

# FRIENDS JOURNAL

*A Quaker Weekly*

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APRIL 6, 1957

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*A* PEACEABLE man turneth all things to good. He that is in peace is not suspicious. But he that is discontented and troubled, is tossed with divers suspicions: he is neither quiet himself, nor suffereth others to be quiet. He often speaketh that which he ought not to speak; and omitteeth what it were more expedient for him to do. He considereth what others are bound to do, and neglecteth that which he is bound to do himself. First, therefore, have a careful zeal over thyself, and then thou mayest justly show thyself zealous also of thy neighbor's good.

—THOMAS À KEMPIS

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## IN THIS ISSUE

### A Perspective on Nonviolence

. . . . by *Friends Peace Committee, Philadelphia*

### A Message for Youth

. . . . . by *Edwin M. Prellwitz*

### Quaker Artists of America

. . . . . by *Edith Longstreth Wood*

### Internationally Speaking

. . . . . by *Richard R. Wood*

*Poetry*

## FRIENDS JOURNAL



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## Contents

	Page
Quaker Leadership Tour, 1956—Janice A. Clevenger.....	214
Editorial Comments .....	215
A Message for Youth—Edwin M. Prellwitz .....	216
Quaker Artists of America—Edith Longstreth Wood .....	217
Internationally Speaking—Richard R. Wood .....	218
Friendship Parties for New Americans—Natalie B. Kimber .....	219
Pontius Pilate (poem)—Sjanna Solum .....	219
Sensation Is Soliloquy (poem)—Gerhard Friedrich .....	219
A Perspective on Nonviolence	
Foreword .....	220
Ten Bench Marks of Nonviolence .....	220
Just What Is Nonviolence? .....	221
How Do You Answer These? .....	224
What to Do If .....	227
Book Review .....	229
Friends and Their Friends .....	230

## Quaker Leadership Tour, 1956

By JANICE A. CLEVENGER

FOR the past four years the Quaker Leadership Summer Study Tours have enabled potential Quaker leaders to become better acquainted with the various aspects of American Quakerism. Growing from the concern of one Friend for increased world understanding, the tours provide a rich experience for the participants. The Clement and Grace Biddle Foundation makes money available for scholarships and travel. The Friends World Committee, American Section, administers this and arranges the program of activities, which is flexible to meet particular interests or needs.

*Variety of Background*

The ten members of last summer's tour were drawn from varied locations and backgrounds, from pastoral and non-pastoral Meetings, from Conservative Friends, Five Years Meeting Friends, General Conference Friends, the Lake Erie Association, from England, and from Cuba. The proportion of birthright and convinced Friends was about half and half. Much about Quakerism could be learned merely by conversation among ourselves.

*Range and Concentration*

The tour began at the Friends General Conference at Cape May, New Jersey. It was a landmark in my understanding of Quakerism. Of the more than two thousand Friends there, I had met only six before, yet the feeling of unity with them was strong from the very first.

The core of the tour is the four-weeks' summer session at Pendle Hill. The concentrated courses and the stimulus of conversation with both permanent and transient people keep one perpetually keyed up. The program was further enriched by a vigorous viewing of Quaker landmarks in Philadelphia. A few hours' visit to the American Friends Service Committee cannot begin to give one a grasp of its multitudinous activity.

In the course of the summer I visited a number of different meeting houses. The most thrilling to me are those in Philadelphia. The combination of preservation of traditional worship and adaptability to new needs manifest in their present uses is indicative of a source of Quaker strength.

In six well-organized days came visits in New York to the United Nations, Quaker House, and the New York meeting houses, and, in Washington, to the International Student House, Davis House, the Florida Avenue meeting house, and the offices of the Friends Committee on National Legislation.

At the North Carolina and Western Yearly Meetings I was able to speak for the report of the Friends World Committee. I was thankful for the opportunity to help spread word of the Study Tour and of its availability. We who had profited so much from the summer's experience wanted to tell others about it.

Janice A. Clevenger, a member of Bloomington, Indiana, Monthly Meeting, is now teaching English in the Friends School in Tokyo.

# FRIENDS JOURNAL

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## Editorial Comments

### Opposition to Atomic Weapons

THE strong protests against the projected British atomic experiments in the area of Japanese fishing grounds are arousing the Japanese public everywhere. Premier Kishi was as emphatic in these protests as the All-Japan Seaman's Union. Japan knows only too well what atomic weapons can mean for the people against whom they are unleashed. Extremists even advanced the "action" plan to man small ships and sail into the British testing areas to try to prevent the tests altogether at the risk of their lives. Conservative voices oppose such plans.

Equally fervent protests against atomic weapons come from Germany. Prominent representatives of the Protestant churches as well as the Roman Catholic Church and the trade unions passed resolutions requesting the government to take steps against atomic experiments. German Friends remind the public of the nation's tragic guilt in having kept silent under Hitler, asking the German people to voice now their protest loudly and personally. A recent appeal made to the members of the Germany Yearly Meeting says, "We believe all churches ought to work together so that their most capable representatives could make a personal approach on a plane higher than the political to the governments and make use of the parliaments of the Western nations" to discredit atomic bomb tests. Protest meetings have been held in several cities and new organizations have been created to fight atomic warfare. The appeal by Friends also says, "The many atomic bomb experiments have made terrifyingly clear how a small number of men, in particular statesmen, pursue their own political aims irrespective of the deep concern of large parts of the world's populations and in spite of the protests of the nations against the experiments. Their formal sovereign right to decide upon actions within their own territories blinds the statesmen to the fact that their sovereignty ends at the point where individuals in their own nation, in neighboring nations and—in the case in point—further afield, have to bear the consequences of their actions. Here the sovereign right of the state becomes wrong against mankind. . . ."

In the meantime, Friends in England have also

voiced a vigorous protest to their government against the manufacture and testing of nuclear weapons. A recent session of the Meeting for Suffering stated, "Because of the grave danger, not only to existing populations, but also potentially to generations yet unborn, we appeal for a complete abandonment by this country of the testing of nuclear bombs by explosion and, in particular, for the cancellation of the test proposed to be made in the Pacific this spring."

