assume that our faith and practice as Friends would be enriched if we better understood the "inward realities" which the performance of the sacraments is intended to make outwardly visible.

These "inward realities" which the performance of the sacraments celebrates are as much a part of our life in the Spirit, at least if that life is vital and meaningful, as they are for other persons of faith. We all recognize that one of the distinctive features of Quakerism is its disavowal of the outward ordinances of the sacraments. Thus we Friends believe that we may know the occasion of baptism without the presence of any water and know the occasion of communion without using any bread or wine. This does not mean, however, that our Quaker faith does not involve the performance of the sacraments—which performance is, by the traditional definition, making an outward and visible sign of an inward and spiritual grace. The experience, or at least the hope to experience, baptism and communion and the like is indeed not alien to the Quaker tradition.

What is distinctive about Quakerism is not a rejection of the value of sacramental practices, but rather the insistence that the experience and performance of the sacraments should not and cannot be confined to a ritual practice, celebrated only at appointed times, in special places, and able to be performed only by specially empowered or "ordained" persons.

How then, others may ask, are the experience and performance of the sacraments expected to occur? Friends have traditionally maintained that they can and should occur in and through our direct experience of God's presence—experiences which may be individual or collective, mundane as well as "sacred." Baptism occurs when we are washed clean by the very Spirit of God from whatever guilt and anxiety we may carry from a past living apart from God, and thus sent forth into a new life of faith by that same Holy Spirit. No ritual is required to establish the truth and power of this experience if one has really known it. So, too, communion occurs whenever we enter into the immediate experience of the Lord as an immanent, active presence in our lives and when we let that experience transform us and knit us together with others who share it, so that we become together "the body of Christ" making visible to the world the good news of God's love and power.
Now the complete list of the seven traditional sacraments of the church, those still being practiced by the Roman Catholics, may include several that seem entirely foreign to anyone from a non-Catholic background. Still, I suspect we could arrive through careful reflection at a meaningful description of the Quaker experience of these other "inward realities." These traditional sacraments are: baptism, confirmation, ordination, (confession and) penance, communion, matrimony, and unction. (Since Vatican II, penance has been known as reconciliation, and unction has been known as healing.)

If Friends were asked to designate one of these sacraments as the most "un-Quakerly," many might pick penance. However, I would suggest that penance (reconciliation) may be, with communion, the most peculiarly Quaker of the lot.

The sacraments of baptism and communion are the most prominent in the Protestant tradition, along with matrimony and confirmation, perhaps. These may be the easiest for Friends to relate to as experience of sacred significance because they involve an awareness or dynamic with which many of us have had personal acquaintance. Some of us have had the sense of having been released from our past, refreshed, and called forth into a new life by a special occasion of an awareness of the Spirit's presence transforming us and empowering us. Perhaps many of us have known the powerful experience of communion with God.

If these experiences have been accidental or happenstance in character, we may have come away from them with a clearer sense of how these sacramental occasions do indeed represent the special grace of God at work. However, the view of the church throughout history has been that the sacraments are something that can be "practiced," and therefore while they may be truly sacramental only as they are the occasions of the true experience of God's grace, it is also understood that our entrance into these occasions can be intentional in nature.

At the most basic level, this means that while we may sometimes be surprised by an unexpected sense of God's presence with us, we will more often know that Presence when we have sought, or at least prepared ourselves, for that occasion. Just as our whole life in the Spirit is a synergy of personal initiative and God's working in and through us, so sacramental occasions are moments of grace which are most often born of our intention to be present to God, as well as God's willingness to be present to us.

It seems to me that of the concepts of the traditional sacraments the notion of communion may be the one with which Friends can identify most strongly. The sense that God's presence in our midst comes to us first as an inward and spiritual grace, which we then as members of the priesthood of all believers can and should make outward and visible, is clearly affirmed in our tradition. That there are things which we can do to invite and prepare ourselves for the experience of God's presence is also affirmed. Thus Quakers should perform the sacrament of communion whenever we gather for worship. Through our ministry in these meetings for worship, be it vocal ministry or otherwise, we should be helping to make the presence of God real to one another. Similarly, the whole heritage of Friends service as something that comes out of and is constantly renewed and redirected by the experience of worship again reflects the idea of communion as the making visible and meaningful to others the presence of God as that Presence has lifted and enlightened us.

One point to take note of regarding this vision of communion, constant and central in the faith and practice of Friends, is what this vision of communion implies about the nature of God. This vision of communion only makes sense in the context of an understanding of faith as being primarily a matter of relationship, in this case a relationship between God and persons. Furthermore, it only makes sense if the substance of faith centers around a relationship between persons and a God who is essentially personal in nature as well. Quite simply, the notion of something non-personal loving us, calling us into service, guiding us, healing us, and in some instances laboring with us makes no sense.

When we understand that faith is born of and centered in the relationship between persons and a God who is person, we can begin to see how reconciliation (confession and penance) is bound up with communion as a sacramental dynamic of special importance to us. Indeed, with this clarity we can begin to see how the continuing and profound experience of communion can become impossible without the experience and performance of confession and penance.

Consider this in terms of an analogy with our human relationships. In the sacrament of penance, or reconciliation, the church has embodied in religious ritual an act or process which is necessary to the maintenance of healthy relationships between persons—necessary as well to the maintenance of healthy, vital relationships between persons and God. Just as we must admit our mistakes and try to make amends when we have hurt or failed another person with whom we share a relationship of trust, so we must confess our failings and try to put things right when we want to continue to grow in faith and continue to know a sense of communion with God.

Now, which of our failings or mistakes are truly hurtful to other persons, or a violation of the trust we share with them, depends on the nature of our relationship, particularly on what sorts of mutual expectations it involves. In the case of our relationship with God, the covenant relationship which is the substance of our faith, those expectations center on the

The "inward realities" which the performance of the sacraments celebrate are as much a part of our life in the Spirit as they are for other persons of faith.
dynamics of love and fidelity. These elements, love and fidelity, are at the core of that relationship of joy and power in faith which has been called “holy obedience.”

It is only when we see the acts of confession and penance as occasions for new beginnings in the life of holy obedience that we can understand how these “inward realities” are important to our life in the Spirit. It is with the vision of this sacrament as an opportunity then to be welcomed, rather than as a legal imposition, that recent literature of the Catholic church describes this sacrament as “both the sign and the moment of a new beginning, of a fresh turning away from sin to a more faithful following of the Lord.” All who seek to live a life in holy obedience need to participate consciously in some way in these “inward realities” because, whatever our initial commitments and our best intentions, we do often fail in our endeavors to be loving and faithful servants and friends of a loving and faithful God. Moreover, our failure may leave us with burdens of anxiety or guilt that debilitate our capacity to be faithful and loving in the future. The sorts of failures in our quest for holy obedience of which we are speaking can be called by a traditional term, which is “sin.”

Perhaps the difficulties many of us may have in seeing the value in the practices of confession and penance can be traced to an inability to relate in any meaningful way to the concept of sin. I would suspect that for many of us the concepts of sin which we have rejected we did well to reject, because they may have been shallow, legalistic, and petty notions which were, in fact, alien to our experience and our heritage. Still, there is a concept of sin which is meaningful in terms of our personal experience and was held to be meaningful in the experience of Friends in earlier times. Appropriately enough, it is the basic concept of sin in the teachings of Jesus.

The heart of this New Testament view of sin emerges from the context of the ideal of holy obedience in the covenant relationship as that is embodied by the Christ, who is the most loving and faithful of God’s servants. If we would understand sin in relation to this ideal as it is revealed in the life and ministry of Jesus, then we would understand sin to be whatever we do which makes us less rather than more Christ-like. Sin is anything in our manner of being that shows a disregard for or turning away from the possibilities for realizing that image of God in which we are created. It is any act or failure to act which does not seek to fulfill that potential for value, creativity, and love with which God has imbued our human nature as was demonstrated in the life of Jesus. Sin is manifest in our failure to be all that God would have and help us to be, if only we would truly abide in the covenant of love and truth.

