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Woodcut of Beacon Hill (Mass.) Meetinghouse on front cover by Lolly Ockerstrom.

Amoni Henney once said, "Being a pacifist between wars is as easy as being a vegetarian between meals." I see his point. Yet it's important to realize that the "wars" occur daily in our lives and that on some days there are not that many "cease-fires." Consider, for instance, the concerns raised by Margaret Reynolds and Susan Richman in this issue: how do we maintain our integrity as pacifists as we seek to raise and nurture our children?

Early on in my own life as a parent I realized that certain challenges existed. I remember, for instance, when my daughter at an early age spoke "rerearange"-this face—this girl thought a minute and then suggested she might "rearrange her face." From a sweet, sensitive child who loved to wear lacy dresses, play with Barbie dolls, and have her hair fixed in the latest fashion. My two preschool-age sons have offered their share of surprises. They are fascinated with the girl, Evy thought a minute and then suggested she might "rearrange her face." This from a sweet, sensitive child who loved to wear lacy dresses, play with Barbie dolls, and have her hair fixed in the latest fashion.

My two preschool-age sons have offered their own variety of surprises. They are fascinated with the variety of war toys that permeate our neighborhood, and they wish their parents would play with guns anyway?" Andrew (nearly six now, and very fond of squirt guns and playing cops and robbers) thought for a moment and said, "Because they make noise." Three-year-old Simeon giggled and said, "Because I like 'em. If someone takes my toys, I shoot 'em.'

With a mischievous grin he playfully aimed his fork in my direction before heading off for the living room to play.

Beneath the façade of these two would-be gun-slingers, however, I discern a wonderful softness and sensitivity for all that is living. Andrew befriends every stray cat in the neighborhood and loves to bring me the day's catch of curious bugs to look at and admire. And after dinner Slim confided that what he really wants for his birthday this month is a little doll carriage and a doll.

Rainer Maria Rilke said it well: "The point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer."
The Soldier Game

by Susan Richman

Jesse and Jacob have never been involved at all with Super Heroes or "He-Man." We have no TV, rarely go to toy stores, and are usually simply blithely unaware of all these commercially pushed fantasies. The boys somehow agree with me that all those muscled toy dolls are hideous and creepy. For me, perhaps, the commercial adult pre-made fantasy aspects are what distress me the most about this sort of play—it is adult made specifically for children, with no referents in the real continuum of human experience. I wonder if this sort of play can go anywhere, evolve into something personally meaningful, help the child to make sense of the real world.

Jesse and Jacob have evolved, over four years' time, an elaborate war-play game. As a new mother strange to the ways of little boys' play, I often worried about how I'd handle the gun question. I had an older sister, and though I fancied myself something of a tomboy, war play was not one of my interests, ever. In college, I'd seen an alternative preschool refuse to allow gunplay, only to see the little boys push the rule to its limits by trying torpedoes, cannons, bombs. The exasperated but somewhat amused teachers finally felt that perhaps it was just not a rule fully possible to maintain, but that at least they'd put a bit of a damper on violent weapon play. I probably hoped my sons would simply not be at all interested in this type of play. Not so.

Jesse's first war interests came at about age 3½, when we visited Fort Frederica, a National Historical Site in Georgia, where my mother lives. We saw a filmed re-enactment of the fort scene, with the Spanish forces from Florida attacking the undermanned English fort. He would sneak into the living room quietly; I would have to be the "lookout" at Fort Frederica and spy him out, and then the battle would ensue. Replayed again and again.

My mother was a bit surprised when, the next year on our vacation visit, we wanted to go to the fort again, for after all we had "done" it the year before and would surely be bored by a repeat. Not so. We sat through the movie several times, remembering parts we'd seen before, putting together more historical pieces. We now read aloud all the exhibit signs, looked more carefully and thoughtfully at the miniature dioramas, felt more keenly the spirit of life in the now utterly gone town. There was more acting out of the battles that year, with closer attention to details we now understood better. Jesse received a huge set of cardboard brick blocks from Grandma, and they were used to build myriad forts and invading fleets of boats. Postcards of old soldiers were bought at the fort, and a miniature cannon (!), and again the play went on for hours. Jesse also worked hard making some collage soldiers for extras, while Jacob at 18 months did his best to take part, probably feeling that this soldier game was the best sort of hide-and-seek and chase game there was.

Each year we returned to the fort, each year we loved it even more. Books extended our understanding, and I even found myself looking into a few adult history books on the area.

Other war interests grew over those years, too, and continued broadening our view and the boys' play. Any can-
non was spotted and visited if at all possible, and we soon found ourselves at the Soldiers and Sailors Civil War Memorial in Pittsburgh, Gettysburg, Fort Pitt, Fort Necessity, the flagship Niagara, Fort Ligonier, and another fort site in Georgia. A timeline gradually began forming in our minds: Fort Frederick before Fort Necessity, Fort Necessity before Fort Pitt, Civil War much later (we always peg it by Drake's discovery of oil). Our reading aloud, in among Peter Pan and Heidi and The Wizard of Oz, was full with history. Each fall we always read several biographies of Columbus (a special interest of mine as I was born on Columbus Day), adding one a year, then the same with the Pilgrims in November. We found a book on the history of forts in America, archaeology in Georgia, Pennsylvania history, a Lois Lenski book called Indian Captive (based on the real-life story of Mary Jamison, who decided to remain with the Senecas after her capture during the French and Indian Wars). We read about Jamestown and Pocahontas, we read biographies of many early American leaders (I especially love the D'Aulaires' biographies on Columbus, Franklin, Lincoln, Leif Ericson, and George Washington, and Jean Fritz's simple and wonderful Revolutionary War books-And Then What Happened, Paul Revere?; What's the Big Idea, Ben Franklin?; Why Don't You Get a Horse, Sam Adams?; Where Was Patrick Henry on the 29th of May?; Can't You Make Them Behave, King George?). Forts led into an interest in warships, and we've read extensively about the USS Constitution and many others. Connections were forming; a web of interrelated drama was being forged.

To offset war as the sole way of looking at history, we've also read all the Little House books by Laura Ingalls Wilder, and Caddie Woodlawn by Carol R. Brink (feeling through it, of course, the underlying pulse of the Civil War taking place far away), and we've read about the history of transportation, especially trains and canals and ships.

Jesse and Jacob gradually added more cannons to their play, made their block forts both more elaborate and more true to the forts they knew about, made fleets of paper and cardboard boats (anyone want to go in on a case-load order of masking tape?). Actual battles were often acted out, with lots of loud “bang-banging” filling the air. This was their “soldier game,” and they were always begging Howard to take part. They knew I was rather dull about it and not much into their re-enactments, much as I loved visiting the actual sites and reading to them about these older times. Somehow I just cannot get into being down on hands and knees and “banging” away, and the boys have eventually accepted this. Jesse and Jacob have spent long happy stretches of time cutting out “armies” of men-hundreds of different colored strips of paper bundled together with rubber bands by 10s and 100s, complete with generals and captains. They lay them out in elaborate battle formations and become enraged if I inadvertently sweep up or try to toss out a crumpled regiment. The soldiers are kept in special boxes, stored with aluminum foil carefully torn into cannon balls.

On occasion I've thought of discouraging all this play, considering the gun question, feeling disheartened that my boys saw wars as such a game, such an exciting play theme, such an abstraction of paper soldier deaths. I'm glad now I've let it evolve and grow. It is their play, it belongs to them, and further, it is clearly becoming their way of grappling with all the real questions of how people have gotten and might get along in this world. Besides banging wildly, they've also worked hard at making peace treaties—Daddy's soldiers will get all of the living room, Jacob's will have the attic, and Jesse's will patrol the connecting zone of the playroom. They've made compromises, seen what happens when one side secretly doesn't go along with an agreement, and made alliances and promises of future aid.

And, then, just yesterday, I sat in the attic nursing Molly to sleep while Jesse and Jacob continued their new version of the soldier game. Both rebuilt elaborate block forts, sturdily reinforced; the paper ship fleets were lovingly repaired with masking tape; all was set. But the battle didn’t come. Jesse looked up at me after a silence (I was reading a magazine) and said very quietly, almost reverently, “Look, look at this small building I’ve made. It is the House of Peace. It has one soldier in it, with no weapons allowed, and it is where each side can come, in safety, to talk.” His voice was almost choked, full with emotion. He took a sculpted wooden head (a leftover from an old tenant who was an artist of sorts) and placed it by the huge fort.

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book of Greek myths, always loved the battle scene. A metal crown (an old bongo drum rim, I think) was placed on the War god's head, as his side was winning over the much smaller god of Peace. Jesse and Jacob were both hushed and serious; this was important drama coming alive before them, universal questions hanging in a delicate balance. I was careful not to intrude. Somehow, over the next half-hour, Jesse and Jacob's armies were secretly meeting at the Peace House, their generals talking quietly and safely, and then—triumph! Peace won out! Plans were swiftly made to join the two opposing forts together in one large cooperative complex. Much reshuffling of blocks to bridge the ground between them, much excitement over these new plans. And when the rebuilding was complete, Jesse with solemn ceremony took the crown from the War god's head and placed it upon the head of Peace, who somehow looked happier to us all, not so grim-faced. The whole drama felt like a refreshing cleansing, a noble setting of the world to right. We all took deep breaths of peace, and went down for supper keenly alive and aware, and kind. If I had "banned" their soldier game out of some urge of my own to have my boys be peaceful and peace-loving, this scene could never have happened and they could never have grown to this point. Their growing and play, of course, took place not in a vacuum but against the rich background of our reading and continuing discussions. We just this week completed reading Esther Forbes' Newberry Award-winning book John Tremain (1943), set in pre-Revolutionary War Boston, culminating in the battle of Lexington. The book moved Jesse perhaps more than any we have ever read—it's the first book I remember his crying aloud over. It gave an especially close, sensitive look at the realities and ambiguities of war, the mixed and torn feelings involved. Johnny, an active young patriot, has warm feelings for many specific British soldiers—and knowing them personally, having his life entwined with theirs, it is hard for him to see them as abstract targets of scarlet. Instead of taking us into the actual battle scenes, Forbes has Johnny walk from Boston to Lexington the day after, seeing the crying women and children, the burial carts, the groaning wounded British soldiers, and finally the death of Johnny's beloved friend Rab.