### In Brief

For the first time in history Colorado's legislature has a Negro chaplain. He is Rev. M. C. Williams, pastor of New Hope Baptist Church in Denver, and he serves as chaplain of the House. He is also the first Negro president of the Denver Ministerial Association.

Religious difference is no bar to adoption of children, according to a decision of the Illinois Supreme Court. The court reversed the decision of a lower court that had denied a Protestant couple their petition to adopt twin girls baptized as Roman Catholics.

Martin Joergensen, a Lutheran pastor in Copenhagen, Denmark, found his Sunday congregation so disappointingly small that he asked and received permission to show religious films instead of preaching a sermon. Attendance is rapidly increasing.

About one half of all Anglican clergymen in Britain receive less than \$1,820.00 per year; from this amount they must not only pay their personal and family expenses but also their own carfare for visiting parishioners and telephone expenses.

The February issue of the monthly magazine *America Illustrated*, published by the United States Information Service in the Russian language for distribution in the Soviet Union, contains a four-page illustrated article about churches in Washington, D. C. This is the third article dealing with religion which the magazine has published in its four months of publication. The 50,000 edition of the first three issues sold out completely in Moscow.

The Chicago TV ban for the Martin Luther film has been lifted after Cardinal Stritch withdrew his objections.

Church publications in West Germany total 492, with a circulation of 16,904,402. The largest circulation in undivided pre-Nazi Germany was 10,300,000.



## A Message for Youth

By EDWIN M. PRELLWITZ

**M**ANY young people are spiritually hungry and restless for lack of a true faith, for few can follow the line of the Sunday school student who defined faith as "believing in something you know isn't so." Between the ages of 14 or 15 and 25, roughly speaking, young people are growing mentally and spiritually. Occasionally, when time permits in the midst of their normally feverish activities as they go from school or job to juke joint or TV, they wonder about the *why* of it all. Wandering under the stars two by two or sometimes in small groups of close friends, they compare notes in serious "bull sessions." These are rare and important moments in their development.

Many are brought up in the churches of their parents; others rather timidly seek answers elsewhere. The doctrinaire teaching of most churches is not convincing in the face of modern knowledge and scientific fact that cannot rationally be denied. Many who are not willing to accept such faiths blindly turn away from them. This is wholly understandable, for the spirit of youth is both questioning and questing.

In our rather hectic, day-to-day existence in preparation for a competitive life, and in the midst of the whirl and excitement of having a good time, these spiritual leanings are all too often crowded out for all but an exceptional few. Our highly organized and relatively secure society appears to have little time or need for God. And this is tragic, for a full life is not possible without an abiding faith. Such a faith can be had either by accepting blindly a faith built on the say-so of others or by building one that is soul-satisfying yet compatible with present-day knowledge. This is perfectly possible, and certainly so within the framework of Friends' beliefs.

What, then, is the answer? Where is such a truly convincing faith to be found? It is in the spirit and love of Christ (too often buried in a welter of words) and in the world around us, if we would only take the trouble and time to look for it with an understanding mind and soul.

Of all the statements attributed to Christ in the Gospels, there is one in particular that speaks to this condition in youth and in others as well. It is in the third chapter of John, in which Jesus, replying to the

Pharisee Nicodemus, says, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And again in the same dialogue, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This has been sermonized countless times, but it has a special meaning for Friends, as for all other spiritual seekers. First, it implies Christ's full understanding of the dual nature of man. There is the animal man, with all his natural attributes and potentialities for straying into evil ways. And there is the spiritual man, set apart from all other animals, with the "that of God" in him which so stirred George Fox by its realization that he wrought miracles of faith in his time.

All small children are more animal than human in their actions and reactions, but in the beginnings of adolescence they have spiritual growing pains. They become restless, confused, questing, at first without really understanding what it is all about, but with the years the spiritual spark gets stronger. And these years are the vital ones, for the future of this spark and the whole life of the individual depend on the kind of fuel that feeds the spark. If in this period boys and girls find intelligent, understanding, and helpful guidance by personal help or written word or both, spiritual growth will continue, successfully lighting the rest of their lives. In some rare cases the spiritual light may attain such brilliance that it will dominate them entirely, eclipsing all else but the life of the spirit and enlightening all the world around. Of such were Christ himself, Siddhartha Gautama, George Fox, Ignatius Loyola, and St. Francis, to name but a few classical examples.

Unfortunately, however, while the spiritual spark never dies and can be rekindled at any time, it is all too often smothered in the current press and stress of student life or the business of earning a living. In this whole thought there is one of the greatest witnesses to the Inner Light.

The Kingdom of God, or heaven, is usually construed as the everlasting life hereafter. But there is also another meaning of great import, and this is that with spiritual rebirth and a vital faith, life becomes something of a heaven on earth, and the individual is buoyed up by feeling that he or she is a part of the scheme of things, together with God and the community of fellow human beings. Such spiritual awareness cannot be a selfish, exclusive thing, for it is available to all and grows by

Edwin M. Prellwitz is a landscape architect in semiretired status, a convinced Friend since 1938, and clerk of the newly formed Eastern Long Island Friends Meeting. As a part-time activity, prior to leaving active business, he taught at the Rhode Island School of Design.

sharing and loving. Without a firm faith, a life loses meaning and direction, like a ship without a rudder. To attest the truth of this, look at the tragic and ever-increasing number of nervous and mental cases which psychiatrists try to cure by getting patients to lean heavily on faith.

As to the world (or we might better say the universe) around us, the evidence of God is there if we look for it seriously enough. In life of all kinds, from the simplest forms to the most complex and highly organized, the perfection of design and mechanism causes us to marvel. That it has arrived at its present phase and is still changing through evolution is undeniable, but through what might be termed a guided or governed evolution rather than through one of blind chance. The growth of an organism from its first cells until it becomes a living entity, guided apparently by its chromosomes, is in itself a miracle. Much more could be cited, but these examples point the way.

What of the material, mechanical world? Gone are the old-time, readily comprehensible ideas of matter, energy, time, and space. Instead, mass and energy are in a manner one and the same thing; the atom, instead of being just the smallest known particle of matter, is in itself a minute solar system, with its nucleus for the sun and varying numbers of satellite electrons whirling around it, the make-up and number of these determining its elemental form. As to the outer universe, with its almost incomprehensible vastness of space and time, man with his telescopes and spectroscopes has been able to learn much of its constitution, but can only theorize on its origin. Again, these are but a few of the salient points; we are not considering physics in itself but rather the impact of this thought on faith and spirit.