The centrality of this basic view of sin is evident in the New Testament as sin is depicted most often as being manifest, most difficult to overcome, in common human attributes. It is seen in our most mundane behaviors and attitudes. It is pointed up in our tendencies toward pride and self-satisfaction. Ask yourself why it is easier for Jesus to bring “the good news” to the tax collectors and the whores than to the scribes and the Pharisees. Sin is manifest in our inclination to the sort of self-centeredness that undermines our ability even to see another’s needs, much less meet them.

Who is finally more faithful to God’s will, the righteous Levite or the outcast Samaritan? Sin is evident in our need to seek after a material security that belies our faith in a caring God. Consider how the rich, young man went away sad while others found fulfillment when they “forsook all they had and followed Him.” We see depicted in these examples and others how the most common of human frailties and follies can alienate us from God and one another. The clear message of the examples of sinful behavior presented in the New Testament is that anything in our way of being which leads to our alienation from God and one another is sin.

If we accept this view of the nature of sin, then it seems that Jesus’ question to the crowd gathered to stone the adulteress, “Who among you is without sin?” requires some serious consideration by us as well.

Before this all begins to sound too un-Quakerly, we should acknowledge that Fox berated the Baptists and Calvinists for “preaching up sin.” I believe that we should still affirm his point, but we need to be very clear about what his point was, for Fox was not denying the reality of sin or its pervasive presence in human existence. Fox was arguing against a theological assertion that all persons must sin by virtue of our carnal nature or predestination, for this assertion finally amounts to a denial of the power of God’s grace to fully transform our lives.

Sacramental occasions are moments of grace which are most often born of our intention to be present to God.

A careful reading of the writings of Fox and other early Friends would still indicate that they would agree with the experiential observation that all of us do know some failings in our striving for holy obedience, and do indeed, as Paul puts it, “fall short of the glory of God.” Thus while we can and should affirm the traditional Quaker view of the perfectibility of human nature, we should do so not because of a naive or optimistic view of human nature but because of a sure conviction about the transforming power of God’s grace.

If we are convinced of the reality of that power, then the question which is pertinent is how we can best be prepared to experience God’s grace. How are we most likely to come into a personal knowledge of this power for transformation? That is to say, how can we come to know a more profound and more frequent sense of communion?

Our acquaintance with the sacramental dynamic of communion comes to be deeper with growth in the intimacy of our relationship with God. To grow in intimacy with God requires what growth in intimacy in any relationship
I would suggest that confession, or reconciliation, along with communion, are the most peculiarly Quaker because they provide the foundation for a life of holy obedience.

This passage addresses the relationship of sin, confession, and forgiveness in the life of faith in a rather direct way. The first element that struck me was the emphasis on light and truth, which is to say honesty, in the right relationship between God and God's people. If we want to be in fellowship, in communion, with God, then we must "live by the truth." This says further that to "claim to be without sin," at least in the sense we spoke of before, is a deception which breaks our fellowship of love and truth, our covenant relationship, with God.

On the other hand, this says if we do "live by the truth" and acknowledge our failings in our striving for holy obedience, "confess our sin," we will not only be forgiven but also empowered to do better in the future as we will be "purified from all unrighteousness." Apparently it is not so much our human failings which seriously threaten the covenant relationship as it is our unwillingness to acknowledge those failings where they do exist and cause harm and our unwillingness to seek God's help to redeem those failings.

The act of confession then satisfies the necessity for honesty with self and God which is foundational to our growth in the covenant relationship we seek with God, that is, our growth in the life of the Spirit. Furthermore, the act of confession presents God with the occasion to forgive us and send us forth with new strength to live in love and truth. Our fresh endeavors to live such a life constitute our acts of penance and open us to a deeper sense of communion.

Finally, it is interesting to note that this text says that our participation in the act of confession as a process for cleansing and renewal may be essential not only to the maintenance of our fellowship with God, which is one part of communion, but this may also be essential to maintaining our fellowship with one another, which is another part of communion. This passage clearly suggests that our participation in the sacramental dynamics of confession and penance is foundational to our walking "in the light," and it says that it is when "we walk in the light, as he is in the light, we have fellowship with one another." The implication is clear that we cannot have true fellowship apart from a commitment to the kind of honesty and integrity which this sacramental dynamic demands of people.

In the final analysis, I would suggest that confession and penance, or reconciliation, along with communion, are the most peculiarly Quaker of the sacramental dynamics because they provide the foundation for a life of holy obedience. There are few, if any, other religious fellowships for whom the concept and vision of holy obedience is as central to the formation of the spiritual life as it is for Friends.

One of the most frequently repeated phrases in all of Fox's Journal is "the power of the Lord." When new seekers are convicted by the truth and become part of the new fellowship of Friends, or when light triumphs in a situation of darkness, Fox often described this as "the power of the Lord" coming over all. In the context of this vision we can see that the life of holy obedience is a life lived in the power of the Lord. This has to be so because our capacity to live and act in holy obedience is as much a function of the Lord's power working through us as it is a function of our will and initiative.

In our intentional participation in the dynamics, the inward realities, of confession and penance and reconciliation we open our hearts and minds to the power of the Lord so that it can transform us into more loving, more faithful, more joyous servants of the Spirit. Through this participation we can come to a more profound awareness of the inward reality of communion, the reality of God's presence lifting us and binding us together in that love which is the most wondrous manifestation of "the power of the Lord."
Mothers' Peace Day
Turning to the past to find hope for the future

by Renée Felice

Top: Songs ring out at Orchard Park Meetinghouse. Above: Gloria Molenje and her son blow up balloons at 15th Street Meetinghouse. Right: Ruth Pressman buys a card.

Renée Felice is the clerk of the Women's Rights Committee of New York Yearly Meeting. Friends who wish to devise or participate in 1983 Mothers' Peace Day festivities may contact her at Friends' Community, One Mary Dyer Lane, North Easton, MA 02356.
Almonds blossom in the courtyard of 15th Street Meeting in New York City. Children hand out daisies and gladiolas. It is Mothers' Day, 1982. Over 100 Friends and attenders stroll from table to table, purchasing pottery, T-shirts, home-baked goods. There is a long line around the trestle table laden with a sumptuous potluck luncheon. One Friend displays a card she has just purchased, made by a student at Brooklyn Friends School. Adorned with a peace symbol, it reads, "Dear Ronnie: Remember, nuclear bombs kill presidents, too."

The atmosphere is festive, but the motive behind this Mothers' Day Festival is deadly serious: to affirm the right of mothers to raise their children in homes free of violence, in a world without the threat of annihilation. Friends have flocked here from Morningside, Brooklyn, and Scarsdale Meetings to join 15th Street Friends in this lighthearted celebration of a vital commitment.

Halfway across the state, in Orchard Park, at rise of meeting, the First-day schoolers present the mothers with Peace Day book covers specially made for the occasion. Then guitarist Lawrence Bean leads Friends into a "circle of love." They stand, hands linked, and sing songs of peace. The celebration continues into lunchtime. Participants partake of a "sacrificial meal" consisting of "sharing salad" and "nuclear freeze punch." The money saved by not having a more elaborate repast will go to CROP and the AFSC Hunger Project. After lunch, Alison Hyde, a member of the meeting, speaks about world hunger. Clearly, Orchard Park Friends see starvation as another form of violence, violence they are helping to eradicate.