I'm sure the soldier game will continue to grow and change as the years go by. The boys have already talked about having Molly be "Molly Pitcher"—I will be curious to see how Molly perhaps softens the game. I feel comfortable now about it all, rather than exasperated or guilty. I trust that through their play they will be made more ready to deal with the terribly difficult questions of war and peace in the real world. I feel hopeful when Jesse says, as he did today, that maybe a problem with these grown-up real generals is that they still think they're playing with toy soldiers, and not real people.

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Giving Toys That Celebrate Life

by Margaret Reynolds

The winter holidays of Christmas and Hanukkah celebrate light and life. Yet five out of six of the best-selling toys in the United States last holiday season were war toys. According to the National Coalition on Television Violence, sales of these toys had increased 350 percent in the preceding two years, with 60 percent of the money spent on toys going for guns and other toys of aggression. It's probably no coincidence that 60 percent of our national budget is also spent on weapons.

In an effort to stem this tide of violence, peace groups around the world staged alternative toy fairs, leafleted shoppers, and circulated petitions in the pre-holiday season. November 29 and 30, 1985, the biggest shopping days of the year, were proclaimed "International Days Against War Toys."

However, it's not enough to shun toys of violence. Malcolm Watson, a Brandeis University child psychologist, who studies the effects of aggressive play and
TV violence on children, says research points to three main conclusions:

1. Aggressive play leads to acts of real aggression; it invites more of the same.
2. Aggressive play desensitizes children, changing others into enemies and objects.
3. Aggressive play helps children get rid of pent-up resentment and hostile feelings.

Malcolm Watson finds truth in all three of these statements. Most parents are acutely aware of their children's need to release tension and hostility. Giving them war toys is a quick and easy solution. But as President Reagan said recently, we should avoid the quick fix. Better solutions are available to parents willing to take the time to look for them.

The most obvious guiding principle is to know the child you're buying for, and to remember that children go through different stages. Pressures that make a child highly competitive at one time may not exist a year later. Imaginative children who want guns will make them out of carrots or by biting the corner off a graham cracker—a teddy bear will not suffice. Parents and teachers have to work hard to provide alternatives and to relieve the intense peer pressure fostered by TV commercials.

A second principle to keep in mind is that toys often teach more than we're aware of. It's obvious that just as dolls teach parenting, so also do tanks and guns teach war. TV cartoons produced to sell specific toys teach that enemies are people who disagree with us. The "Crimson Guard" which the toy G.I. Joe opposes is obviously the Red Communists, faceless and easy to hate. From war games, children learn that deception and lying are correct ways of dealing with problems, that killing is a way to show superiority, and that uniforms enhance strength.

So what should we buy instead of war toys? Unfortunately, people with peace vocations seldom wear glamorous uniforms or use exotic equipment. Only with films and books can we expose children to such models as Gandhi or Martin Luther King, Eleanor Roosevelt or Dorothy Day. You can buy plastic battlefields, but who wants a replica of the United Nations Security Council chamber? Can a Peace Corps T-shirt stand up to a G.I. Joe uniform? Not likely.

But not to give up! In the beginning was the word. Children must be given words for their actions. By using the word cooperation in many different situations, the producers of "Sesame Street" have given it to children. Parents and teachers can use it, too, until even such a long word can become a touchstone for children. So give the gift of words: love, peace, unity, friend.

We must remember that when children are not too young to play war, they are not too young to know what it is. They are not too young to understand their aggressive feelings, to learn that they and their playmates are not all good, or all bad, and that there are better ways to settle differences and disputes than through use of violence.

We need to become aware of what war toys and "action" and "fantasy" figures are. Many look innocent enough, until they transform into war machines complete with lasers, bazookas, and other destructive weapons. Action figures such as Rambo, He-Man, and She-Ra portray movie or cartoon characters that provide aggressive and violent role models for children. Violent characters and war themes are found in books, comics, and videos and are depicted on lunch boxes, book bags, clothing, sheets, blankets, and curtains. There is even G.I. Joe cereal and Rambo gum.

These top-selling war toys are promoted by cartoons that depict a high level of violence. These cartoons are on TV not only on Saturday mornings but also on Sunday and, during the week, before and after school. It is important to see that those who provide for your children's care discourage watching these violent TV programs or playing with violent toys.

And finally, explain to relatives and friends why you do not want your children to use violent toys and suggest creative alternatives.
The incredibly diverse ways in which the Spirit manifests itself are to me both inspiring and humbling. What follows are a few thoughts which directly apply this awareness to Quakerism in that troublesome area of Christianity and universalism.

I deeply believe, and have since I was a student at George School, that the spiritual realities which underlie the divisions within the Religious Society of Friends are the same and that if divested of the superstructure the Spirit would be free to unite us. And so I was delighted to read of the perceptive insights of Michael J. Sheeran, the Jesuit priest who, after two years of intensive study of Philadelphia Friends, wrote the excellent book Beyond Majority Rule. He said that he sees our differences as based...
not on our perception of Christ but on whether we experienced the gathered or covered meeting, i.e., the exhilaration of the direct presence of the Spirit. Yet, even here, I am convinced the difference is a matter of where one stands on the path of spiritual development rather than on a particular set of beliefs.

With this introduction, let us look at what Robert Barclay’s Apology says on the subject of universal grace. In his “Sixth Proposition according to which principle (or hypothesis), all the objections against the universality of Christ’s death are easily solved,” Robert Barclay says:

There is an evangelical and saving light and grace in everyone, and the love and mercy of God toward mankind were universal, both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the light in the heart. Therefore, Christ has tasted death for everyone—not merely all kinds of men, as some foolishly say, but for every one of every kind. The benefit of his suffering is extended not only to those who have a well-defined outward knowledge of his suffering and death, but even to those who by some unavoidable accident were excluded from the benefit of this knowledge. (Barclay’s Apology in Modern English, edited by Dean Freiday)

This perception was also found among the early Christians. Paul Tillich points out that the early Christians believed that Christian faith was universal, that it was open to all truth (John 1:9, Rom. 5:15-21), and that this attitude prevailed until the Crusades, at which time it became exclusive and stood against Islam and Judaism.

We must, of course, remember that early Friends were very strongly Christ-centered. Indeed, Barclay’s Apology was written largely as a defense against those who claimed Friends were not true Christians. This clearly Christ-centered quality of the early Friends has led to the conviction that modern Quakers who are Universalist espouse a universalism that is fundamentally different from that of early Friends because they are not Christ-centered but are God-centered, or Spirit-centered, or Light-centered. Let us look at what Robert Barclay says in his “Second Proposition Concerning Immediate Revelation.” Notice the emphasis which this gives to the inner Light, though he doesn’t use that phrase:

It is only through the testimony of the Spirit that the true knowledge of God has been, is, and can be revealed. . . . It was by the revelation of the same Spirit that he has always manifested himself to the sons of men whether they were patriarchs, prophets, or apostles. . . . Moreover, these divine inward revelations are considered by us to be absolutely necessary for the building up of true faith. But this does not mean they can, or ever do, contradict the outward testimony of the scriptures, or proper and sound judgment. . . . These divine revelations and inward illuminations possess their own clarity and serve as their own evidence. They force the well disposed mind to assent and they inevitably move it in that direction in the same way that the common principles of natural truths move and incline the mind toward a natural agreement.

George Fox used terms such as the Spirit of God, the Spirit of Christ, the Light, the inner Spirit to make us realize that in his view the Spirit is one regardless of how we speak of it—our challenge is to find it, recognize it, and make it central in our lives.

But what about persons today who know Christian history and are exposed to Christian literature but still choose not to consider themselves Christian? The clearest statement I have found which includes such persons was written by Francis B. Hall, in his book Practical Spirituality. He pointed out that there are modern-day barriers to believing that Jesus is the Christ that are just as potent as was the lack of knowledge which existed in the 17th century. He lists four:

First, the terribly immoral story of persecution and warfare by Christians in history; second, the hypocrisy of so many members of Christian churches; third, the conflict between articles of Christian faith and the discoveries of modern science and psychology; and fourth, the opening of the Western world to the fine qualities found in other great religions.

These, perhaps, take fleshing out to give them substance. Francis Hall goes on to remind us of the tragic warfare in Northern Ireland and of the Christian persecution of the Jews through the centuries. The hypocrisy and failure of the modern church has been given much attention and “the attack of Darwinism and Freudianism on Christian faith is by no means an affair of the past.” Also, modern communication has made the world more aware of both the successes and failures not only of Christians but of “Buddha, of Zen, of Ramakrishna, of Gandhi, of the Jewish prophets and Hasidism . . . all these and many more have influenced and appealed to Western civilization powerfully in the last decades and challenge the Christian claim of uniqueness for Jesus Christ.”

I remind you of Jesus’ admonition that we distinguish between the true and the false prophets by their fruits (Matt. 7:16) and that “Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in Heaven” (Matt. 7:21).

Concluding this point, Francis says,

If [people’s] lives are in harmony with the teachings of Christ, even though they do not believe that Jesus is the Christ, are they not acceptable to Christ, and so should be to other Quakers? . . . From an early stream of Quakerism comes their faith in a continuing revelation, a non-creedal openness to truth wherever it may be found. . . . They may call on the best in Quaker history and in the history of all religions to be their standard and may

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as a result have a high and loving form of religious life.