These infinitely greater wonders comprised in the simplest things around us enhance belief in a supreme spiritual Creator. Even the scientific theorists themselves (notably Albert Einstein) have reacted thus. That man, by a combination of accumulated knowledge and inspired genius, has been able to gain as much understanding of the creation about him as he has is again further evidence of that of God within him.

Here is the foundation for faith in our modern world, and it is largely embraced in the basic tenets of Friends' belief, in the first two Commandments, and in the firm belief that there is that of God in every man. If these great truths are wholeheartedly and truly embraced, minor differences are of little import. Meetings are, or should be, an affirmation and a corporate sharing of these beliefs in all ways as they affect spirit and humanity. It is simple; it is big; but none the less it is not

easy, for one must rely more on the spirit of God within than on outward form and guidance. Once realized, whether in a flash of inspiration or by slow conviction, the life of the spirit will grow with use and dependence into a faith satisfying to both mind and soul.

### Quaker Artists of America

THE exhibition on view from March 17 to April 7 in the Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, may have been the first art exhibition by members of one particular religious society,



ANNA BRINTON

BRONZE BY SYLVIA SHAW JUDSON

national in scope and unjuried to the extent that each artist submitting had at least one piece shown. Letters of invitation sent to all Friends Meetings in the United States resulted surprisingly in the arrival of over 180 works from Maine to faraway Texas, California, and Oregon; pictures, sculpture, the crafts—pottery, glass, metal, enamels, jewelry, weaving, leather, embroidery, etc.—and ranging from primitives to well-known artists such as Fritz Eichenberg, with his strong, imaginative, masterful block-print technique, as seen especially in "Jonah" and "The Garden of Eden," Catharine Morris Wright with a delightful, appealing portrait of her son absorbed in playing the clarinet, and Sylvia Shaw Judson with the bronze head of Anna Brinton, so excellent a likeness and so simple, yet such a fine characterization.

We were privileged to see the one of the forty known versions of "The Peaceable Kingdom" painted by Edward

Hicks that authorities at the Philadelphia Museum consider his best. In Hicks's time Friends questioned the rightness of spending one's valuable life on so frivolous a profession as art, but relented in his case because of the religious significance of his work, showing Penn's feeling for peace and his honorable relations with the Indians. This may account for Hicks's doing so many examples of "The Peaceable Kingdom" and his calm wild animals. Children of the family by whom the picture was ordered were often, as in this case, shown charmingly at ease with lions and leopards.

Virginia Wireman Cute as a silversmith recalls the memory of her great-great-grandfather Francis Richardson, the first silversmith in Pennsylvania, and an item in William Penn's accounts of the amount paid him in 1701 for silver shoe buckles for Letitia, Penn's daughter. There were four famous Richardsons between 1700 and 1800 whose outstanding silver was shown at the Philadelphia Museum last year. And if any Friends have old silver marked J&NR, they have examples of the fine Richardson skill. Virginia Cute has been granted an English hallmark for her use, the only case of such an honor to an American woman. Her ancestors would indeed be proud of her talent and workmanship in their profession.

Stanley Putman had two water colors of beautiful Mt. Hood and Mt. Adams in Oregon, very stirring, live compositions. Mary Bacon Moon showed a number of unusually attractive little collages of pressed flowers and leaves, exquisitely framed. There were fluttering paper mobiles hanging from the ceiling, such as Red Riding Hood and the Wolf, for the delight of children.

Many things should be mentioned, but the last word will appropriately be of the eight meeting houses shown: Abington, Arch Street, Florida Avenue (Washington), Mullica Hill, Old Haverford, Providence, Radnor, and St. Petersburg.

EDITH LONGSTRETH WOOD

### Internationally Speaking

**I**S pacifism compatible with peace? I think that not only is it compatible with peace but that it has an essential contribution to make to peace. Yet distinguished religious pacifists seem to be saying that there is no connection.

Henry J. Cadbury, in an address on "Religious Pacifism—a Realistic View" at the annual meeting of Friends World Committee and Fellowship Council, held in January in Baltimore, said, "For religious pacifism is *not* motivated by the desire to stop wars *nor* based upon the conviction that this is the way to stop wars" (*italics mine*). And in *The American Friend* of February 21, 1957, in an article called "The Prophetic Peace Witness," Lewis Benson criticizes the pacifists who seek to promote peace by means of international organization and says, "It is our special calling as Quakers to witness against the way of the world which is the way of violence and for the peaceable way of Christ."

These Friends seem to have overlooked an important distinction.

There is a difference between the position of a person who is devoted primarily to the work of a doctor, a housewife, a farmer, a businessman, or even a religionist and who also feels compelled to assert that for him war is wrong, and the position of a person who, whether as a student of political science, a government official, or an ordinary citizen acting as citizen as well as professional or businessman, feels called to share in the task of promoting peace. The first can content himself by saying, "I am against all war," and going on about his usual activities. The second type feels constrained not only to be against all wars but also to try to aid in the process of discovering and applying methods of providing for the solution of conflicts between nations so that actual wars over actual disputes can be prevented.

The pacifist of the first type, if he is reflective, cannot long satisfy his conscience that he is really witnessing against the way of violence when, while saying that he is against war, he opposes or frustrates efforts to discover and carry out the methods of settling international disagreements peacefully. He may well feel that he is not called to take part in that work, but he should not obstruct it.

The pacifist who, whether as expert or citizen, does feel called to work at the task of developing means of finding peaceful solutions of human conflicts and of discouraging resort to violence even when no solution is found should find in his religious pacifism vitally important resources for his community service. If he is a Quaker pacifist, he is always aware of the duty to act as if the opponents also had in them the divine spark which he is bound to respect. So he is prepared to put the emphasis on seeking a mutually satisfactory solution rather than on making one of the conflicting points of view prevail. He is fortified for the difficulties of the work because he believes that it is God's will that a solution be found.

It is important that people feel the religious conviction that war is wrong even though their own work may have little to do with the day-by-day problems of settling disputes peacefully. It is also important that the people whose work, whether professionally or as citizens, involves them in efforts to discover and develop the ways and means of peaceful international relations should not be obstructed by condemnation as if they were somehow betraying the faith.