Celebration of Mothers' Peace Day is not a new idea. The original impulse came from Julia Ward Howe who, in 1872, initiated a series of Mothers' Peace Day Festivals in Boston, New York, Philadelphia, and many other cities in the United States and Europe. The Peace Day theme lasted for a number of years, but eventually, in the 20th century, it metamorphosed into a glorification of motherhood.

In 1981, having read about the early festivals, Claire Simon, of New York City's Morningside Meeting, presented the yearly meeting's Women's Rights Committee with a concern to restore Mothers' Day to its pre-1900s state. The committee adopted the concern and carried it to the yearly meeting. At its December 1981 Representative Meeting, New York Yearly Meeting approved "a concern to return Mothers' Day to Mothers' Peace Day, which was its original intent."

The "merry"—and not-so-merry—songs of peace rang through Purchase Meetinghouse on the night before Mothers' Day, as Barbara Choo and A Good Strong Breeze (Diana Mizelle, Carol Boyer and Joan DiBlasi, all members or attenders of Scarsdale Meeting) gave a concert of Barbara Choo's peace and love songs. As we left the meetinghouse, the lyrics of one song echoed:

I will not raise my child to shoot guns.
I will not raise my child to kill your child.
In a war with your daughters and your sons.**

On May 9 services. You might even sign peace petitions or collect offerings (in honor of favorite mothers?) for your favorite peace organization."

There is no visible singing or celebration at Taghkanic-Hudson Meetinghouse. But Florence Mossman, a member of the meeting and a Columbia County historian, contacted the county's council of churches, asking them to endorse the concept of Mothers' Peace Day. In a letter to its members, the council urged "all member churches to consider bringing this aspect into your May 9 services. You might even sign peace petitions or collect offerings (in honor of favorite mothers?) for your favorite peace organization."

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PHILADELPHIA
FRIENDS
OF YORE-
Not all Woolmans
and Motts

by Edwin B. Bronner

The following article is from a speech presented by the author on the occasion of the 300th anniversary celebration of Philadelphia Yearly Meeting at Burlington, New Jersey, September 1981. It is felt that the observations presented will be appreciated this month both by Philadelphia Friends—as they prepare to gather for yearly meeting—and by other Friends as well. —Ed.

There is a tendency to think that things were much better in the old days than they are now, and as society has become increasingly critical of the present, it sometimes romanticizes the past. At the same time, we need to recognize that certain myths have been perpetuated not only by Friends themselves, but by those who observe them from the outside. There is the myth that Quakers have been a hotbed of liberalism and reform down through the years, and social historians point to luminaries such as John Woolman, Lucretia Mott, Anthony Benezet, Isaac Hopper, and Alice Paul. When we talk about the Quaker reformers of the 19th century, we forget that the yearly meetings urged the members not to join with non-Quakers in carrying on reform lest they diminish the purity of the Society. The reluctance of Friends to push for immediate emancipation angered many of the radical abolitionists of the era. A number of Friends either resigned membership or were disowned because of their disappointment with the official position of Quakerism, including Isaac Hopper, Angelina and Sarah Grimke, and Anna Dickinson.

It is true that Friends could agree on some reforms, such as support of the American Indians, care of the mentally ill, and the assistance and education of freedmen after the Civil War, but there were many times when the prophetic voices found the yearly meeting unable or unwilling to go along. The popular view of Quakers is that they have been total abstainers in regard to the use of alcohol, but this was true only for a relatively brief period. Friends used alcohol in moderation from the time of George Fox and the brewery at Pennsbury until past the middle of the 19th century. While Friends were against the use of spiritous liquors and were uneasy about workers drinking while on the job, they were quite comfortable about the use of alcohol in moderation, especially beer and wine. In the latter half of the 19th century they did join others in declaring that all use of alcohol was evil, including hard cider, and eventually modified the queries.
to reflect that changing attitude. We are told it was the younger Friends who persuaded the older Quakers to take this step. It is interesting to note that many Friends have returned to the position of moderation which had been traditional until the latter part of the last century.

Among educators, Quaker schools have a reputation for academic excellence, experimentalism, and liberal approaches to learning, but this is a 20th-century phenomenon. Many Friends were suspicious of any kind of higher education until the middle of the 19th century and some remained uneasy about the danger of intellectual activity interfering with the life of the spirit into the 20th century. Friends prided themselves on guarded education, by which they meant schooling that was limited in scope, was not expected to lead to higher education, and was consciously combined with religious training, which was regarded as of prime importance. Members of both yearly meetings expressed dismay about Westtown, Haverford, Swarthmore, and George School, especially when these institutions began to gain academic recognition.

Today Friends have a reputation for strong advocacy of freedom of the press and opposition to all forms of censorship. That reputation dates only from a period after World War I. Friends were strongly opposed to secular literature in the colonial period and well past the Civil War era. Many Friends did not take a public newspaper and only learned the news of the day from the Quaker weeklies which were mailed out from Philadelphia. Yearly meeting committees to combat unsuitable literature flourished in the period before World War I, and Friends actively sought to protect their children, and for that matter the general public, from what they thought was unsuitable literature.

There have always been Friends who showed a keen interest
in scientific knowledge and all fields of learning, but many others were suspicious of many of the intellectual and religious currents which prevailed in the world at large. Quakers not only set themselves apart with a distinctive dress and with a somewhat separated community, but they tended to ignore the intellectual currents around them.

In large measure, this isolation grew out of a central belief of Quakers, the concept of the "Light Within," more often called "Christ Within" or the "Inward Light." Friends have always accepted this divine spark within human beings as a source of knowledge, and as a guide for everyday life. Reliance on this "Inward Teacher" diminished the need to rely on outside authority. Friends placed themselves in God's hands, trusted in a loving God, and were prepared to accept whatever happened to them as part of the Divine Will.

Because they knew that the "Light Within" had revealed truth to others before them, they studied the Bible, especially the New Testament, as a source of inspiration and guidance. In addition, they read Fox's Journal, Robert Barclay's Apology, Penn's No Cross, No Crown, and, after it appeared, Woolman's Journal. These volumes have been in print ever since they appeared, and we assume that they were widely read. Each of the Quaker authors emphasized a particular aspect of Quakerism, which leads me to wonder whether these differences ever bothered the reader. We do know that in the 19th century Barclay was more highly regarded by the Gurneyites than the others, and that Woolman had a special appeal for quietistic Friends of both branches.

Even if Friends did not always understand the intellectual and theological differences which were reflected in the early Quaker writers, there have always been groups of Friends who carried a strong concern to produce the printed word, both for their fellow members and for those who had not come into the Society. The yearly meeting set up a press in the 1680s with William Bradford as the printer, and there has been continuing interest in publishing truth ever since. In addition, a number of unofficial organizations were created down through the generations to further this concern.

When we use the expression "the yearly meeting," we must define our terms. We could mean every member of every meeting within the confines of a body which meets annually, and this is certainly the broadest interpretation of the term. For the first two centuries the term "yearly meeting" could have meant the week's sessions, held at either Burlington or Philadelphia until 1760, and held in two separate meetinghouses after 1827. During the first century no more than 200 Friends, out of a total of 25,000, actively participated in the business procedures of the yearly meeting; that number
grew larger in the 19th century. Many more shared in worship at the beginning of yearly meeting, but did not stay for business. A third way in which we can think of the term “yearly meeting” is to include the various committees which carry on actively in the name of the entire body, and more recently the offices and staff which serve to supplement the work of those committees. While each of these three definitions is accurate, and there may be others which have not been mentioned, each is incomplete without the others.

There have been periods in the history of the yearly meeting in which local Friends were suspicious of those who met at the annual gathering or of those who served on the committees or on the paid staff. When this situation exists we can more easily understand why there are different definitions and that all Friends do not agree on the same definition.