Francis Hall then says that there is a place for Universalist Quakers within the fold, but I want to be fair to him; he goes on to say that this vision has power and is not to be denied but that "from a Christian point of view it is lacking. It is in danger of being rootless and so of losing the critical function of the Light."

I simply point out that all religions (including all varieties of Quakerism) have discovered how fragile and tenuous is our hold on the true Spirit. That is why I contend that each one of us must carry our own responsibility for the rightness of our relationship to the Spirit, to Christ, to God, to the inner Light, or whatever phrase, image, or metaphor we may use to speak of that undeniable source which is beyond human understanding. We should be very cautious indeed about criticizing another's position.

Now I would like to approach the matter from quite a different perspective. Some 2½ years ago a brief piece in the *New Foundation Papers* caught my attention. It was entitled "Particularism and Universalism" and was written by Madge T. Seaver. She refers to Propositions V and VI of Robert Barclay's *Apology* and says that "from the first, George Fox echoed the Gospel of John concerning the universality of the Light: Christ... had enlightened all men with his divine and saving light" (no. 12, August 1983). This she felt is a universality to which we are all committed. Yet she says that this "classical universalism" is not the same as the contemporary doctrine that all faiths reflect the same Truth. She finds the new Universalists to have the "implicit and explicit" attitude that they have a more advanced, more sophisticated position than do the particularists of other religions, including Christians, whom they feel to be naive. I remind you of the wise words of caution given us by Bob MacDicken in 1984 when he spoke in Baltimore to the annual gathering of the Quaker Universalist Fellowship: "Let's not become Universal Fundamentalists."

Madge Seaver then quotes Jaroslav Pelikan of Yale, who says that the only way to the universal is through the particular. Pelikan makes the point that love—that unifying, cleansing, powerful force of God—can only be dealt with through intimate personal experience and that we must know the particular before we can find meaning in the universal. We can only perceive love and the power of love through personal, specific experience. For the Christian this particularity is the life, death, and resurrection of Jesus. But, according to Pelikan, "it is not Jesuolatry; it is a window and you look through it, not at it."

My point, of course, is that whatever similarities in other faiths about which nowadays we know so much without making a commitment. However, the material about which we speculate is always particular.

This concept of particularity vs. universality deserves a little more attention. The more I think about the dividing line in the case of Christianity as I look at its vast variety, the more fuzzy the line becomes. Probably no two of us could agree on where the particular ends and the "beyond" begins. But I think the lesson in the concept is sharp and clear. If we are still concerned with the particulars (the window or how we even get to the window), or if we don't yet see that there is a beyond, then I can understand why a close fellowship with others who are in the same particular set of beliefs may give support and nurture which is of real value. We need to understand and support such fellowships.

On the other hand, if we are comfortable about matters on this side of the window so we can focus on understanding that deeper reality on the other side, which, from my position now, we can never fully comprehend, then a fellowship of active seekers can be both stimulating and satisfying. Friends need to understand that fellowship, too.

One final point: Most people seem to need to hold on to the particular and to worship in that mode. Most of us grew up there, and if we were not turned off by it we revere it and understand it—it is precious to us. Perhaps it is a lack of security in our own religious heritage which makes us critical of and closed to those who represent a different tradition. Perhaps this is why some of us are upset by the exclusiveness of those on the other side of the Universalist-Christocentrist line rather than being able to engage in good constructive and, yes, affirming dialogue which may expand the horizons of all involved. Speaking for myself I must return to the Christian fold for my imagery and a lot of my sustenance and inspiration, and I read into conversations with our members with other than Christian backgrounds that they too have the same relationship to their backgrounds. And we certainly grow from their fellowship. Our security may depend on the tried and the familiar; yet, as our spiritual insights grow, the significance of differences in the specifics diminishes. Theologies may divide but the Spirit unites.

**In Fox's view**

**the Spirit is one regardless of how we speak of it—our challenge is to find it, recognize it, and make it central in our lives.**

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On the night of April 8, 1986, I underwent emergency brain surgery at Anne Arundel Memorial Hospital in Annapolis, Maryland, for a subdural hematoma. Three days later I was taken again into surgery because I was dying. A bone flap was removed from my skull and I went back into the intensive care unit in very critical condition.

I do not remember the second surgery, but at some time I became aware that I was close to death. I remember then fighting to stay conscious and thinking about my life. I was not afraid, but my thoughts were: I am not finished with my life; I am needed; I have things I want and need to do. I thought of God and my years of religious commitment. I thought of my mother and her recent death. I thought of being held in the Light by my Quaker friends and began to think of that Light as a healing Light.

I thought of my swollen brain and heal all my injuries. I felt then, and feel now, that I had an outstanding neurosurgeon. I was surrounded by an incredible team of nurses. Their skilled care was so gentle, tender, and happy. My family was with me, concerned and caring. And when I left the hospital a dear friend asked me to her home to convalesce. It was lovely, peaceful, serene, and I overlooked the Chesapeake Bay. I was able to return to my job with no loss of pay, and my medical insurance should cover the thousands of dollars it took to pull me through.

I was alive and on my way to recovery. I should have been gloriously happy. It seems, though, that it is not unusual for a physical crisis to precipitate a spiritual crisis, especially a physical crisis that brings one face to face with death. As I began to take up my life in a limited way, and after I came through a mild postoperative depression, I experienced a profound inner loneliness such as I had never known. I tried to explain this to myself in many ways. I explored the circumstances of my life and I did not think there was a valid reason for circumstances to plunge me into these intense feelings of loneliness. I had had too much support, too much love and affection from my family and my wonderful friends.

I began to understand that loneliness is a real part of my humanity. I felt then, and I know now, that it was a measure of what St. John of the Cross called the "dark night of the soul." And, in a small way, I had experienced what Jesus experienced on the cross when he cried out, "My God, my God, why hast thou forsaken me?"

Once again I have been thrown back on faith and have seen vividly that there is One and only One who can dispel that loneliness, who can think our thoughts before us and after us, who can know our pain with us, and who can touch us with a true joy.

When I first became a convinced Quaker, I found George Fox's expression "seed of God" puzzling, though I found illuminating "there is that of God in everyone." But it is this "seed of God" implanted in every person that can be fertilized only by God. And God can do this work in us only as we are open and receptive, silent and listening.

Today there is a restlessness in a great many people and a busyness that crowds out any possibility of exposing the loneliness of the inner self. I had crowded my life full, and this means that opportunities to go beyond and find solutions were blocked. We must ask the questions, though the questions may be painful. And it has seemed to me that it could be necessary to feel this pain of loneliness and enter the dark night of the soul in order to make that thrust of faith which brings one out into God's Light.

Nothing is more important in life than this. No other relationship can replace this. As we, through experience in living with our Creator day by day, come to know God, we know that God wants us to be free. The question of pain and suffering finds its answer in the freedom that God allows. God makes it possible for us to grow spiritually into our own wholeness.

God was there at the moment of my death, and the restoration of my life exposed in me the terrible aloneness of existing in this universe. I have come face to face with the reality that I cannot truly know life or the meaning of life without God. I cannot understand my mortality, or bear my dependency, without God. In other words, without God I am lost, adrift in an alien world.

This journey I started so many years ago has come to this crucial point. It led me to cut through dogma, rituals, and even theology to experience the Invisible. It led me to seek the God within the center of myself so that I could realize the God beyond the self. And now this exposure of my inner loneliness has broken open in me a life that is undying; it has rooted me in a faith that is all-sustaining.

A member of Chester River (Md.) Meeting, Evelyn D. Hughes is assistant to the chairman of the Department of Anatomy in the University of Pennsylvania School of Medicine.
Finding
“That of God”
in the
Terrorist

by Nancy C. Alexander

Walk cheerfully over the world, answering that of God in every one.
— George Fox

In theory, answering “that of God” in everyone is much easier than the practice of answering that of God in persons with whom we are angry or upset. The extreme case is responding to the terrorist. In my travels among Friends I have found a wide variety of opinion about whether one should respond to terrorists with violence. Certainly many Friends have experienced social pressure to condone violent responses. Social reinforcement for living the Peace Testimony—which renounces any outward weapons—historically has been hard to come by. My thoughts are offered less to persuade Friends to alter deeply held beliefs than to challenge simplistic thinking about the roots of terrorism, particularly in the context of the Israeli-Palestinian conflict.

My central point is that a foreign policy as if suffering mattered should displace the current policy of subduing the unrest of suffering people through the use of force. This viewpoint is often characterized as “soft,” “naive,” and even “dangerous to national security.” To the contrary, it is as pragmatic as it is sensitive. It recognizes that answering terrorism with terrorism only escalates a cycle of violence to a point beyond control. Furthermore, it debunks the prevailing U.S. policy that the roots or fundamental motivations of terrorists are irrelevant.

The way in which violence begets violence is evident in the 1985 incident when the USS New Jersey shelled Lebanon, wiping out whole villages in the Shouf Mountains. Many Americans are not aware that this action, which was interpreted as siding with the minority Maronite Christian faction against the balance of the population, alienated Moslems. Subsequently, when Lebanese terrorists hijacked a TWA flight, one of them ran down the aisle of the plane yelling “New Jersey, New Jersey.” Many Americans on the plane did not understand the calamitous shelling to which she referred, much less the toll that shelling had inflicted on her family.

The belief that the roots of terrorism or fundamental motivations of terrorists are irrelevant is dangerous. It stems from a common attitude that separates violent effects from potential causes. When I traveled and spoke on the subject of terrorism this summer, one Friend expressed the feeling that an attempt to dig deep and identify potential causes of anti-Americanism (such as terrorism) is anti-American. Nothing could be further from the truth. In a participatory democracy, the prudence and rightness of our actions depend, in part, on understanding how the United States is perceived by other people in the world. When questions arise regarding how the United States should address anti-Americanism and terrorism, we at the Friends Committee on National Legislation try to identify the roots of terrorism, make connections between U.S. policy and anti-Americanism, and work for more constructive U.S. policies when appropriate.