(Thoughtful criticism of particular proposals or policies I do not count as obstruction. It is an important part of the constructive work.)



When religious pacifists condemn working for international peace, they deprive the struggle for peace of some of the direction and support it should have from religion, and they run the risk of giving thoughtful people the impression that pacifism does not matter.

March 25, 1957

RICHARD R. WOOD

## Friendship Parties for New Americans

IN 1939, when uprooted refugees from Hitler's Germany were flooding into Philadelphia, the A.F.S.C. found many volunteers anxious to help the newcomers become adjusted. That year a number of small entertainments were held in Friends' homes and in neighboring meeting houses to provide fellowship. In the summer of 1940 the Social Service Committee asked to have a share in the work and organized a program of monthly social gatherings, which became known as Friendship Parties, our local Meetings taking turns as hosts. We were often told that nowhere else did these lonely newcomers find so warm a welcome as among Friends. The attendance of from 150 to 200 made group participation difficult, although folk dancing, games, and singing were experimented with in an effort to achieve fellowship. Summer picnics in country meeting houses refreshed the city dwellers and introduced them to larger number of Friends.

When the early immigrants were on the way to becoming citizens, they felt that Friends should be relieved of the burden of financing Friendship Parties, and a Program Committee was elected to plan and to finance them. The "New Americans," in appreciation of what Quakers had done for them, now very rightly wished to take their turn in welcoming newcomers.

Today with the great influx of refugees from Hungary and our many visitors from Asia as well as from Europe, our group is a different one, but the need for American contacts is just as urgent. For two years we have had to meet at the YWCA. On the night of our heaviest snow, 100 braved the storm. Among them, we welcomed 30 Hungarians, a group of Indian engineers from the University of Pennsylvania, foreign-born doctors and nurses from nearby hospitals, and Turkish naval officers—new arrivals from twelve different nations. At the completion of our program of folks songs and dances given by an interracial group of children from Friends Neighborhood Guild, an Indian doctor volunteered a native song and a Syrian a speech, later translated into excellent English, and the Hungarians sang their national anthem—all to the enrichment and increased warmth of our fellowship.

Unfortunately, in the last ten years we too often get the embarrassing question, "What has happened to the Friends?" for today an American-born Quaker is a far rarer sight than a Hindu or Moslem.

NATALIE B. KIMBER

## Pontius Pilate

By SJANNA SOLUM

Don't speak to me of that black ill-starred day!  
Yes, I was there, but turned my gaze away  
from agony, from my heart's deep distress—  
knowing my feelings made the crime no less.  
Many another has felt as I then felt:  
a lamb and vulnerable within the pelt  
of some strange savage wolf. I only say  
I was no actor in the Passion Play!  
I sided with my wife whose plea you know.  
He was a goodly man, content to go  
about His Father's business, and he went  
a way that crossed their creeds with discontent.  
They could not bear to have their sure domain  
upset by anarchy, however sane;  
they had to dominate; they had to be  
secure, however brief, in history.  
I lived to know them wrong, my greatest shame  
in knowing that my weakness was to blame.  
And yet, the eons hold I had no choice  
before His great decision (without voice)  
wherein He gave, as sacrificial lamb,  
Himself to prove Eternal Life. I am  
more than a mortal life: I am a moral,  
as adamant, as sorrowful as coral  
that builds itself out of a million lives.  
I am the cornerstone upon which strives  
the endless question prone to school  
itself to mock my plunge into the pool  
of pity and remorse wherein I sink  
three times (and twenty more, in vain, I think,  
than history records), regardless of  
my slight authority, regretful love. . . .

## Sensation Is Soliloquy

By GERHARD FRIEDRICH

The attitude of silence proved  
On a forgotten nearby tree  
The presence of a chickadee,  
Who unconcerned, but inly moved,  
Original, and without sin,  
Would start and stop, again begin,  
In splendid spontaneity  
The little lyric of his love.  
Relationships sit two by four,  
Configuration quite intact,  
Upon the edge of mystery,  
Until some undiscovered fact  
All riddled with its pedigree  
Becomes first window, then a door.

# A Perspective on Nonviolence

A Publication of Friends Peace Committee, Philadelphia

*This is both a practical study and an inquiry into nonviolence, now, in America. It is designed to help community action, and is suitable for both individual study and discussion. Suggested for First-day School classes and study groups.*

A Perspective on Nonviolence comprises pages 220 to 229 of this issue. Reprints in pocket-size booklet form will soon be available from Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

## Foreword

UNTIL recently, people thought that social changes had to come about by violence and upheavals. Recent events in our southern states have brought to public attention the fact that nonviolence as a method of responding to injustice is not necessarily practiced exclusively in India or simply by an handful of devoted individuals.

As the protagonists of the integration struggle have embarked on various forms of resistance, many people of good will have looked on with a sense of confusion. They have not always understood, nor been sure they approved of, the goals or even at times the methods. Nor have they been clear as to how they themselves would respond in the face of like situations.

To clarify the problems, the Friends Peace Committee, Philadelphia, in the summer of 1956, set up a study group. This group met frequently during the ensuing eight months—studied, discussed, compared, and finally decided to prepare material on the subject. We hope that it may resolve some doubts, convince some that have been unconvinced, and bring closer to a common understanding those who have honestly looked at these matters from divergent points of view. It is our conviction that nonviolence—as a technique, as a policy, and finally as a living discipline—has the divine blessing and is relevant to all circumstances.

We believe nonviolence applies to every area of life.

However, to maintain as sharp a focus as possible on our primary objective, we have for the most part limited this study to the area of group and community tensions. We have dealt with the personal, family, and international aspects only by implication. These studies are yet to be done, and others will find pleasure in such endeavors.

Though there are many questions we have not yet resolved, and though at many points we have sensed confusion and felt inadequate, these studies have drawn us together. All of us do not agree with all the wording of all ideas presented here, but we have a new solidarity and a sense of unity. We do not necessarily expect that in using this booklet you will agree with us in all details, or with each other, but we wish for you the same sense of fellowship that we have found, and a growing understanding of the dynamics of nonviolence as the constructive way of effective social change.