For more than two centuries all of the work of the yearly meeting was undertaken by persons who volunteered their services. Men and women who could afford to give their time undertook the visitation, the record keeping, the collection and dispensing of money, and the oversight of other concerns shared by the yearly meeting as a whole, such as work with the Native Americans. It was just 100 years ago that the yearly meetings began to employ staff for pay. Race Street Yearly Meeting appointed a part-time person to assist in the running of the Friends’ schools in 1881, and Arch Street took this same step a few years later. The Friends Central Bureau, which served both the Friends General Conference and Race Street Yearly Meeting, opened in 1911, and offices at the Arch Street Center followed in a few years. As late as 100 years ago the combined annual budget of the two yearly meetings was $6,700, which amounted to less than 50¢ a member.

Race Street Friends began to create yearly meeting committees and programs to undertake what was called philanthropic work in the 1880s, while in Arch Street Yearly Meeting all such activity was undertaken by informal associations with headquarters at 20 South 12th Street. Quietistic Friends of both yearly meetings were uneasy about these developments, feeling that organizations created by human effort might get in the way of the power of the Spirit. However, this did leave room for individuals to organize and carry out projects when they shared a concern. Both the Tract Association of Friends and Bible Association of Friends employed persons to work for the committees, and as other independent programs were founded this practice was extended. Most persons strongly believed that those who held a concern should further it and should pay the bills involved. Only in recent times have Friends reached the conclusion that a concern held by some must be accepted and supported by all.

We should ask ourselves why we have become such a small denomination in the Delaware Valley, in view of the fact that we were dominant in earlier generations and still made up at least ten percent of the population at the time of the American Revolution.

Beginning in the 1750s, Friends resorted with undue frequency to the practice of disownment. Persons were disowned for a whole range of violations of the accepted mores of the day, although the principal reason was marrying out of unity, that is, marrying one of the world’s people. Today Friends like to reminisce about this ancestor or that who was disowned for marrying out but continued to attend meeting even so. Some of those persuaded their spouses to join Friends and often returned to full membership. Very few of us talk about those who had become nominal Friends already and scarcely noticed when they were disowned because they had not been active.

Early in the 18th century Friends began to express concern about the seeming indifference of the youth of the meetings, and various steps were taken to provide a remedy. Parents have always been unable to transfer their own loyalty and attachment to Quaker principles to their children. William Penn is a prime example of this failure. Today we face the same situation, for many of us find that the next generation does not share our commitment to Friends.

To some degree we compensate for these losses by welcoming new members into the Society. Convinced Friends have been important in all periods of our history, but never more important than today. Unfortunately, we do not seem to develop this opportunity as successfully as some other denominations. I firmly believe that Quakerism has something to offer to many persons who are not now aware of it, and feel that we should do much more to proclaim Truth today as our ancestors did in an earlier era.

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A Child in Quaker Meeting

Set like jewels in the dark oak,
we followed the roll of imaginary pearls behind our lids,
bent down our stiff necks;
each passing minute eased their burning.
At times we felt a shadow pass
and opened our eyes to faces
pale against the wood.
A thought fluttered
like a veil around us:
we’re all shot through with gold,
like threads or veins,
mired only in the dusk and silence.

—Rikka Melarton
This past fall four women from West Kootenay, British Columbia, crammed themselves, several boxes of literature, books, slide shows, films, files, and posters into a Volkswagen van. We called ourselves the Peace Caravan, and for nine weeks, Jeanne Shaw, Rosemary McGruther, Carol Jarvis, and Jephi Sioux traveled to 31 communities in British Columbia, Alberta, and Saskatchewan. We traveled more than 6,000 miles talking about peace and specifically the Cruise missile to students, churches, peace groups, the media, and public meetings.

The caravan was an outgrowth of the Prairie Peace Festival held at Cold Lake, Alberta (the proposed test site of the Cruise missile), during the July 4 weekend, 1982. During a workshop on strategizing, several people who had been part of a similar caravan to the United Nations Second Special Session on Disarmament in New York suggested a caravan traveling in western Canada to educate people about the Cruise missile. We did not follow up seriously on this idea for several weeks because we did not see how we could financially afford it—lots of people and groups thought that the idea was great, but we are in a recession.

Then, one morning in early August, we decided to act on faith—if the caravan was meant to happen, the money would appear and the en route expenses would be covered. Some private donations began to trickle in, enough to cover our initial expenses for literature, slide shows, and photocopying. We began our plans in earnest, barely one month before we left.

The caravan chose to travel to remote and isolated communities where there is less access to disarmament information and where, as we were told in one community, “nobody goes.” Being from small communities ourselves, we knew of the isolation, the “I’m/We’re the only person/people in the province that care about peace” feeling that can occur. We were surprised and heartened to find peace groups in most small towns, and where none had been in existence before our arrival, they formed in response to our visit.

We did not feel that we could coordinate all of our activities in each community, so we left that up to our contact person in each place. We offered several different types of workshops. The ones most requested were a general one on the arms race and the Cruise missile, including strategizing; organizing groups; communication skills and peaceful group process; active nonviolence; and the roots of militarism. We did not pretend to be “experts”—we were simply people traveling with a concern, some background knowledge, and some ideas to share. We saw our meetings as a sharing of ideas among all the people present rather than an informational lecture by us. We believe firmly that one need not be an “expert” (whatever that is) to understand and act on peace issues.

When we began traveling, we thought that we were going to have to convince people that disarmament is necessary, and we loaded ourselves with facts and
figures about the arms race. But we found that most people do want disarmament. The referendums held while we were traveling provided statistical proof for us, with over 70 percent voting for disarmament. Our most important function, we found, was to energize people to take action.

Why the focus on the Cruise missile? The Cruise is the latest development in the United States' nuclear arsenal. It is like a very small pilotless airplane, about 18 feet long. Its computer guidance system, produced at Litton Industries near Toronto, allows it to zigzag and to fly at treetop level. This means that it can avoid radar and intercepting missiles and is virtually on top of its target before being detected.

The Cruise poses an unprecedented danger to world peace for three reasons. First, any arms control agreement depends on verification. Each side needs a check on actual weapons systems owned by the other side. Given today's large missile and bomber bases, and the highly sensitive satellite surveillance which can spot them, verification is possible. But the Cruise is only 18 feet long. Twenty at a time can be carried and launched from a single bomber. It can be hidden in a truck or shed, easily moved, and launched from mobile ground vehicles. It can be carried and launched from submarines. So verification and arms control, once the new Cruise missiles are deployed, will become nearly impossible.

The second chief danger of the Cruise is its military purpose. The guidance system allows it to follow the terrain like a map as it hogs the ground. It can fly 3,000 kilometers and strike within 30 meters of its target. The nuclear warhead is 15 times as destructive as the bomb dropped on Hiroshima. Because of its accuracy and guidance capabilities the Cruise is a first-strike weapon. It is meant to initiate a nuclear war, or escalate a "conventional" war, by striking military and industrial targets. It is part of the impossible theory of fighting and winning a nuclear war.

Third, compared with larger missiles, the Cruise is inexpensive to produce. This means that countries with nuclear capability or near-nuclear capability will have an inexpensive delivery system for their bombs. Israel, South Africa, and Taiwan recently agreed to share technologica innovations on Cruise missiles. Only the smallest countries will not be able to afford a Cruise delivery system.

Canada, by participating in Cruise production and testing, is also participating in the escalation of death and destruction in the Third World.