The goal of terrorism is to make others feel powerless and vulnerable. In achieving this goal, language is an indispensable weapon or tool—it defines terrorism as a tactic of the weak, while the violence of the strong is glorified as defending national security and patriotic honor. Why is it that the strong do not define
terrorism as foreign policies based on the threatened use of nuclear weapons or the actual use of violence against such populations as Nicaragua or Angola?

To a large extent, the technology and politics of the First World are based on terrorism, but the use of language obscures this fact, as does the distortion of news. The media create the impression that terrorism is a more fundamental threat than it is. Terrorism has increased, but only 23 U.S. citizens were killed as a result of terrorist incidents in 1985 (Richard Falk, "Thinking About Terrorism," the Nation, June 28, 1986). Anti-communism has united the country behind administrations for years. Perhaps it is hoped that magnifying the phenomenon of terrorism will not only unite the country and draw attention away from domestic woes, but also help overcome the "Vietnam syndrome." Overcoming this syndrome, which is seen as a preference for showing national strength through diplomatic rather than military approaches to conflicts, has been a stated goal of the administration since it took office. In some quarters it is felt that public license to bomb Libya or invade Grenada will give the administration a freer hand in pursuing its policies in Central America and elsewhere.

Nations are increasingly prone to using terrorism as a pretext to apply military solutions to political problems. For instance, Israel responded to Palestinian involvement in the 1985 murder of Israeli Jews in Cyprus by bombing the PLO headquarters in Tunis. The United States responded to alleged Libyan complicity in terrorist incidents by bombing Libya. Citing the U.S. example, South Africa claimed that its raids into three neighboring black states were also justified in the name of attacking terrorism. Such terrorist acts demonstrate a lack of commitment to political, negotiated solutions. In addition, they show an ignorance of or disregard for the conditions of real or perceived injustice and suffering that give rise to violence.

Terrorism is reprehensible. But answering violence with violence flies in the face of the Peace Testimony, no matter who the provocateurs or what their actions. In my view, there should be no moral double standard for judging the perpetrators, be they the weak or the strong. The day after the U.S. bombing of Libya, Senator Mark Hatfield (one of two senators who opposed the bombing) said: "The vast moral gulf which once separated us from the terrorists was narrowed yesterday." In contrast, many people attempt to judge the bombing not on moral grounds but on whether it achieved its stated goal of subduing Libyan terrorism. These people generally point out that Libyan rhetoric and violence has subsided since the bombing. This viewpoint overlooks the fact that some of the "evidence" that Libya was involved in terrorist incidents, such as the German discotheque bombing which triggered the U.S. bombing, has never been produced. While I do not exonerate the Libyans from terrorist activities, the lack of evidence and the "disinformation" campaign of this administration has created the perception that Libyans are more deeply involved in terrorist activity than they are. Thus, when it appears that Libyan violence has subsided, it may not have existed to such a degree. Finally, as a result of a U.S. bombing as punishment for alleged crimes, there is a wave of anti-Americanism sweeping the Arab world that is far more insidious than retaliatory terrorism could be.

How can the United States move toward a foreign policy as if suffering mattered in a region such as the Middle East, which is the origin of a great deal of terrorist activity? First, such a policy demands an understanding of the roots of the Israeli-Palestinian conflict in the suffering of these people. Second, it requires a nonviolent, evenhanded diplomatic approach to development of a negotiated solution to the conflict. The following queries may facilitate our taking these steps:

How broadly do we define our community?

Who is our brother or sister? Is there anyone who we feel is "beyond the pale"? Can we summon the humility to understand and accept them even though we may differ with their views? If we develop the will to understand the plight of the Jewish and Palestinian people, it will be impossible to stereotype them and dismiss them from our community of concern.

Palestinians are desperate for their own homeland after being ruled in this century by the Ottoman Empire, Britain, Jordan, and Israel. Since a majority of the Palestinian population in the occupied territories is under 15 years old, these young people have no memory of life before Israel acquired the West Bank and Gaza in the 1967 war. These youths see that their more moderate elders have failed to secure a homeland through peaceful means. Furthermore, their employment future looks bleak because their economy is stifled and there are fewer jobs for them in the oilfields of the Gulf countries. In their anger and frustration, they are far more prone to violence than their elders. Those who resort to violence justify it on the basis of the indignity and repression which they have experienced.

On the basis of historical, religious, and strategic claims, the Israeli government has resorted to violence and repression to have "security," including control over the West Bank and Gaza territories. Israeli Jews view themselves as under siege, surrounded by an ocean of hostile and armed Arab nations. They feel that Arabs, in general—and Palestinians, in particular—have never been reconciled to their right and their need to exist as a nation and a people. Furthermore, there is the feeling that any territorial compromise would be used as leverage to gain more territory and sabotage the country.

Do we define problems in terms of the needs of some parties to a conflict, or in terms of the needs of all parties to a conflict?

If we recognize the needs of the Israeli and Palestinian people, do we give them equal weight? Some people see the needs of Palestinians to the exclusion of the needs of Jews, and vice versa. Jews and Palestinians who live under the shadow of continual threat from the other become fixated on the political acts and positions of the other. They live in nearly total isolation from each other. Dehumanizing stereotypes that are mirror images of the other replace reality. Each culture views the other as violent, powerful, and cruel. Contrary to these images, most Jews and Palestinians have similar
needs for a nonviolent solution to their conflict, and a peaceful homeland for their children.

Do we separate the people from the problem we have with them? The sin from the sinner?

When we don’t separate people from the problem, there are at least two consequences. We tend to blame one party to the conflict for the entire problem. Some people have lost empathy with the aspirations of the Jewish people due to certain actions of the Israeli government (for instance, the invasion of Lebanon, the bombing of PLO headquarters in Tunis, or the nationalization of more than half of the occupied territories for Israeli settlements or security purposes). Similarly, due to widespread Palestinian violence—mainly in the form of hijackings and bombings—many people consider Palestinian aspirations to be illegitimate.

The second consequence of not separating people from the problem is to dissociate one party from any responsibility for the conflict. For instance, while the Israeli occupation is hotly debated in Israel, questioning it in the United States is often labeled anti-Semitic. That is, in the U.S. perception, Israeli Jews are often dissociated from responsibility for the conflict. The Arabs, who are also Semites, feel that it is anti-Semitic to support Israel financially without encouraging Israeli leaders to cease acquisition of the territories and without making the peace process a top priority.

Are we willing to confront the “other” directly, or do we try to remain safe by talking only to those who are like-minded?

Do we seek out and create situations where our understanding will be enriched by the views of Israelis, Palestinians, and other Arabs? In the case of the United States, would confronting the “other” mean recognizing the PLO as the chosen, legitimate leadership organization of the Palestinian people? Where-as the United States does not recognize or negotiate with the PLO due to its terrorist activity, official U.S. policy urges the South African government to negotiate a settlement with the African National Congress and other black organizations which South Africa has branded “terrorist.” Public outcry has not been sufficient against the administration’s double standard toward terrorist organizations, so it prevails. Since peace can’t only be made with one’s enemies, U.S. and Israeli refusal to deal with the PLO precludes the possibility for successful peace negotiations. The unwillingness to deal with the “other” stems from the lack of political will on the part of the superpowers, the Palestinians, and the Israelis to work for mutual and simultaneous recognition of the right to self-determination.

Will we share political power with others?

If not, we will feel called to exert power over others in order to protect ourselves. The massive amounts of military-security assistance and arms flowing into the Middle East, primarily from the superpowers, is evidence of the need to have power over others. Since 1979, Egypt and Israel have received approximately $38 billion in military and security aid from the United States. In 1987, these two countries will receive a third of all U.S. foreign aid. At the same time, the Soviet Union has been arming its client states such as Syria. By fueling the Middle East arms race, the United States and the Soviet Union (among other countries) have contributed to explosive situations, such as the war that is currently brewing between Israel and Syria. Tragically, the Middle East has been taken off the agenda of most peace organizations in Washington, D.C. As a result of this and other factors, the public seems as oblivious to the U.S. role in exacerbating the Middle East conflict as they are aware of the potential consequences of U.S. intervention in Central America.

Are we willing to seek out third parties to help resolve problems, or are we too proud for that?

The United Nations is a third party that could potentially play a useful role in addressing the Middle East conflict. Recently, the United States scuttled a proposal developed by parties to the conflict to conduct direct negotiations in an international framework provided, in all likelihood, by the U.N. The United States took the position that any process that involved the Soviet Union would be counterproductive. Unfortunately, the United States has not taken a lead in developing consensus on any alternative proposal. At the same time, the lack of evenhandedness in U.S. Middle East policy is disqualifying us as a credible third party to the conflict.

Friends need to apply their testimonies to the “terrorist threat,” which is being used as a pretext for subduing the unrest of suffering people abroad and for eroding civil rights at home. The Peace Testimony, which has traditionally been articulated so compellingly, is often used to focus on the need for reconciliation between East and West. It is time to have an explicit justice testimony to help us focus on the extreme social and economic disparities between North and South. These disparities cause suffering and frustration among the people of the South, or Southern Hemisphere. These disparities contribute to terrorism and to vulnerability to military and political exploitation by the superpowers.

As with the roots of war, the roots of terrorism cannot die until we are prepared to deal with the suffering that gives rise to terrorism and until we can affirm and uphold the sacredness of all lives, even those that seem to stand in antithesis to all we hold dear. Accepting this paradox is difficult and exacts a toll too heavy for many of us who resist the notion that our lives might be no more sacred than another’s.