Members of THE WORKING PARTY ON NONVIOLENCE  
Friends Peace Committee, Philadelphia 2, Pa.

Dudley M. Pruitt, *Chairman*

George C. Hardin, *Secretary*

Mary G. Cary

Michael B. Dunn

Mildred Scott Olmstead

Lyman W. Riley

Olcott Sanders

Geoffrey H. Steere

Lyle Tatum

Charles Walker

George Willoughby

## Ten Bench Marks of Nonviolence

SAILORS and pioneers for centuries used the stars for a sense of direction. Surveyors work from fixed points—marks on permanent objects—known as bench marks.

In the field of nonviolent actions, there are also some principles of operation which can be defined, which are relatively stable, and which will always be present for

the guidance and inspiration of people, in times of crisis as well as in times of calm.

The following are bench marks which apply to nonviolence. They are attitudes, prerequisites, or factors which are general principles, against which we may measure our actions. Circumstances may vary, and peo-



ple may differ on some points, but in general these are true characteristics of nonviolence. Approaches violating one or more of these bench marks will fall short.

1. **VIOLENCE RENOUNCED.** Both violence of deed and violence of spirit are renounced. Martin Luther King, Jr., said, "Don't ever let them pull you down so low as to hate them." People who are approached in the right spirit are likely to respond rightly. Even when the response is hostile, a continued approach in a right manner is required.

2. **TRUTH SEEKING, TRUTH SPEAKING.** Tools of nonviolence include a careful search for understanding of all points of view; honesty; clear expressions and communications between opposing parties. Rumor spreading, propaganda, and loose talk are to be guarded against.

3. **CONSTRUCTIVE SOLUTIONS.** Nonviolence seeks a constructive solution. This of necessity is a mutually satisfactory solution. Nonviolence is not merely the absence of violence; it seeks also the presence of justice. If at all possible, it leaves the opponent an honorable or face-saving way out.

4. **DIRECT ACTION.** Action must be directed against the injustice that is being resisted. Deviousness and indirection are not consistent with this approach.

5. **NO RETALIATION.** The nonviolent way leaves

no room for retaliation or vindictiveness. Though evil must be resisted at all times, it must never be resisted by more evil.

6. **FIRM, PATIENT PERSISTENCE.** Significant changes often require years of effort. Firm persistence tempered with patience is needed, and will help supply the calm assurance and fortitude necessary to resist the temptation to submit or to retaliate.

7. **WILLINGNESS TO SUFFER.** Those who practice nonviolence must be willing to suffer, if need be, rather than to inflict suffering or to retaliate. Even when not directly involved, proponents of nonviolence are willing to share the burdens of the persecuted.

8. **FORGIVENESS.** Giving up resentment is an integral part of the process. Forgiveness is not necessarily forgetting, but it is a setting-at-nought.

9. **RECONCILIATION.** One using the nonviolent way does not seek to overcome or humiliate his opponents but rather seeks understanding and friendship. This is a process of reconciliation, calling for outgoing good will.

10. **CONCERN FOR REDEMPTION.** Those who practice nonviolence are concerned not only for the plight of the victims of injustice but also for the redemption and the rehabilitation of those practicing the injustice.

## Just What Is Nonviolence?

**I**N the eternal quest for the good, man has continued to search for nonviolent alternatives to violent forms of conflict. Plato characterized the growth of civilization as replacing coercion with persuasion. Moral and practical dilemmas confronted the primitive tribesman as he killed an adversary with bow and arrow, even as they confront the modern soldier who drops an atomic bomb on a sleeping city. Today the mounting fury and destructiveness of violence impart a new urgency to that search for alternatives to violence.

Essentially what is being sought is a way of reconciling differences among people that is consistent with the doctrine of love common to all the great religions. To call it "nonviolence" is to give it a negative aspect and to ignore its positive character. The term "nonviolence" conveys the same negative feeling one would get in hearing a beautiful picture described as "nonugly." A more suitable name would be helpful but has been difficult to find. Gandhi, who developed nonviolence to its highest modern level, named it with a coined Sanskrit word "Satyagraha," meaning literally "holding fast to truth"

or, freely interpreted, "truth force" or "soul force." Satyagraha, however, as a name, carries no meaning to Western minds, nor yet does "soul force." St. Paul used the memorable phrase "overcoming evil with good"—an excellent expression of the concept but hardly a name. Some prefer the term "nonviolent resistance" as doing more justice to the positive aspects of the technique. By whatever name it is called, however, the process implied is one of positive, dynamic, direct action, and is not to be confused with a program of passive surrender.

Nonviolence combines the social power of noncooperation with the moral power of voluntary suffering for others.

### POWER OF NONCOOPERATION

*Noncooperation may take many forms.*

In Hungary, after the Soviet tanks and soldiers crushed the violent phase of the revolt in October, 1956, the Hungarian people responded with a prolonged general strike. In that same country in the mid-nineteenth century, Francis Deak led a successful nonviolent strug-

gle against the attempt of Franz Josef to subjugate Hungary to Austrian power.

Boycotts are often used as a form of protest. Temperance advocates may urge the boycott of a hotel or restaurant that serves liquor. Proponents of integration may call for a boycott of a public or private establishment that practices racial discrimination. The 1956 Montgomery bus protest is a dramatic and contemporary example, all the more so since it has been conducted in a spirit of nonviolence.

During the depression of the 1930's at some foreclosure sales in the Midwest, by tacit agreement, bidders refrained from bidding against each other, in order to buy farms at extremely low figures, which they then returned to the owners. Mothers have formed human barricades at dangerous street crossings in order to get traffic lights installed. During the East German revolt of June, 1953, unarmed workers took over police and radio stations simply by moving into them.

*A number of traditions have produced forms of non-cooperation.*

The labor movement has used the strike with telling effectiveness. The British dock strike of 1920 forced the British Government to give up its military intervention in the Russian Revolution.

There was a strong antimilitarist sentiment in the labor and socialist movements before World War I, though it later succumbed to nationalism. This strong antimilitarist feeling stimulated many historic examples of resistance to tyranny and exploitation. Secular revolutionary movements, in this country notably the Wobblies (Industrial Workers of the World), used noncooperation as a major form of social struggle.