Canada's part in the development of the Cruise is totally unnecessary. Our commitment to NATO is officially nonmilitary. And the air-launched Cruise is a U.S., not a NATO, weapon anyway. The government seems to have entered into Cruise production as a business deal. Several years ago Litton Industries received $50 million in government grants and interest-free loans, so they were able to get the contract to manufacture the guidance system for the Cruise. Then in 1980 the government was negotiating to buy F-78 fighter planes from the U.S. The deal that was worked out and approved secretly in cabinet allowed $70 million credit to Canada in exchange for U.S. testing of the air-launched Cruise in northern Alberta. Those tests are scheduled for this winter or next winter. But no agreement has yet been signed allowing the Cruise to be tested in Canada. This is one of the few times that the people have a chance to stop the government from signing an agreement. Usually the government signs it, and then the people hear about it and have the even more arduous task of getting them to change their plans.

The Peace Caravan made a point of placing nuclear weapons within their social, political, and historical context.

We discouraged people from falling prey to the temptation of making disarmament a single-issue campaign. We linked the Cruise missile to Third World repression (it will be deployed in Sicily, close to North Africa and the Middle East, and in Texas, close to Central America). We emphasized the necessity of multilaterally getting rid of all weapons and the cause for weapons. While the nuclear freeze movement focuses on nuclear weapons, the destructive arsenal of not-so-conventional arms grows—cluster bombs, sulphur bombs, the neutron, chemical, biological, and laser weapons. We also made clear the connection between uranium mining and nuclear weapons (and were pleasantly surprised to find many other people beginning to make the link as well).

We found that by giving people some of the facts and then allowing them time to share their thoughts and feelings, people began to think positively, to feel empowered, and to strategize. Students often began by telling us that they had no control over their lives and could do nothing to change the world situation. We shared success stories—stopping above-ground testing of atomic weapons, stopping the Vietnam War, and how the passionate concern of one high school student got the disarmament vote on the ballot in his area. Student peace groups began in almost every school we visited, and students seemed to leave our meetings feeling empowered and hopeful.

Schools were exciting to visit. Even if we were invited to just one class, the word would spread around the school that we were there and we would end up spending most of the day talking to classes. This seemed to happen more because of student interest than teacher decisions. Several times students got permission from their regular teachers to join a class to whom we were speaking. And one young man, who had free time one afternoon, chose to come to three of our classes! Disarmament and "the fate of the earth" is definitely a high priority interest among high school students.

At our public meetings we often felt that we were talking to the convinced—even though we occasionally had some unconvinced present. Because of this we began to do a survey—we had those people who had never attended a peace
meeting before raise their hands. The result was usually that half of our "audience" had their hands up!

One of our favorite symbols, and one we referred to constantly, is the picture of the earth from space. The map of different colored nation-states has become an outdated paradigm in the nuclear age. To us, the planetary view symbolizes our need to recognize ourselves as one people living on one planet and the unity contained therein.

We became convinced that we were doing the right thing because of what we called the "Loaves and Fishes Phenomenon." Our needs were always covered, often without asking. At one point in Kelowna we were running low on the apples given to us in Grand Forks. We had talked about getting another box but had done nothing about it. That afternoon we received a generous donation—a new box of apples. We had some extraordinary expenses (towing charges, new snow tires, van tune-ups, plane ticket) along with our daily ones, but people's generous donations kept our wallet just full enough to cover them.

We were thanked time and again for not overwhelming people with more facts and horror stories and for sharing our hopefulness with them.

It is difficult to know what effect our caravan had. We spoke, distributed literature, and showed films and slide shows to over 4,000 people—4,000 people now know more about the Cruise missile and disarmament than they did before. We have heard success stories from some of the places we visited: one group restructured along more consensual lines and became more active; another group brought in the film If You Love This Planet! three weeks after our visit and had 120 people attend. The outcome of several meetings we held was telegrams and letters to Prime Minister Trudeau and Allan MacEachen urging them to "Refuse the Cruise."

Those are some of the concrete "successes" that we know of. We can't tell how many previously inactive people are now taking responsibility for creating alternatives to the military-industrial complex. But we feel these changes and this growth is occurring and we, as Peace Caravan, have helped and are helping it to happen. In this we judge our success.

Charles D. Tauber is a U.S. citizen studying medicine in the Netherlands. Formerly a member of Multnomah (Oreg.) Friends Meeting, he currently is a member of Northeast Netherlands Monthly Meeting.

Note: All names and certain details of conversations and family structure have been changed to protect those involved.

The day had been a long one, and I was tired. I was trying to find a fast route to the house we had just moved into in the northeast corner of the Netherlands. Suddenly, as I rounded a bend, the white-on-light-blue sign appeared in the headlights announcing, "WESTERBORK."

I'd first heard the name of this place from Anneke, the Dutch-Jewish wife of another American. Westerbork had been the main concentration camp for the Netherlands (there was another, smaller one at Vught in the south), and had operated from the early 1940's until World War II ended. Few had actually been murdered here—this was a place where war material was manufactured and where convoys of Jews and other "undesirables" were assembled for shipment to Bergen-Belsen, about 160 miles to the east.

Both Anneke's parents had been at Westerbork. Her mother, Johanna, had been a worker. To this day Johanna cannot sleep on Monday nights. It was on Tuesday that the convoys from Holland were assembled, and any shortages in the quotas were filled from the workers. Laurens, Anneke's father, stayed at Westerbork for a shorter time. His shipment further east turned a promising medical student into a mental patient who could barely hold down a job.

All four girls raised by Johanna and Laurens have had their problems. All continue to have nightmares from the stories their parents told them. Anneke is a businesswoman who drives herself because, she says, by drowning herself in her work and her family (she and Andrew have two sons and a daughter) she "forgets the world as it was and as it is." Anneke's sister Tineke is a brilliant writer and journalist, but, because of her temper, she cannot keep a job. She will not remain in the same room as a German (a difficult proposition in these days of the European Economic Community), and once left a man she was living with because his job required that he live in a town close to the German border.

On the evening in question, I continued my journey northeast, and a half-hour later, found myself in my new home cooking dinner. I did not have occasion to return to Westerbork until about six months later. I kept finding excuses not to go—too much work, other obligations, etc., etc., etc. For a number of reasons, however, I kept finding myself wanting to take the trip. First, before becoming a Quaker about 12 years ago, I was not very religious Jew. Also, a number of good friends I've met since I came to Europe five years ago have been German and, because of its proximity, I have spent a good deal of time in Germany. It has thus been an enigma for me as to why these literate, cultured, and at least outwardly friendly people who can write, cook, compose, and make films murdered ten million people and tortured so many others in such cruel ways.

There is another point, however. Living in Europe, one is closer to war than one can ever be in the U.S. The very ground one walks on is ground on which so much has been spilled. The fields one sees every day are fields upon which battles have been fought. All one's contacts have been personally affected.
by war, either directly or through their parents and grandparents. The concept of war is therefore less romantic and more practical. The memories of the "hunger winter" of 1946, for example, during which a good many Dutch died of starvation, are still fresh in the minds of a good number of people.

Neither the Dutch nor the Germans talk easily about the war. One young Dutchman, Hans, gave me a clue as to the reason. "We're not proud of what we did," he told me. "Our bureaucrats turned over to the Nazis the population that matter in most European countries, each person is registered with the city hall, which here also register the person's religion. Although most people hated them, they cooperated with the Nazis because they were the recognized authority. There were, of course, exceptions, and there was a resistance movement, but it seems now that everyone you meet was in the resistance—no one will admit to cooperating with the Nazis—and it simply isn't true. We are ashamed of what we did."

After getting to know Thomas, a German in his middle 20s and now a close friend, I asked him how he and members of our generation react to World War II. "It's funny," he said. "Intellectually we know we're not responsible. We didn't run the concentration camps or kill even one single person, and yet we're blamed for it. When people see my car on the street, I sometimes get the Nazi salute. In a certain sense we do feel guilty—or rather we don't know what to feel. We also don't know how to look at our parents and grandparents—we don't really know how much to believe about the part they played during the war."