To uphold the sacredness of life, we must do more than work for peace; we must also work for justice. This entails making the connections between terrorism and U.S. policy, as well as helping our friends, neighbors, and elected officials do the same. It also means working to get the Middle East peace process to the top of the U.S. political agenda. When we can clearly communicate a vision for a foreign policy as if suffering mattered, we can help avert a future increasingly laden with violence, repression, and the seeds of war.

December 1, 1986  FRIENDS JOURNAL
by Annemargret L. Osterkamp

Each year, many Friends look with special interest for the recipient of the Nobel Peace Prize. Whether the winner is a group, such as the International Physicians for the Prevention of Nuclear War, which won in 1985, or an individual, such as South African Bishop Desmond Tutu, who won the year before, the prize can be a powerful tool in furthering the winner's goals and specific path toward peace. And the cash award can aid the cause as well.

In 1947 the American Friends Service Committee and the Friends Service Council, the AFSC's British counterpart, won the prize. Clarence Pickett gives an excellent account of the work of the AFSC in *For More Than Bread*; he also notes the receipt of the prize by Henry J. Cadbury in a secondhand tuxedo borrowed from the Quaker used clothing warehouse in Philadelphia). A year earlier, Emily Greene Balch, the Quaker pacifist from New England, shared the peace prize. Over the years the peace prize, which has been won by people as diverse as Woodrow Wilson, Albert Schweitzer, Theodore Roosevelt, and Martin Luther King, Jr., has created great interest.

And it would not exist except for an almost unknown Austrian woman who persuaded Alfred Nobel, the inventor of dynamite, to add to his list of honors the person or persons who made the greatest achievement for peace. Her name was Bertha von Suttner.

Who was Baroness Bertha von Suttner? Her picture appears on the Austrian 50,000 shilling note; some streets and small places are named after her; Austria issued a stamp in her honor, one in a series on the benefactors of mankind, but no book of consequence has been written about her, and very few articles. Nobody seems to remember her name.

I became interested in her when, in sorting old papers, I found pictures of her and letters she had written to my grandfather. She and my grandfather, George Arnhold, attended the First International Peace Congress in Boston in 1904. She was a delegate from Austria and founder and head of the Austrian Peace Movement. He was a delegate from Germany and the person to whom the *Handbook of the German Peace Movement* was dedicated. They were received together in a private meeting by Theodore Roosevelt, with whom they

Annemargret L. Osterkamp is a retired psychiatric social worker and counselor. She is a member of Gwynedd (Pa.) Meeting and serves on its Ministry and Worship Committee. A portion of her article appeared in the Foulkeways Bulletin Supplement, April 1985.
discussed the World Court of Arbitration, which later was established in The Hague in the Netherlands.

Was Bertha von Suttner a liberated woman ahead of her time? The beginnings of her life would not seem to indicate this. She was born into a poor family of somewhat faded nobility on June 9, 1843. Her father, Count Kinsky, died shortly after her birth, and her widowed mother, Wilhelmine von Koerner, had difficulties living within her income. Bertha had a very sheltered upbringing, learned the social graces, and thanks to private tutors, she became an accomplished linguist and musician.

After being engaged to three men but not marrying any of them, Bertha found herself penniless at age 30, with few prospects for the future. She could not resign herself to the life of a poor aristocratic spinster and decided to seek employment. The only position open to a woman of her background was that of governess, so she became governess to the four daughters of Freiherr von Suttner and his wife. She got along fabulously with the girls, but during the three years she stayed at the von Suttner's she fell in love with their son Arthur and he fell in love with her. She was seven years his senior and neither of them had money. In the face of his parents' disapproval they decided to separate.

In 1873, as Bertha was trying to decide what to do next, she saw a notice in the local paper that "a very wealthy, cultured, elderly gentleman living in Paris" was looking for a "mature, educated lady" who knew languages and could serve as secretary and manager of his household. She responded and received a letter signed by Alfred Nobel, a name completely unknown to her. She discovered that the writer (in the words of her autobiography) "was the well-known, famous, and respected discoverer of dynamite." Bertha answered immediately and thus started a friendship which lasted until Nobel's death on December 10, 1896.

Bertha was Nobel's secretary only for a very short time. Arthur von Suttner wrote that he could not live without her, and they decided to marry, still against his family's wishes. They moved to the town of Kutaisi in the Caucasus, where they had friends. They supported themselves by writing and teaching, and were there when the Russian-Turkish war broke out in April 1877.

Firsthand exposure to the brutality and suffering of war only strengthened their pacifist views. They began writing anti-war articles. During this period von Suttner and Nobel carried on a regular correspondence.

After producing six books and many articles, and becoming recognized authors, the von Suttner's returned to Vienna, where they were warmly welcomed. They also went to Paris to see Nobel. It was there that they first heard of the London-based International Peace and Arbitration Association. Bertha became the leading spokesperson for this organization. Nobel praised her work and sent her a substantial donation. Bertha urged him to prove his support of her goals by establishing a prize for peace.

In 1889 Bertha von Suttner published her most widely read book, Lay Down Your Arms. Its graphic descriptions of war shocked her contemporaries but brought her worldwide fame. Among the thousands of letters of approval was one from Leo Tolstoi, who wrote, "The abolition of slavery was preceded by the famous book of a woman, Mrs. Harriet Beecher Stowe. May the good Lord help your book to accomplish the abolition of war."

Bertha von Suttner also received a moving letter from Nobel, who sent his greetings to "the Amazon who made war on war." Other peace leaders called her "our commander in chief."

It was not until after Nobel's death that Bertha von Suttner and the world learned about the creation of the annual Nobel Peace Prize for "the person who shall have done the most or the best work for the fraternization of peoples and the abolition or reduction of standing armies, as well as the establishment and promotion of peace congresses."

Bertha von Suttner rose from the minor status of governess to become an internationally recognized author, political journalist, and crusader for peace. She had the courage to marry the man she loved in spite of poverty and parental opposition. The term was unknown in her lifetime, but I think that today she could well be called a liberated woman. In 1905, Bertha von Suttner was the first woman to receive a Nobel Prize. She died in June 1914 just a few months before the outbreak of World War I, which she had worked so hard to prevent.
A Friendly Children's Advent Calendar

DECEMBER 1986

Sunday
Directions: Complete the activity for the day, then cross out or cover with a sticker.
1 Read a children's version of the Christmas story.
2 Sing Christmas songs together.
3 Use pine cones, nuts, or other natural things to make decorations.
7 Make Christmas cards for family and friends with glitter, old cards, or stickers.
8 Learn a new Christmas song or poem.
14 Decorate a door or wall with pictures or with cards you receive.
21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Monday
1 Read a children's version of the Christmas story.
2 Sing Christmas songs together.
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7 Make Christmas cards for family and friends with glitter, old cards, or stickers.
8 Learn a new Christmas song or poem.
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21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Tuesday
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8 Learn a new Christmas song or poem.
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21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Wednesday
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8 Learn a new Christmas song or poem.
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21 Help make Christmas cookies to share.
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Thursday
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2 Sing Christmas songs together.
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7 Make Christmas cards for family and friends with glitter, old cards, or stickers.
8 Learn a new Christmas song or poem.
14 Decorate a door or wall with pictures or with cards you receive.
21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Friday
1 Read a children's version of the Christmas story.
2 Sing Christmas songs together.
3 Use pine cones, nuts, or other natural things to make decorations.
7 Make Christmas cards for family and friends with glitter, old cards, or stickers.
8 Learn a new Christmas song or poem.
14 Decorate a door or wall with pictures or with cards you receive.
21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Saturday
1 Read a children's version of the Christmas story.
2 Sing Christmas songs together.
3 Use pine cones, nuts, or other natural things to make decorations.
7 Make Christmas cards for family and friends with glitter, old cards, or stickers.
8 Learn a new Christmas song or poem.
14 Decorate a door or wall with pictures or with cards you receive.
21 Help make Christmas cookies to share.
28 Invite a friend over to play.

Written by Abigail Sebastian
Illustrated by Charlotte White
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A Friendly Children's Advent Calendar
Reports

Renaming the World at Missouri Valley

Missouri Valley Friends Conference met October 3-5 at Chihowa Retreat Center near Lawrence, Kansas. Friends welcomed Elizabeth and George Watson as resource persons and were challenged on Friday evening to begin the process of renaming and redefining ourselves and our world, breaking through assumptions which trap us in patterns of thinking that have been invalidated by our experience of Truth.

We were drawn together as Elizabeth Watson shared her thoughts on deepening our spiritual lives. She emphasized the importance of wholeness in our approach to ourselves: maturity as a function of acceptance of conflict and ambiguity; true humility as a willingness to be teachable; and trust in life itself as a vital approach to the risks of each day. We used small groups to explore and share on a very personal level the richness of our spiritual lives. An afternoon of discussion groups focused on the work of Friends' organizations and endeavors, relationships, diet, and poetry.

George Watson spoke on deepening the life of our meetings. He stressed the importance of meeting for worship as a time for getting in touch with our spiritual foundation and meeting for business as an extension of worship as we deal with the world around us. He reminded us that we gather in a loving community of Friends, built on interdependence and caring.

We welcome the regeneration afforded by our time together and hope to spread this gift as we again return to our homes and communities.

Reva Griffith

New York Yearly Meeting:
Being Who We Are

At New York Yearly Meeting sessions in Silver Bay, New York, July 27-August 2, we labored and shared love, as Friends continued to seek a basis for unity; offered insights from our roots and our experiences; and sought to answer a need and a spirit both contemporary and timeless.

The words that might capture and convey such a basis for unity continued to escape us. Our differences remain: does being a Friend imply a distinctively Christian testimony? In what ways should our beliefs and practices be those commonly understood as Christian?