In Colonial America, when Quakers were banned from Massachusetts, some who returned from Barbados to "look the law in the face" were hanged for it. Quaker resistance in England to repressive government edicts and acts has been credited with having won many present-day religious and civil liberties. The refusal of early Christians in Rome to put a pinch of incense on the altar of Caesar was one of the high moments in the history of the Christian church.

Henry David Thoreau's famous essay on "Civil Disobedience" is an honored part of the American tradition. It made a lasting impression on Gandhi, who incorporated many of its implications in his campaigns of civil disobedience in South Africa and India. Who can measure the effect on world history of those few hours Thoreau spent in a Concord prison for refusing to pay taxes for the Mexican War? In the course of the world's history, how many of the great discoverers and witnesses

to truth have been either completely alone or members of small minorities?

### POWER OF SUFFERING FOR OTHERS

Noncooperation can be merely a weapon in a power struggle if those who use it are motivated by hatred or revenge. Nonviolence is an approach that includes the welfare of all parties involved in the conflict, not just the interests of one group pitted against another. More than that, people dedicated to nonviolence must be willing to suffer, and if necessary to die, on behalf of the persecutor.

In the Montgomery bus protest, the Reverend Martin Luther King, Jr., Negro leader of the movement, put it this way: "We have no desire to triumph over the white man, and we seek no such victory. When segregation on the buses is ended, this will not be a victory of the Negro over the white man but of justice over injustice. And it will be a victory for the best interests of the white people as well."

A number of traditions have produced the practice of voluntary suffering for others. It is implicit in the Christian doctrine of the Cross, the Hindu tenet of non-injury (ahimsa), and the Buddhist principle of non-retaliation, all of which are part of the religious heritage of nonviolence.

Voluntary suffering for the sake of others is universally recognized as admirable. The boy who plunges into the water to save the life of another, the research doctor who exposes himself to some rare disease in order to learn its mastery, the mother who denies herself for her family—these are symbols of high human quality. No matter how hardened and materialistic a person may become, there is still that within him which despises selfishness and admires selflessness.

Isaiah's figure of the suffering servant is a universal figure. It could apply not only to Jesus but to every man.

He was wounded for our transgressions,  
he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.

In modern times, Gandhi was the first to combine these two principles, the moral and the tactical, into a political instrument, and to organize it on a mass scale. He called it "a method twice blessed, calling out the best not only in the one who uses it but in one's opponent as well."

### HOW SITUATIONS DEVELOP

There is no uniform pattern which describes the way large-scale campaigns of nonviolent action will emerge

and develop. While situations vary considerably, these conditions are usually found to be present:

1. A history of grievances that is prolonged and continuous
2. A group ready to act and large enough to affect the situation materially
3. An actual or potential "middle group" not committed to either side from which sympathy and support can be enlisted
4. Wise and dedicated leadership

A movement may begin with a *spontaneous action* against an injustice that has become intolerable. The Montgomery bus protest began as a one-day protest when Mrs. Rosa Parks was arrested for refusing to give her seat to a white man. As these spontaneous actions generate momentum, leadership emerges and organization develops.

At other times a campaign may be *deliberately initiated*, as was the case in South Africa in 1952 when the Defiance Campaign was launched against the unjust laws enforcing racial segregation and discrimination. It was apparent that unless a dramatic and constructive initiative was taken under the discipline of nonviolence, an outburst of frenzied violence would probably occur, bringing with it bloodshed and misery. The campaign began when a group of volunteers went to a railroad bridge reserved for Europeans only and found police waiting (they had been notified in advance). Singing the national hymn, "Come Back Africa," the volunteers marched across the bridge and were arrested. This launched a protracted period of education and action.

#### STEPS IN THE NONVIOLENT APPROACH

Five steps are usually involved:

1. *Investigation.* What are the facts regarding any incident associated with the struggle? The underlying economic and social forces? Opinions of various groups in the community? Positions taken by key individuals? The structure of power within the community? The role played by the police, by the press, by political leaders?

An understanding of these facts and attitudes is basic to the success of any campaign.

2. *Negotiation.* On the basis of what has been found, negotiate with the policy makers. Frequently, negotiation will pave the way for changes in policy which may head off a bitter struggle. Many examples of successful negotiation can be taken from the history of Fair Employment Practices groups and from industrial disputes.
3. *Education of the public.* If negotiation fails, try to

educate the public into understanding, accepting, and even perhaps demanding a peaceful change in policy, or to bring about a situation where the policy maker will want to respond to the community sentiment. In Louisville, Kentucky, Omar Carmichael carried on a painstaking effort to educate community organizations and groups for peaceful transition from segregated to integrated schools. As a result, Louisville was spared the conflict that erupted in other parts of the state.

4. *Spiritual preparation.* Nonviolent direct action relies upon moral and spiritual resources. An exacting spiritual discipline is needed, achieved in different ways in different cultures. Prior to launching a non-violent campaign, Gandhi sometimes undertook a period of fasting, as an act of spiritual self-purification and also to quicken the conscience of his people, who had weakened in their commitment to non-violence. For some this discipline may take the form of prayer and a humble, perhaps painful, examination of one's motives and spiritual integrity. Such an experience may bring a new spiritual dimension into the conflict, out of which fresh possibilities emerge.
5. *Direct action.* If all attempts at persuasion fail, if repeated offers of negotiation are refused, if no area of compromise can be found, then the victims of injustice may decide that, rather than suffer injustice indefinitely, they will launch a program of direct action, such as demonstrations or other forms of non-cooperation described earlier. Here the effort is not to overcome or humiliate the opponents, but rather to develop a situation where new and fruitful negotiation is possible.

Those who participate need not be perfect. Their motives may not be of the highest. However, men do respond to forgiveness, to friendliness and patient endurance of suffering even though imperfectly expressed. Such a response does not always occur—there is no evidence that Pilate was moved to a new life by Jesus—but it is generally true that trust begets trust, that it is possible to touch "that of God" in any man, however violent or full of hate he may be. Although the immediate situation does not lead to apparent success, a seed will have been planted which may produce a harvest in due season. The Cross may appear to be defeat, but it has become the symbol of the victory that overcomes the world.