If the Germans and Dutch are reluctant to speak privately about the war, their television stations certainly are not. The three state-run channels of German television and the two channels in the Netherlands which are shared by eight nonprofit membership organizations, most of which have a distinct political or religious viewpoint, present a constant diet of documentaries, drama, and discussions of one or another aspect of the Second World War in particular and the subject of war in general.

The selection and frankness of the German offerings is especially surprising. Recently, for example, a film about Fania Fenelon and the women's orchestra of Auschwitz was dubbed into German and presented in prime viewing time. It was followed by a long interview with Ms. Fenelon, also in German, which was in turn followed by a discussion of the film by a panel of "experts." Viewers could also phone in to talk about their feelings.

Although there are occasions when Hitler is handled gently (the honoring of German war dead is an example), the impression of the Third Reich which one obtains from German television is that it is long ago and far away—almost as though it had happened in another country.

I finally returned to Westerbork on a crisp clear day in late January. Perhaps because of some of the reasons outlined above, a series of scarce and confusing signs (unusual for the Dutch) led me all-over-hell-and-gone to a point where still another sign read, "Round Trip Walk 2 km." To my great astonishment, virtually no mention was made of the concentration camp from this point on. The site has been turned into a radio-astronomical observatory, and a scale model of the sizes of the planets and their distances from the sun has been laid out. Every few meters there is an exhibit showing some aspect of astro-
Having walked a kilometer and a half or so, I came to the first view of the radiotelescopes which took up a significant part of the site of the camp. One hundred meters further was a fire road with a large sign pointing straight ahead saying “Nature Trail” and an almost inconspicuous sign pointing to the right to the site of the camp. 2 kilometers further.

As I walked along this road my emotions began to fly fast and furious: anger at the sacrilege which is the area of the former camp; wonder at the evil which makes people carry out the acts which took place here; and, I think, an even greater questioning of the forces which propel people who are basically decent and religious (or claim to be) to cooperate and make these acts possible.

I also wondered why the victims cooperated in the way they did, not protesting either violently or nonviolently. I thought of the folk song “Dona, Dona” and the last verse:

Calves are easily bound and slaughtered, never knowing the reason why,  
But whoever treasures freedom, like the sparrow has learned to fly,  
How the winds are laughing, they laugh with all their might,  
Laugh and laugh the whole day through, and half the summer’s night.

About half-way down the fire road was a picnic table, now unoccupied, but filled with last summer’s trash. Perhaps the Dutch were right, I thought, to want to replace the awful past with the best of circumstances and encourage the best of them. For most Europeans, however, strict obedience to authority is as basic as eating and sleeping, and to buck that authority, frequently as a lone wolf, becomes difficult, if not impossible. In a situation such as the occupied Netherlands, one might ask, what purpose does martyrdom serve? In some cases, at least, is it not a kind of ego trip?

I do not mean to say that following one’s Light, even if that should lead to death, is wrong. The practicalities of the situation and the course of greatest effectiveness must be carefully sought.

We must work to stop these horrors—not only as individuals but as a Society of Friends. Such work must not only be passive in the form of giving money but also active. We have no easy answers as to where we go from here. I pray, however, that these will come out of the Silence.
A peace caravan project has gained the enthusiastic support of Illinois Yearly Meeting. Lynn Fitz-Hugh, member of Lake Forest (Ill.) Meeting and a recent Earlham College graduate, has been released to work on the project for the year. The project, called Dovetail, is including a Mennonite and a Brethren volunteer as well.

Lynn Fitz-Hugh hopes that at least half of their time will be spent traveling in Illinois. It is expected that Peace Church members will serve as "bases" in communities they visit, providing hospitality and helping to arrange community meetings. The caravan focuses on such subjects as the nuclear freeze, conversion, responses to conscription, tax resistance, and simple living.

Monthly pledges for support are being sought. Checks payable to IYM-Volunteer Service Support Committee can be sent to Mary Nurenberg, 60255 Myrtle Rd., South Bend, IN 46614.

First prize of $25 in the peace essay contest sponsored by Laser, the new newsletter for peace-oriented youth, was awarded recently to Cathy Butler, age 11, of Norfolk, Va. "Sometimes when I’m thinking about what nuclear war does, it drives me crazy to think that just because someone presses a button, I may not live to be 32," her essay begins.

Modest payment is offered for contributions from age 14 or younger: suggestions, poems, appropriate jokes, cartoons, etc. For more information send SASE to Laser, 168 Bridge Rd., Florence, MA 01060.

The Chain of Prayer has been an annual program of Friends United Meeting for many years. Meetings are asked to sign up for a 24-hour period between January 1 and Easter Sunday. They agree to have at least one person to be in prayer during this entire 24 hours.

Meetings both large and small feel free to participate in whatever way fits their local situation. Some use a more formal method of having individuals sign up on a chart for half-hour periods of prayer. Some meetings have special prayer retreats, schools of prayer, a designated day for prayer, whole congregation prayer meetings, and many other methods to call Friends together in the spirit of prayer. Concerns shared may be from local meetings, individuals, yearly meetings, and the larger Society. This serves to link all Friends together in love, worship, and concern.

This year's response from meetings has been very good. In some cases there are several meetings signed up to be in prayer on the same day. For more information contact Bob Williams, FUM, 101 Quaker Hill Dr., Richmond, IN 47374.

A 2,300-mile walk recently in 12 European countries was Kent Larrabee's personal witness for peace and disarmament. Kent, a member of the Monthly Meeting of Friends of Philadelphia (Pa.), spent part of this time in the Soviet Union—talking informally with Russian people, meeting with representatives of the Soviet Peace Committee in Moscow, leafleting in Leningrad.

Kent is now on an extensive speaking tour and is seeking opportunities to meet with community groups, schools, Friends meetings, and anyone interested in hearing about his trip. Contact Kent Larrabee, RFD #4, Doylestown, PA 18901, (215) 794-8750.

The 1983 Gathering of Friends will be held July 2-9 at Slippery Rock State College in Pennsylvania. The theme of this year's Gathering is "The Way Is Open! Let the Spirit Move."

Sponsored by Friends General Conference, the program will include 65 workshops, worship sharing, dialogues on current events, singing, interest groups, plenary sessions, and activities for children. Speakers will include Everett Mendelsohn, Gordon Browne, and Chester Graham. A panel discussion on "What Should Friends Be Doing to Enrich the Life of the Meeting?" will be moderated by Phyllis Sanders.

FRIENDS JOURNAL will sponsor a special Henry Cadbury Event at the Gathering—a dance-drama presented by James Grant's Theater Workshop Boston called Guests of My Life (based on Elizabeth Watson's book of the same title).

For information contact FGC, 1520-B Race St., Philadelphia, PA 19102.

These prisoners have written to the JOURNAL and are seeking correspondents:
- Marvin D. Brockett, 04206-164
  P.O. Box 1,000, Marion, IL 62959
- Howard Banks, 040123
  Box 747, 20-3264, Starke, FL 32091
- William Russell Sigler, A019462
  Box 7, Deer Lodge, MT 59722

An event honoring Kurt Waldheim for his distinguished service to world peace and economic justice was held in February at Sidwell Friends School. The honor was bestowed by the trustees of the school and by Friends World College. Featured was an address by Kurt Waldheim on "Youth and the Search for World Peace."
To be considered for publication letters should be 300 words or less.

"Quaker Midnight"

Apropos of your inquiry re “Quaker midnight” (FJ 12/11/82). I first heard it used in Fallsington, Pa., in the late ’50s. Charles Worley, who was frequently in the same committee meeting as myself, would regularly remind us all when Quaker midnight had arrived (10:00 p.m.) and then arrange to leave.