While it was observed that we are seeking a basis of unity from which no Friends are excluded, it was also said that each of us must be able to find personal affirmation in that unity.

So we resolved to listen, to worship, and to work as if to acknowledge that these differences are temporal. Throughout the week, we came close to a reaffirmation that we are not a rent garment.

Tom Mullen, dean of the Earlham School of Religion, spoke to the theme "On Getting Where We Want to Go by Being Who We Are." Our responses to concerns and leadings, he conveyed, should consider the presence of three characteristics if they are to be genuinely effective. First, our identification of and with the concern should be imaginative and creative, and should be in the particular, not in the abstract. That is, the concern must be concrete—something about which we can take action. Second, our response to a concern should be an extension of ourselves, something in which we have an interest, and something with which we feel comfortable and competent. Finally, the measure of a calling is our experience of joy in contemplating a response and carrying it out. An urge to respond through duty may be well motivated, but we are free to consider that this may not be a calling for us.

Howard Macy's Bible study focused on the heritage given to us by the prophets: the prophetic calling, tradition, vision, stance, and message. With many thoughts planted throughout this week-long series, a key lesson was evident: we are most prone to losing contact with the sense of prophecy and the example and message of the prophets if we make the mistake of viewing them as persons apart from the human community. By saying that certain kinds of work or certain callings are prophetic, saintly, or heroic, we may distance ourselves from these and deny our ability to do likewise. We may also thereby be excusing ourselves from work that is meant to be ours.

Andrés Carranza, secretary of the Organizing Committee of Latin American Friends, conveyed the very down-to-earth emphasis of C.O.A.L.'s concerns for literacy, employment, and overcoming alcoholism in their communities; he also noted that Latin American Friends frequently find occasion for music and humor in their worship. Marty Walton, general secretary of Friends General Conference, reminded us gently of the importance of nurture throughout our worship and our work.

We shared a spot of nostalgia by commemorating Powell House's 25th anniversary, and we also had fun, fellowship, a fair, our favorite clown, a fire alarm prompted by midnight lightning, and a lot to talk and think about on the way home.

Steven W. Ross

December 1, 1986  FRIENDS JOURNAL
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World of Friends

The children of Albany (N.Y.) Meeting have been raising money for school supplies for the children of Nicaragua as part of the American Friends Service Committee Nicaragua School Supplies campaign. The children did their lessons with sparse materials to get a feel for what it would be like for Nicaraguan children. The First-day school children also wrote to the Albany Times Union: “We are Quakers. Every Sunday we go to First-day school. We’ve been raising money to send school supplies to children in Nicaragua. We made pancakes to make money. Some supplies we’re sending are crayons, rulers, papers, wall maps, and pencils. We think these things are more important than guns.”

A Quaker tapestry is being created by Friends around the world. When completed in 1990, the tapestry will consist of 67 panels that depict the history of Quakerism. The idea for the tapestry first occurred to English Friend Ann Wyll-Wilson in 1981, as a cooperative activity for children’s meetings, and has now spread to at least six countries.

The tapestry, similar to the Bayeux Tapestry, consists of three sections: a title in the upper part, the story in the center, and small designs relating to the subject along the bottom. Many of these lower designs have been researched, designed, and embroidered by children.

Groups adopting a panel must research the subject and provide material for the panel, both in words and design. Once the design has been created, the task of learning the six basic stitches begins. These stitches are Bayeux point, stem stitch, split stitch, chain stitch, pekin knot, and Quaker stitch (used especially for the lettering). All embroidery is done on woolen material handwoven in England.

Funding for the project is being provided by Quaker Home Service, individuals, meetings, grants, and the sale of notes and calendars. The calendars, which depict completed panels, will be published yearly until completion of the entire Quaker tapestry. Calendars are available for $4.50 each from the Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102.

For more information about the tapestry, write Margaret H. Simpson, 36 Nutgrove Ave., Bristol BS3 4QF, England.

“Religion, Spirituality, and Aging,” a one-day workshop on January 14 in conjunction with the American Society on Aging’s Winter Conference, January 11-13 in Atlanta, Ga., will examine the importance of religion and spirituality in old age, including the challenges that an aging population presents to the religious community, and the ways that the religious and aging communities can cooperate in being advocates for the elderly.

For more information and registration, write the American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103, or call (415) 543-2617.

Friends gathered at Ring Lake Ranch near Dubois, Wy., over the weekend of August 30 to draw together the widely dispersed Friends, and friends of Friends, in Wyoming. Represented were the Wyoming worship groups at Casper, Gillette, and Laramie; and Friends from Boulder (Colo.), Fort Collins (Colo.), and Logan (Utah) meetings. Friends discussed procedures by which individual Friends and groups in Wyoming could join the Society or form preparative meetings. There is a growing Quaker community—and Quaker activity—in Wyoming, including the opening of an American Friends Service Committee office in Laramie.
A consumer boycott of General Electric has been called by the Brandywine Peace Community and other peace and religious organizations. Why a boycott? G.E. is the fourth largest U.S. military contractor and is involved in almost every area of military contracting, including the production of neutron triggers for H-bombs, propulsion systems for Trident nuclear submarines, and various space technology and weapons projects. As part of the consumer boycott, the Brandywine Peace Community is asking for signatures which will be presented to General Electric as a sign of the extent of the boycott. For sign-up sheets, write to the Brandywine Peace office. It is hoped to have as many signatures as possible by the beginning of January 1987.

The Brandywine Peace Community, which has held many vigils at the King of Prussia, Pa., G.E. plant, has recently published a booklet on G.E.'s involvement in the war industry, Bulbs to Bombs: GE and the Permanent War Economy, available for $2.50 plus $.80 handling from the Brandywine Peace Community Office, P.O. Box 81, Swarthmore, PA 19081.

The New England War Resisters League held a protest at the annual stockholders' meeting of Coleco Industries, one of the makers of Rambo toys for children. These toys, adapted from the movie Rambo, in which the character of the same name uses violence to solve all problems, advocate and perhaps generate violence. To counter all war- and violence-advocating toys for children, the New England WRL's anti-war toy campaign is in full swing and gaining momentum; even actor Sylvester Stallone, who portrayed Rambo in the movie, is appalled by the toys and has stated that he wouldn't let his own children play with them. For more information on the anti-war toy campaign, or to buy an anti-war toy packet for $4, write the New England War Resisters League, Box 1093, Norwich, CT 06360.

The World Instant of Cooperation, a planetary healing meditation, will be held throughout the world on December 31, at noon Greenwich time (7 a.m. Eastern). Actually an hour long, "Instant" planners have asked the world's spiritual leaders to assemble their believers to pray, meditate, and contemplate global peace and harmony, and to suspend all thoughts of separation, conflict, and fear. They believe that "a sufficient mass of people focusing for a sufficient period of time on an image of global peace and harmony can change the consciousness of our planet for the benefit of all living things." All persons are urged to participate in whatever way is appropriate for them. More information is available from World Instant of Cooperation, 1107 Cedar Ave., Boulder, CO 80302.

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The Four Rs

In "The Question of Teaching Religion in Friends Schools" (FJ 9/1-15), Max Carter writes, "Even if my window is a Christian one, a Jewish one, or an agnostic one, there are still panes of glass through which I see darkly. Often those are the very ones that insights from another religious tradition may illumine." This speaks to my condition, and I defer to Max Carter's background as to "how" religion is taught, but there should be no question as to whether religion should be taught in Friends schools.

Because a Friends school is under the care of a monthly meeting and therefore a parochial school, courses in religion, including Quakerism, should be part of the curriculum. Such courses, as well as midweek worship, should be an expected and accepted responsibility of any student attending a Friends school. Friends sometimes try too hard to prove that they do not evangelize and in doing so hide the light of their beliefs.

Pat Patterson
Los Angeles, Calif.

Kindred Spirit

I was very much moved by the letter "Child Abuse Hits Home" (Forum, FJ 9/1-15). My highly respected Quaker mother was every bit as destructive but in a different way, and the denials that went on continue to this day—denials exactly as worded in your correspondent's letter.

My mother never recognized that she had any problems at all; others did, but she held absolutely steadfast that she did not.

Please let "Name withheld" know that I know something of the tremendous difficulties encountered.

Name withheld

Quaker Women Still Cool

Quaker women continue to be cool face to face with the unexpected ("A Quaker Woman's Coolness," FJ 9/1-15):

My husband's mother, Mary Edna Carson Crauder, descended from a long line of Quakers, was in her New Castle, Ind., home one hot summer day. She had just brought some of the tomatoes she recently deceased husband had planted, and had gone to the front porch to await the paper. In her early 80s, she was a bit deaf. The paper arrived, and Mary Edna went back to the kitchen. She saw a man rifling through the drawers. Entering the kitchen, she saw him pick up some kitchen silver and one of the tomatoes.

"Put that tomato down this instant, young man!" she commanded with all the forcefulness of her third-grade schoolmarm's voice. The man, startled, put down tomato, kitchen silver, and beat a hasty retreat. Mary Edna then locked the screen door.

Renee Crauder
Wayne, Pa.

Alcohol and Friends

Thank you for sharing the letter "A Sober Friend" (Forum, FJ 10/1). As a long-time, regular attender of a Friends meeting and a member of AA, I found the letter encouraging and helpful.

G.R.

Three years ago our meeting held two workshops to heighten our members' awareness about alcohol. The workshops were entitled "How Is Alcohol Affecting Your Life?" The workshops attracted many persons from our own meeting as well as from other meetings. Persons attending shared about their own alcoholism, their parents' alcoholism, and their spouses' alcoholism.

Our meeting then sponsored an AA meeting at our meetinghouse and has literature available on the visitors table.

I attended all of the workshops and read all of the literature. Our own family and friends have altered our social drinking habits. We intentionally have alcohol-free parties and celebrations.

When serving alcohol, our friends offer interesting and attractive alternative beverages.