So it is that a small group, faced by powerful adversaries and possessing no other force than a just cause and the willingness to suffer for it, can often bring about



immense changes. Success may depend on such factors as leadership, training, symbols, depth of dedication, purity of means, timing, and the character of the opposition. As in warfare, the important battle to win is the last one. There may be many campaigns and repeated negotiations before a solution can be found.

### THREE LEVELS OF NONVIOLENCE

Nonviolence may be viewed from three levels.

1. *Technique.* In its most elementary sense, it is a technique: a method for achieving a worth-while objective that holds out more promise than does violence or retaliation.
2. *Policy.* Because there are times when mere calculation of risks and probabilities is not possible, nonviolence has to be viewed at a higher level, as a settled policy, an approach to problems which assumes they can be dealt with without recourse to war or reprisals or brute force. One committed to such a policy accepts inherent risks, as does one committed to violence.
3. *A spiritual discipline in the hands of God.* There are times when no way other than violence seems open, when nonviolence gives promise of nothing but utter defeat. At such times, one must walk by faith and not by sight. At the third level, nonviolence is an act of trust in God and obedience to His will. He can bless this act of faithfulness beyond human calculation. In this dimension is revealed the truth that "... God chose what is foolish in the world to

shame the wise, God chose what is weak in the world to shame the strong . . ." (I Cor. 1:27).

### THE CONTINUING QUEST

Millions of people have died in war, millions by the sword, the hangman's rope, the firing squad. The energies and the intelligence of many are enlisted in the search for new methods of torture and destruction—this at a time when it is increasingly apparent that violence has become self-defeating, ever more imprecise and irrational.

On the other hand, in many areas of life, in many settings and struggles, we have witnessed the power of nonviolence. Increasingly we are challenged to explore its workings and the conditions of its successful practice, and to do so with the same diligence and devotion now given to producing atomic fission or a new guided missile.

Man has a choice. In situations of conflict he can choose violence. In the past he often has, but to what end? Each new violence is born from a violence of the past. And with each new violence man's burden of fear and misery grows. The chain is endless. But man can choose this other approach—the approach that is based on love and truth. He has at times chosen it, all too seldom perhaps, but when he has, he has lightened his burden of fear and misery. He has broken the chain, and he has demonstrated the strongest power on earth.

In the words of Victor Hugo, "There is one thing stronger than all the armies in the world, and that is an idea whose time has come."

## How Do You Answer These?

### IS NONVIOLENCE EFFECTIVE?

Nonviolence has been described as combining the social power of noncooperation with the moral power of voluntary suffering for others.

1. In the face of a ruthless and implacable opponent is noncooperation an effective form of resistance? It may appear that no physical obstacle stands in the way when a victor endeavors to impose his will on a nonviolent victim.

- a. Can a resolute refusal to cooperate, on the part of the victim, deprive the victor of the fruits of his victory?
- b. Do strikes and boycotts give evidence of the power of noncooperation?
- c. When it comes to the showdown does human character have the strength to stand up nonviolently against violence long enough to be effective?

- d. Does continued refusal in the face of ruthlessness call for more physical, moral, and spiritual stamina than is required for violent resistance?
- e. Which method makes more use of man's spiritual resources?
- f. Which of the two approaches should elicit a higher degree of endurance?
- g. Since discipline is needed for both nonviolent and violent resistance, can it be learned and maintained as effectively in the one case as in the other?
- h. How important are training, practice, and habit in determining the way men respond and endure in crises?
- i. Should there be training centers in nonviolence?

Many people doubt that noncooperation is an effective instrument against such sudden acts of aggression as "murder by a madman" and the "rape of a daughter."

- j. Does this doubt contradict such conclusions as have been drawn from the discussion so far?
- k. Must not those who use the nonviolent approach accept the risks, even as those who use the violent approach?
- l. Since the murderer's madness and the rapist's passion are not isolated, causeless phenomena, in what ways can the nonviolent approach have a chance to influence causes as well as to combat results?

2. Is voluntary suffering for others essential to the success of the nonviolent approach?

- a. Since injustice breeds hatred and discord, is not suffering inevitable, whether resistance is undertaken violently or nonviolently?
- b. Can we conclude that the total weight of suffering resulting from a nonviolent approach in a specific situation exceeds that from the violent?
- c. If a willingness to suffer is inherent in both the violent and the nonviolent approaches, how can one avoid suffering for its own sake or a martyr complex?

3. What is meant then by the moral power of voluntary suffering for others?

- a. What effect on one's own personality is produced by one's selfishness? By one's selflessness?
- b. Which attitude gives more integration, and thus more force, to personality?
- c. What effect on others is produced by one's selfishness? By one's selflessness?
- d. Which gains the greater influence on others?
- e. Can suffering be considered a purchase price? If so, for what?
- f. It has been claimed by some that nonviolent resistance is an attempt to win without fighting, to gain a cheap victory, to take the easy way. Is it?

When the people of India in great numbers, following the discipline of Gandhi, allowed themselves to be beaten by the canes of the British police and shot down by British bullets, one British witness reported that the sight was both revolting and nauseating and that he was sick of the miserable Indians at that moment.

- g. Does this experience confound the argument? Or does it confirm it?
- h. If suffering is not voluntarily chosen, what effect does it have?

#### IS NONVIOLENCE CONSISTENT WITH THE DOCTRINE OF LOVE?

Nonviolence has been described as a way of reconciling differences among people that is consistent with the doctrine of love.

1. Does this mean that no action which inflicts injury on the opponent can be considered nonviolent?

- a. Does all resistance, even of the nonviolent variety, hurt others in some degree?
- b. Do boycotts cause economic distress?
- c. Is civil disobedience painful to the civil servant charged with the responsibilities of law enforcement?
- d. Can an action both hurt and help at the same time?
- e. Is it possible that the boycott of a wrong practice, though it may hurt the wrongdoer economically, will help him become a better and more useful person?

Religious fanatics have carried this principle to the extreme of maiming and killing men for the salvation of their eternal souls.

- f. Can we ever inflict injury for the sufferer's good?
- g. When undertaking to help by hurting, must we not most honestly and constantly examine our motives?
- h. Does pure love prefer to accept rather than inflict injury?
- i. If we can maintain an honest attitude of love toward our opponents, if we can bring ourselves to understand and accept the fact that our opponent's welfare is certainly as important as our own, will we be less tempted to exceed those moral limits which should be set on the infliction of injury?
- j. Since the possibility of injury cannot be excluded, should direct action be undertaken only as a last resort, after other less "coercive" remedies have been tried repeatedly and failed?