As a younger person I was impatient with the idea and sometimes found it disruptive in the way it was used. As an older person I welcome the concept and find myself organizing myself and encouraging others to organize themselves to make an early dismissal time workable.

Margery Larrabee
Washington, D.C.

Thoughts on Money

I would like to make some remarks about the 12/15/82 issue and Thomas S. Brown’s “P is for Pocketbook.” We have here the perennial question of Quakers, money, and possessions.

Keeping in mind what Jesus said about accumulating wealth—and conjuring up Charles Dickens’s past—let me say with Friend Brown “Money is power.” Let us think. Who are the powerless and victims of money?

Here is another statement: money is survival. Who live in the slums, in the county homes, die en masse in public wards, are victims of a mass medical service, deal with a faceless mass bureaucracy and mass aid? Certainly not us trillionaires.

What has our heartfelt government been saying of late? Let private charities, including churches, provide for the poor. What have charities been saying? “We don’t have the money.” (And I might add that many churches I hear on the radio and TV have nothing kind to say about the poor while their clergy go about well housed, well dressed, and well wheeled.) Most people learn very early in life that poor is bad and try to stay away from charity or other people’s kindness, and that there is nothing advantageous in being proud but poor. It seems to me that Friends will have to come up with some better ideas about possessions besides telling people to be at the mercy of a fickle society.

Brown says that Friends in Philadelphia had set up businesses to help the needy. Why not again, but not only to help the needy but Friends as well.

That is the way to earn one’s bread without supporting war, corruption, etc., and working with fellow Friends.

John L. Veeoli
Burlington, N.C.

An Important Link

I want you to know how important receiving FRIENDS JOURNAL has been to me here in Japan where I’m far from other Quakers. For me it’s been my meeting. I’ve found many chances to share articles with my students and members of our international church. This month I’m to lead a discussion on the “Peace Churches” at a women’s conference tackling the subject of peacemaking. My only sources are my back issues of the Journal. Where would I be if you didn’t send overseas?

Frances Warren
Kobe College, Japan

Stockholders’ Opinions Are Important

The discussion of boycotts by Jack Powelson and Mary B. Anderson (FJ 12/08/82) is thought provoking. I am particularly concerned about the divestment of the stocks of U.S. companies operating in South Africa.

When divestment became an issue I found that I had stock in two companies that are now being studied by our Task Force on South African Investments. My reaction to the discussion in the JOURNAL was very much like that which Jack Powelson presents so well but I had previously written to these two companies asking what they had done in the past year to improve race relations in South Africa.

The same morning that I received the JOURNAL I received a letter from one of these companies. In reply to my inquiry the chairman of that company listed four constructive actions that they had taken. I felt that this reply justified my retaining their stock for a while.

However, while the reported changes seemed good they did not answer my specific question as to what that company had accomplished in the past year. Also, the chairman did not reply to my request that information as to progress in race relations be included in each of the company’s annual reports. Therefore, I will have to write him again.

I think that there is good reason to feel that stockholders’ requests for action by companies faced with apartheid may have more effect than divestment itself. If others ask similar questions and the results are reported to the task force (or its use in approaching these companies, I believe that the possibilities of greater changes would be increased.

Henry W. Ridgway
Mickleton, N.J.

March 1, 1983 FRIENDS JOURNAL
The biggest mistake people make when deciding about retirement living, is that they wait until they retire before they decide.

If you, or someone you know, is thinking seriously about enjoying some active retirement living in the next year or so, we suggest you visit Cadbury very soon.

Cadbury offers an exciting alternative for today's active adults 65 years and older. It's a friendly community, one that offers residents the freedom of independent living. And freedom from worry with guaranteed, lifetime medical care in our adjoining 120-bed Health Care Center, an intermediate and skilled nursing facility.

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Cadbury. We're located on Route 38 in Cherry Hill, New Jersey, just seven miles from Philadelphia, near the Cherry Hill Mall.

If you, or someone you love, is thinking about active retirement in the near future, you should be thinking about Cadbury right now.

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BOOKS


Here is an unusually frank autobiography of a very humble, financially unsuccessful pacifist who arouses great rapport with the reader. I knew Misti only by reason of a few hours' visit about 1968 and from his newsletters, poems, and newspaper articles during a few years of his retirement. He mentions hundreds of names of acquaintances, and I was surprised that I was acquainted with about a dozen of them.

Misti operated the printing and Addressograph equipment at Fellowship of Reconciliation from 1945 to 1963. He was among those rare individuals who served in the U.S. Army in World War I and in several Civilian Public Service camps in World War II. He certainly had greater self-confidence in his 70s and 80s than he had in his 20s and 30s. His enjoyment of life seemed to be significantly related to the strength of his self-confidence. Each reader will have his or her own interpretation of Misti's consistent pattern of rejecting opportunities which were not felt to be God's will.

Misti's retirement years were even more interesting than his earlier efforts at striving toward a career as an engineer, farmer, missionary, social worker, musician, teacher, preacher, and Addressograph operator. Every retired pacifist should read this book to learn how enjoyable and meaningful a life is attainable after decades of disappointments and frustrations.

John R. Ewbank


What do Ernest Hemingway, Walt Whitman, and Leo Tolstoy have in common? All are authors who have written about the horrors of war. These three writers, along with several hundred more authors, are represented in this new book from the World Without War Council.

War and Peace in Literature is an annotated compilation of literary works dealing with the subject of war and peace. The first half of the book is comprised of both fiction and nonfiction works dealing with conflicts from the Trojan War through Vietnam. The second half of the book includes several sections. The first is a gathering of quotations from poetry on themes of war and peace. Poets represented range from William Shakespeare to Wallace Stevens. Following this section is a valuable listing of anthologies, criticisms, and reference books along with an extensive chart listing literary works on particular wars fought over the last 3,000 years.

The literary works selected present a wide diversity of viewpoints on the purposes of war. Most have become classics in the depiction of wars' difficulties. The one-paragraph descriptions are generally well written and informative. This book should be most useful as a handy reference volume for libraries, students, and teachers.

Larry Spears


This pleasant tale meanders sinuously to a predictable happy ending. The locale, southern Rhode Island, is beautifully and accurately described. Quaker attitudes and customs, as well as many familiar quotations, will encourage readers to follow the characters as their dilemmas are gradually resolved. The author's concern for numerous social problems, particularly the "generation gap," is much in evidence. Her compassion for and interest in older people are especially compelling.

Helen Zimmerman

March 1, 1983 FRIENDS JOURNAL
WOOLMAN COMMONS of MEDFORD LEAS

Medford Leas is offering a new concept in retirement living... INDEPENDENT CARE INDEPENDENT townhouse living in historic Mount Holly, New Jersey combined with LIFE CARE medical services from Medford Leas

About Independent Care
Independent care is the ideal arrangement for individuals or couples seeking both an active, self-directed way of life and the security of a full life care contract. The Mount Holly facility, consisting of 15-20 newly constructed, one- and two-bedroom townhouse apartments, will be located near the center of town, adjacent to the Friends Meeting House. Residents will enjoy independent living—managing their own meal preparation, housekeeping and utilities—with Medford Leas responsible for physical maintenance of the facility. Ample parking space, large garden area, basements, patio and a community room will be provided as well. Access to the medical resources of Medford Leas will be included in the independent care arrangement, thus ensuring complete health care services if, and to the extent, needed. Life care contracts for residents of Woolman Commons will include provision for moving into the cottage apartments and the nursing units at the Medford Leas complex.

About Mount Holly
Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80% of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000 or make a reservation to attend the Open House program on March 19, 1983.
March


Transportation provided from train or airport. Weekend hospitality available.