I was sure I understood the disease of alcoholism. I found that I really didn't. When it became apparent that one of our immediate family was in trouble with alcohol, we didn't know what to do. Unless the local meeting has a nurturing, personalized communication system in place, Friends will not be able to share this pain and ask for help. There is a definite feeling of loneliness on this issue.

Fortunately, a friend of mine who is an alcoholic said, "You need a family intervention counselor." We all went to counseling—even my daughter's boyfriend, whose presence turned out to be critically important. We learned how to confront the alcoholic with love, with facts, with strength. We role-played, we cried, we shook, we doubted it would work.

Then the big moment came to confront the alcoholic. We had his bags packed, the reservation was made at the hospital for alcoholic rehabilitation, and his insurance was confirmed. We all met at our house on the supposition that we were to discuss summer plans.

We started by directly stating that we...
were all there because we were worried and concerned about his drinking, that we loved him, that we were all going to take a turn discussing his drinking, and that no one was angry.

After everyone spoke, we told him that we had a reservation for him in the hospital in one hour. At first he said no. We continued to talk—no arguing. Then my daughter’s boyfriend asked him to look him in the eye. Then he said, “Come on buddy, it’s time to go.”

He stayed for the entire 28-day program. He received much support from friends and family who sent cards and visited him. He is now back in the family, and he has control over his life for the first time in years. He continues in AA.

We now know that this may not be the end, but it is a beginning. We also feel in control of our lives again.

If you have someone in your life who is in trouble with alcohol, don’t talk and argue with them about it. Go to a family intervention counselor. Get help for them and yourself.

It was the most painful emotional experience our family ever went through, but it was definitely worth it.

As our counselor said when I called to tell her he had gone to the hospital, “I love it, I love it, it works every time.”

Prison Writings Wanted

I am making a collection of “prison writings” by men and women who were imprisoned for reasons of conscience. I hope you will agree that such a collection would give inspiration to others and allow them to identify with the sufferings of those who gave up their freedom for freedom’s sake. Perhaps it would also allow those imprisoned to impart to a wider audience some of the vision which impelled them to make their sacrifice.

I would be most grateful if Friends would be willing to let me have on loan any such “writings” you have, or can obtain; refer me to other sources; or tell me of a published passage of the above nature which you think should be included (from earliest times to today).

The “writings” could include letters, diaries, or testimonies written during or after detention, or statements to the court. They should be open to confirmation, though anonymity will be strictly preserved if requested.

The circumstances which caused the loss of freedom may be political or religious, but should not be connected with the advocacy of violence.

All assistance will be gratefully acknowledged on publication.

Geoffrey Bould
42 Richmond Drive
Watford, Herts.
WD1 3BG, Great Britain
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Resources

- The War Resisters League has issued a 1987 Peace Calendar on the subject of films dealing with peace and social justice. The introduction is written by actors Ed Asner and Ruby Dee. The calendar is available for $6.75 from the War Resisters League, 339 Lafayette St., New York, NY 10012.

- Journey Through the Days 1987 is a daily calendar/journal designed for personal reflection and is filled with inspirational quotes and photographs of nature. The calendar is available for $10.95 plus $1.50 shipping and handling from the Upper Room, 1900 Grant Ave., P.O. Box 189, Nashville, TN 37202.

- The New Underground Railroad, a documentary which presents a dramatic and personal look at the sanctuary movement, can be rented for $30 (video: ¾" U-matic CC3203, VU, or ¾" VHS CC3203, VH) from Indiana University, Audio-Visual Center, Bloomington, IN 47405.

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Copy deadline: 35 days before publication.

Accommodations

Powell House, Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.
Baltimore, Maryland. Shirley Guest House. Surrounded by the elegance of a bygone era. Located in Baltimore's historic Mt. Vernon neighborhood. A short walk to Inner Harbor, the financial district, and the city's cultural corridor. For brochure: 205 West Madison St., Baltimore, MD 21201. (301) 728-6550.
Southeast Florida—Lake Worth. Modest, comfortable, quiet atmosphere. Walk, bike, trolley to ocean, restaurants, village, meeting. Cashel Center, (305) 582-4027.
• Revolution and Constitution, an "interactive text" computer program for grades five through eight designed by Quakers Sam and Linda Howe, is part of the American History Explorer Series. The disk, guide, and backup disk are available for $39.95 from Miniascope, 344 Dundee Rd., Northbrook, IL 60062.

• State of the World 1986, a Worldwatch Institute report on progress toward a sustainable society, is available for $8.95 (bulk rates in paperback) from the Worldwatch Institute, 1776 Massachusetts Ave., NW, Washington, DC 20036.

• The Global Assembly Line, a one-hour documentary that examines U.S. manufacturing industries that shut down their labor-intensive operations in the United States to operate in lower wage countries is available from New Day Films, 22 Riverview Dr., Wayne, NJ 07470-3191.

• Pesticides: A Community Action Guide, a full introduction to the pesticide issue, is available for $3 from Concern, Inc., 1794 Columbia Rd. NW, Washington, DC 20009.

Calendar

DECEMBER

6—10 a.m.—4 p.m., Children’s Creative Response to Conflict workshop at the Fellowship of Reconciliation, Nauck, N.Y. Cost is $40, which includes lunch. Limited to 30. Ranging The Friendly Classroom for a Small Planet before the conference is helpful. For registration and travel directions, write CCRC, P.O. Box 271, Nauck, NY 19960, or call (914) 358-4601.

13—Christmas Peace Pilgrimage, 1-8 p.m. The ten-mile pilgrimage, now in its 27th year, begins in Nazareth and ends in Bethlehem, Pa. Rest stops and simple food are provided. Elizabeth Dickinson will speak on “Breaking Down Barriers: East-West, North-South.” For more information, write Joseph C. Osborn at 1408 Cottage Ave., Bethlehem, PA 18018, or call (215) 866-3127.

The Friendly Vegetarian is the quarterly newsletter of the Friends Vegetarian Society of North America. $10 membership includes a subscription. Or write for a free sample copy: PVSA, Box 3168, Washington, DC 20009.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as A Friendly Letter since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is $13.95; sample copies free from A Friendly Letter, P.O. Box 1361, Dept. FJ1, Falls Church, VA 22044.

Books—Quaker spiritual classics, history, photography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23274. Write for free catalogue.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent to three times/year to people throughout the world who, without leaving their own faith, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

A Great Gift: Autographed hardcover, Sensing the Enemy by Lady Borston, $5.00. Lady Borston, Box 225, Millfield, OH 45756.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cath Belcher, 15 E. 18th St., New York, NY 10003.

Community emphasizing Friends’ concerns, ecology, living simply, spiritual values, Blue Ridge Mountain area (near D.C.). Persons needed with horticultural/orchard/ tree planting/housekeeping skills. Oak Grove, Rte. 1, Box 455, Round Hill, VA 22141.

For Sale

Raise funds and awareness—over 300 progressive battle, bumper stickers, labels. Immediate delivery. Also posters, T-shirts, postcards, ballons, Nicaragua coffee. Wholesale prices. We can also custom print your message at wholesale. Union made. Specify in-stock or custom printing catalog. Donnally/Cott, Box 189-F, Hampton, CT 06247. (203) 455-6621.

Limited edition of glowing reproduction of Edward Hicks’s famous Peaceable Kingdom. Handsome 20-by-24-inch print for your home, library, or meetinghouse. $15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

Guatemalan traditional patterns for craftspeople. Absolutely graphed classic Mayan folklore textile designs for reproduction in weaving, needlepoint, cross-stitch and counted stitch embroidery, basketry, beadwork... Each series approximately 40 square feet: 1) Nahual Village, 2) Baby Cays and Religious Cloths, 3) San Martin Pastocapetec. Send $7 each to CHINCHAPERS, 309 Millfield, Santa Barbara, CA 93103.

Acreage for sale in a Friends community at Monteverde, Costa Rica. Includes modern 3 bedroom house, 30 fruit trees, 1 acre bananas, 5 acres woodland, 5 acres pasture, 4.500 ft elevation, with beautiful view of the Gulf of Nicoya. Contact Eston Rockwell, A.P.D.O. 10165, San Jose, Costa Rica, or Arnold S. Hoge, Rte. 1, Box 66, Earlham, IA 50072. Telephone: (515) 758-2450.

Handsome new log home, comfortable, well built—magnificent views. 52-acre mountain cove 20 miles from Asheville, N.C. $167,000. Call Miriam or Helen Hearne, brokers. (704) 883-2754.


Tissue东南im hill country. 100 percent wool yarn from American flocks, including our own. Also wool batting, knitting accessories. New catalogue, $1; or with yarn samples, $2. Refundable. Yarn Shop on the Farm, RD 2, Box 291-F, Stevens, PA 17578.

House for sale: 2-3 bedrooms, 1 bath, full basement, full attic, gas furnace, aluminum siding, fenced back yard, 1-car garage. Two blocks from Earlham. $35,000. Available in June. (317) 966-6773. S. Phenis, 329 S.W. 4th, Richmond, IN 47374.


Housing Wanted

Wanted: Room with kitchen privileges by a mature student from upstate Quaker meeting. References if needed. Write: Mary Edmonds, Y’s Parish Ave., Chester, NY 10815. (607) 453-1617.

Personal


Children’s ‘Lovers’ Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Palmy, NY 12083.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

Positions Vacant


Administrative Assistant for New York Yearly Meeting with major responsibilities for production and management function of publications, general correspondence, and answering of inquiries. Some committee support and routine office work. Finance/Memberhip person for New York Yearly Meeting with major responsibility for bookkeeping, maintenance of mailing lists, registration for YM sessions and routine office work. Both positions are full time, non-union. Open to anyone of Quaker affiliation of good character and willingness to learn. For job descriptions, write: Search Committee, NYYM, 15 Rutherford Ave., Berkeley, CA 94705.

Our rapid growth means we always need your skills in our self-help housing ministry. Basic needs provided for volunteers. Three month U.S./three-year international commitment. Contact Habitat for Humanity, Dept. V, Habitat & Community, America, GA 31070. (912) 924-6335.

Conflict Response Specialist Sought: Philadelphia Yearly Meeting’s Section for Testimonies and Concerns is considering employing a “conflict response specialist” with Friends Meeting Service (the successor program to Friends Suburban Project, now located in Friends Center). Creation of the position depends upon funding and suitable person. The position is for 1-2 years by arrangement. For further information write to Lorraine Flack, 71 Lawrence Rd., Mount Wavarry, 3149, Victoria, Australia.

From manuscripts to finished books: Celo Press, publisher of Quaker books, also produces books for individuals. If you have a manuscript that you want edited, designed, typed, printed, and/or bound in a professional and economic way, write to Celo Press, Attn: D. Donovan, 1901 Hannah Branch Rd., Burnsville, NC 28714.

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FRIENDS’ JOURNAL

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

Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which it could offer insurance to any Friends organization or individual. They can offer individualized insurance coverage for the security of themselves and their families, and purchasing advantages to the Group. The Group continues to grow in strength and to meet the needs of Quakers and communes through distribution of insurance to Friends and employees and to our friends. Contact the Secretary of the Group, 1519 Cherry St., Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

Family Relations Committee’s Counseling Service (FYM) provides confidential professional counseling to individuals, couples, and families. The program includes a wide range of services, including counseling, support groups, and educational programs. Contact the Secretary of the Group, 1519 Cherry St., Philadelphia, PA 19102, for more information.

Vacation Opportunities

If you would like help in arranging vacation home exchanges, contact the Friends Home Exchange Service, Box 211-F, Friends Journal, Philadelphia, PA 19102. (215) 988-0140.

Wanted

FRIENDS’ JOURNAL is looking for someone to donate (or sell at low cost) a new or used personal computer. The computer will be used primarily for word processing and should be compatible with AT& T or IBM pc’s (MS-DOS operating system, dual disk drive, and at least 128K of RAM with room to expand). Donations are tax deductible. Please call Eve Haman (215) 241-7281.

December 1, 1986 FRIENDS JOURNAL
A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: $1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes $8 each.

**Arizona**

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 60002. (602) 774-4298.

MOONEY—Friends Friends Meeting at Friends Southwest Center, 7/26 miles south of El Paso. Worship 11 a.m. Phone: (505) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Canyon Drive, Phoenix, 85014. Telephone: 602-955-5319.

TEMPPE—Unprogrammed, First Days, 9 a.m.-3 p.m., child care provided. Northport Chapel, ASU campus, 85281. Phone: 967-8040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information: 888-2689 or 327-8977.

**Arkansas**

LITTLE ROCK—Unprogrammed meeting, First-day school 9 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

**California**

ARCATA—10 a.m. 1920 Zehnder, 822-0615.

BERKELEY—Unprogrammed meeting, Worship 11 a.m., 2151 Vire St. at Walnut, 643-7672.

BERKELEY—Strawberry Creek, 1600 Sacramento, P.O. Box 5056, Oakland, 94611. Information: 415-897-1739.

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


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

FRESNO—Unprogrammed worship, 10 a.m. Child care provided. 711 E. Olive, Fresno, 93721 or 937-1785.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman Friends Meeting, 1258 Jones Bar Road. Phone 273-6485 or 432-0851.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

JOLLA—Meeting for Worship 9:30 a.m. 4340 Cedar Ave. Visitors call (714) 927-7078 or 925-2918.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9900 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding, 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normanda. Visitors call 299-0733.

MARRIN PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-6375 or 625-1761.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 691 Hamilton St. Costa Mesa, CA 92627. (714) 678-7691.

PALO ALTO—Meeting for worship and First-day school, 9:30 a.m. Phone: 415-381-4455.

MONTEREY PENINSULA—Friends meeting for worship, First-day school 10:30 a.m. Phone: 831-373-7691.

REDLANDS—RIVERSIDE—SANTA BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 706-7716.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4854 Semmel Dr. (619) 468-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar, 91070-3653.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. Phone: (415) 495-3915.

SANTA CRUZ—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1641 Morse St. 268-3083.

SANTA CLARA—Meeting for worship 9:30 a.m. Sunday, 2155 University Christian Center, 1468 Foothill Blvd., San Jose, CA 95129. (408) 543-2399.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children’s program and child care. Phone: 966-2941.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 628-0499.

SANTA CRUZ—Worship 10 a.m. Sunday. Louisa Nelson Center and Center St. Joan B. Forest, clerk.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1671 for location.

**Colorado**

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-0550 or 449-2662.

COLORADO SPRINGS—Worship group. Phone: (719) 862-9600 after 5 p.m.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4450 or 494-4454.

FORT COLLINS—Worship group. Phone: 484-5557.

**Connecticut**

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 114 South Quaker Lane, West Hartford. Phone: 233-8381.

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High and Washington Streets. Phone: 349-3014.

NEW HAVEN—Meeting and First-day school, Sundays, 9 a.m. Marymount Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m. Sunday discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 338-7245 or 889-1924.

NEW MILFORD—Friends Meeting, Rt. 7 at Lansleville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD—GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2634 or 367-4429.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.


WOODBURY—Litchfield Hills Meeting (formerly Water town). Meeting at Friends Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 283-3627.

**Delaware**

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centre on the Centre Meeting Rd. at Adams Dam Rd. Phone: 746-6296.

HOCKESSIN—First-day school 10 a.m. Phone: 609-9459.

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 30 Orchard Rd. (302) 598-7505.

ODESSA—Worship, First Sundays, 11 a.m.

WILMINGTON—Worship 9:30 a.m., First-day school 10 a.m. Alapocas Friends School. Phone: 722-3790.

WILMINGTON—Friends Meeting and First-day school 10 a.m. 4th & West Streets. Phone: 652-4491, 326-7763.

**District of Columbia**


Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school 1-2:30 p.m. at Quaker House—2112 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SMITH FRIENDS SCHOOL—Worship the third First Day, 9-10:30 a.m. School, held through June, at 11 a.m. in 326 Wace Ave., NW, in the Arts Center.
Grimes, clerk, OXFORD—First-day school 9:45 a.m., meeting 11 a.m., worship 11 a.m. Seventh and eighth months worship 10:30 a.m. Forty Fort.

PITTSBURGH—Meeting 639-2144.

MERION—Meeting for worship 10 a.m., children 10 a.m. West to-town School campus, Westtown, PA 19395.

BELLEVUE (Seattle)—Eastside Friends Meeting (NYPF), 4160 158th Ave. SE. Unprogrammed worship 10 a.m., study 10 a.m. Phone: 425-703-9517.

BELLOWS FALLS—Unprogrammed meeting 11 a.m. Phone: (802) 583-3207.

Geraldine Watts, (214) 683-2587.

HANNAH/CLARE/CLERMONT—Meeting 11 a.m. Phone: (214) 683-2587.

OWEN—Meeting for worship 10 a.m., study 11 a.m. United Methodist Church. Phone: 794-4547.

HARMONY—Meeting 10 a.m., worship 10 a.m., First-day school 10 a.m. 1105 D.W. Newton, 693-8404.

BURLINGTON—Worship 11 a.m. Sunday, 173 North Prospect St. Phone: (802) 462-1439 or 863-3014.

MIDDLEBURG—Worship 10 a.m. 3 miles out Webybridge St. at Webybridge School. (802) 388-7684.

PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, 1019 Old Windsor St.

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rt. 17, 1 Place White, (802) 463-2515.

WILDERNESS—Sunday morning meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8842, or Len Caldwell, (802) 446-2565.

ANCILLIA—Meeting for worship 11 a.m. every First Day, 202 Market Square, Alexandria, VA 22314.

JERSEY/VIRGINIA—Wednesday 5 p.m. Plainfield Meeting. Phone: (609) 367-5857.

WASHINGTON—Meeting for worship 10 a.m. each First Day. 202 Maine St., Bremerton, WA 98312. Phone: (206) 474-4626.

BELLOWS FALLS—Meeting for worship 11 a.m., study 10 a.m. 1718 Main St., Bremerton, WA 98337. Phone: 1-800-987-4144.

GLOUCESTER—Meeting for worship 10 a.m., study 11 a.m. Phone: (908) 228-2001.

WASHINGTON—Meeting for worship 11 a.m., children 11 a.m. 1718 Main St., Bremerton, WA 98337. Phone: 1-800-987-4144.

HARRISBURG—Meeting for worship 10 a.m., study 11 a.m. 1718 Main St., Bremerton, WA 98337. Phone: 1-800-987-4144.

WASHINGTON—Meeting for worship 10 a.m., study 11 a.m. 1718 Main St., Bremerton, WA 98337. Phone: 1-800-987-4144.

BURLINGTON—Meeting for worship 11 a.m., study 11 a.m. 1718 Main St., Bremerton, WA 98337. Phone: 1-800-987-4144.

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☐ $10 can buy school lunches for 20 children for one day in Mali

☐ $35 will buy powder paints for Palestinian refugee children in kindergartens in the Gaza Strip

☐ $85 will provide educational materials on nutrition for Indian reservations in South Dakota

☐ $100 will ship $5,000 worth of medicines and medical supplies to Nicaragua

☐ $150 will help purchase pipe to bring much-needed water to five subsistence farm families in New Mexico

☐ $250 will buy a water buffalo for families farming communally in the Philippines

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☐ __________ for children
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Dear Friends of AFSC,

This holiday, in the spirit of the season, please see that the enclosed contribution of $__________ is put towards the item or items I have checked above.

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