8—Citizen lobby in Washington, D.C., for a bilateral, verifiable, nuclear weapons freeze by the U.S. and USSR. Sponsored by Nuclear Weapons Freeze Campaign, 305 Massachusetts Ave., N.E., Washington, DC 20002, (202) 544-0680.

16-20—Alaska Yearly Meeting in Kotzebue. Write Elmer Armstrong, P.O. Box 674, Kotzebue, AK 99702.

18-20—Regional FWCC conference at Colfax, Iowa, to review concern for right sharing of world resources and consider public policy and appropriate Quaker action. Contact Robert J. Rumsey, FWCC, P.O. Box 235, Plainfield, IN 46168, (317) 839-6317.


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FMI, P.O. Box 427
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Phone: 513-767-1311

Voluntary Service Opportunities
A new program has been initiated that offers to individuals the opportunity to serve others. Volunteer units are being established throughout the US. Opportunities consist of working with the elderly, handicapped, juveniles, doing home repair and maintenance, and peace research interns. Volunteers must be at least high school graduates.

Contact:
Quaker Volunteer Witness
101 Quaker Hill Dr.
Richmond, IN 47374

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Accommodations

Orlando, Florida. Stay at Southeastern Yearly Meeting Quaker Center at Cheney House, 847 Highland Ave. (32803). Rooms available for soujourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Quaker intergenerational Quaker Community. Telephone: (305) 223-8079.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.


Available

The Granite—a Friends boarding home at 29 East Main St., Moorestown, N.J., has a room available. Occasionally there is an apartment available for couples. Reasonable rates, no entrance fee. For information call Marian Westcott, Sup., at (609) 294-5973.

Quaker Hill Kennels in Newtown taking deposits on another litter of rare blue-eyed white pinto Siberian Huskies. $25 will hold your puppy. Invest now in that one unique dog in your life. Will ship anywhere. Amherst, New Hampshire (603) 673-4653.

Books and Publications

Free listing of over 150 magazines, offering a sample copy—$0.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 500, Dept. 216A, Duneland, IN 46512.


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

We are looking for copies of: Allen, Chas., Children of the Light; Newman, Daise, Diligence in Love; Autumn's Brightness, Now That April's Here, Mounjoy; Emmott, Elizabeth, History of Quakerism; Trueblood, D. Elton, Robert. Barclay, Philadelphia, Volatile Fox, 1915; Steere, Douglas. On Listening to Another: Barbour, Hugh, Quakers in Puritan England: Harvey, T. E., Rise of the Quakers: Hocking, L. V., Day Book of Counsel and Comfort from the Epistles of George Fox: Jones, Rufus M., Spiritual Reformers in the 16th and 17th Centuries. P. C. Bots, Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374.

Young Friends Peace Poster Contest—cash prizes, sponsored by A Friendly Letter, the independent Quaker monthly. For details, write: Box 1361, Falls Church, VA 22041.

Why was Herbert V. Nicholson named 1982's Quaker of the Year? Find out in A Friendly Letter, the independent Quaker monthly. 12 issues $12; sample free: Box 1361, Falls Church, VA 22041.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1906 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.

Communities

Simplicity! In wide mountain valley of southeastern Arizona, splendor sun and water, good air, quiet, low cost. Quaker-rooted community growing since 1974 invites inquiries. Friends Southwest Center, Rt. 1, Box 170, McNeal, AZ 85617.

For Sale

Maine Two, forty-acre wilderness parcels on Pagsuag Lake, each minimum 750-foot lake frontage. In shadow of Mt. Bigelow, just off Appalachian Trail. Three Quaker families in community. Special rates for Friends. T.S. Cadwalladar, P.O. Box 381, Yardley, PA 19067.

North Easton, Massachusetts, midway, Boston, Providence. Solar heated condominium. Friends Community. Fifty acres forest for bird-watching, fuel. Two floors, two bedrooms, two baths, full kitchen, Resolute woodstove, ceramic hearth, patio, charming setting. $61,000. (617) 238-6519.

Limited edition of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. Handsome 20" x 24" prints available for your home, school, public library or meeting house. $15.00 postpaid. Send check to: Planned Parenthood, Box 342, Newington, PA 18948.


Personal

A Way of Life: A " Creed." I. I think I have the answer for everyone, for I think I have the answer for no one; each must find their own answer; 2. As to a way of life, truth cannot be taught, it must be self-discovered, self-appropriated; 3. My most reliable authority for what I think and do lies within myself, and I rely on it at my own peril; I have no cocksure certainty; 4. The only good in the world is loving-kindness from people as rain from a cloud; 5. My only way to improve the world is by improving myself. If a reader of this " creed" should be in essential agreement, it would help to know one another personally. F.J. Waldrop, 101 Reservoir St., Weston, WV 26452.
Positions Vacant

Are you competent, responsible, independent, and a good motivator? Does a $13,200 a year plus free room and board contract sound appealing? Does running a group home for eight developmentally disabled adult men sound challenging? If so, then send me a resume. This position will be open in June 1983. Gerald Miller, Residential Services Coordinator, Tresco, Inc., P.O. Box 2548, Los Nuevos, 80004.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grade 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 Hinnah. School motto: “Let your lives speak.”

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Quality custom woodwork. Book cases, raised panel doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560 (609) 737-9531.

Summer Camp

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, turkeys, chickens to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7 to 12 years. Ralph and Marie Curtis, Box 136, New Park, PA 18445. (717) 689-2363.

Chamber music, ensembles, small orchestra plus individual lessons. Generous sprinkling of Quakerism. Caring community. Friends Music Institute, July program for 12-17-year-olds. For brochures write FMl, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311.

Wanted

Neighborhood wholesome food store, 3 years old, community board, needs capital to realize potential as social change, business venture. Good sense, urban community commitment. Put your money to good work! Inquiries: John or Vicki Coolley, 92 Arvine Heights, Rochester, NY 14611. (716) 436-0984.

MEETINGS

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

MEETING NOTICE RATES: 60¢ per line per insert. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $5.00 each.

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-8860.

Canada

EDMONTON—Unprogrammed worship, 11 a.m., 2052-22nd St. Worship and First-day school, 10:30 a.m., 9111/2 Fourth Ave., (819) 323-923.

TORONTO, ONTARIO—60 Lowther Ave. (North from corner Bloor and Bedford). Worship and First-day school 11 a.m.

Costa Rica

MONTEVERDE—Phone 61-16-67.

SANTA CRUZ—Phone 20-44-76. Unprogrammed meetings.

Egypt


Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Matallaz 123, Mexico 1, D.F. 353-27-52.

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7212.

Correspondence with Quakers or Friendly coin dealers with help of recent information leading to my sale of foreign coins, or appraisal of coin collections. I also desire correspondence with other Quaker collectors/dealers in antiques books, especially with those concerned with natural histories of the U.S. and Great Britain. Write FBJ Box T-767 or call evenings: (503) 344-9555.


Give a gift of love. Order a FRIENDS JOURNAL subscription for a friend.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1/2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

Alabama

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.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m. 402 S. Beaver, near campus. Charles O. Minor, clerk. Mailing address: P.O. Box 929, Flagstaff 86002. Phone: (602) 774-4959.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7/4 miles south of Elfrida. Worship 11 a.m. Phone: (602) 843-3724.


TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 65281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (intermountain Yearly Meeting), 726 E. 9th St. Worship 10 a.m. W. Russell Ferrel, clerk. Phone: (602) 886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 10 a.m. Call 961-9713, 225-8625, 653-8233.

California

ARCATA—1920 Zehntner, 10 a.m., 822-5615.

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

BERKELEY—Unprogrammed meeting. Worship 11 a.m. 2151 Vine St. at Cedar. 643-9725.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children, 345-3429 or 883-9078.

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 SSP, 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, 12588 Jones Bar Road. Phone: 273-6485 or 273-2360.

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