2. Is force ever nonviolent?

- a. Is it ever nonviolent to force an opponent against his will?
- b. Has a man at times conflicting wills? Is it in accord with his will at a saner moment to prevent him in the depth of despondence from committing suicide?
- c. Is the use of force ever justified? If so, under what circumstances?
- d. Is there a difference between force and violence?
- e. Is love itself a force?
- f. Can love force men to find their highest wills?
- g. How important are our motives in keeping non-violent pressure from becoming in fact violent?

#### WHAT ABOUT THE POLICE?

Under some circumstances the injustice being resisted is supported by the force of law and the police, and then the nonviolent direct action takes the form of civil disobedience. Under other circumstances the law may be invoked to *support* the resistance or to protect the resisters from bodily harm. There are also circumstances

under which the law is contradictory and may be invoked on both sides, as is currently the case with regard to certain phases of integration in the South, where state and federal laws are now in conflict.

- a. Since the police carry weapons and rely for their effectiveness, at least in part, on the power to do bodily harm, do you feel that they should not be called to support nonviolent resistance and to protect the resisters?
- b. Or since their objective is merely to maintain order within the law and as much as possible to avoid doing bodily harm while doing so, do you feel that they should be called?
- c. Or do you take some other position?
- d. How well does police action measure up to the ten bench marks of nonviolence? In theory? In practice?

One definition of violence is "unwarranted or unjustified exercise of force, usually with vehemence or outrage." But the physical force exerted by police is supposed to be limited to the very minimum necessary for the maintenance of order.

- e. Can it then be considered nonviolent as usually practiced? As occasionally practiced? What of the exceptions?
- f. Is the argument complicated by the fact that the policeman carries a gun which he may use to kill the wrongdoer?

Standing behind the authority of the police is the shadow of the prison.

- g. Is the prison an instrument of redemption or of punishment?
- h. Is this distinction important in determining whether police action is violent or nonviolent?

#### IS NONVIOLENCE SOCIALLY RESPONSIBLE?

In a conflict situation where the majority resorts to violence, the nonviolent members of the group are frequently called socially irresponsible. Refusal to participate in the violence is sometimes even called subversive, as tending to undermine the morale and unity necessary for violent group action.

- a. Does the fact that an action is not recognized as right by a sufficient number of people to make its adoption effective have a bearing on its rightness?
- b. Does this depend upon whether or not the alternative action advocated by the majority is also right? At least not wrong?
- c. In choosing between the violent and the nonviolent approaches are we trying to choose the better of two possibly good approaches?

- d. Are love and good will when recognized ever lost on people?
- e. Is it irresponsible to be without love and good will for the oppressor?
- f. Can love and good will have an effect even when surrounded by hate?
- g. If we sincerely believe that violence is a bad approach and will do more harm than good, would we be irresponsible and subversive if we failed to work against it?
- h. What difference does being in a minority make?

#### LET'S TRY OUT THE BENCH MARKS

1. Early Friends, in defiance of government edict, again and again openly met for worship, and suffered imprisonment and sometimes death in consequence.

The Sons of Freedom, a small sect of the Dukhobors of Canada, have been known to parade in public without clothes as a nonviolent protest against government pressures, such as secular control of education.

- a. Though acknowledging that both groups were struggling for essentially the same principle of freedom of conscience, are we apt to approve the "persistence" of the early Friends while deploring the "stubbornness" of the Sons of Freedom?
- b. Do we discriminate between them because we approve the means used in one case and not in the other?
- c. Are we disturbed merely because of the indelicacy of the behavior of the Sons of Freedom?
- d. Must all protests for conscience against tyranny be delicate and undertaken in the most socially acceptable taste?
- e. Would we, however, be as unsympathetic with the method of the Sons of Freedom had they been protesting some governmental requirement that they dress in garb offensive to their consciences?
- f. For acceptable and effective nonviolent resistance, should such means be selected as will clearly be *directed against the injustice being resisted*?

2. In the eighteenth century John Woolman, the New Jersey Friend, set for himself a task of ridding the Society of Friends of slavery. Almost within his lifetime this goal was achieved peacefully, in complete absence of violence or coercion, though not without the bitter opposition of some stubborn and hardheaded slave-owners.

In the nineteenth century William Lloyd Garrison, the New England abolitionist, set for himself the task of ridding the United States of human slavery. Again,



within his lifetime this goal was achieved, but to achieve it the United States fought the bloodiest, most brutal war of the century. Garrison, who was a pacifist, found himself appalled at the violent outcome of the agitation he and others had pursued, and refused to support the war.

Let us compare two passages from the writings of these men.

John Woolman in his *Journal*, telling of "visiting such who had slaves," relates: "In some places our way was . . . difficult, and I often [had] cause, in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under sharp conflicts, and begat a spirit of sympathy and tenderness in me towards some who were grievously entangled in the spirit of the world."

William Lloyd Garrison wrote: "With reasonable men I will reason, with humane men I will plead, but to tyrants I will give no quarter, nor waste arguments where they will certainly be lost."

- a. Bearing in mind that both men were opposed to the use of physical violence, which of the two would have a more reasonable expectation of making an impression on those "who were grievously entangled in the spirit of the world" ("tyrants" to Garrison)?
- b. Were both truly practicing nonviolence?
- c. Should we expect that those who practice nonviolence *renounce, not only violence of deed, but also violence of spirit?*

3. The Negroes of Montgomery, Alabama, refused to use public buses in protest against segregation.

The whites of Clay, Kentucky, kept their children out of the public schools in protest against desegregation.

- a. Both instances have been praised as examples of non-violence and both have been condemned as violent and coercive. Are we inclined to judge by our sympathies rather than by the facts?
- b. In both cases, did the proponents take action directly against the evil as they saw it, and in both cases were they willing to make sacrifices?
- c. Did both avoid physical violence?
- d. Did they avoid violence of the spirit in like degree?
- e. Was there any moral difference between the objectives in the two cases?

Martin Luther King, Jr., the Negro leader in Montgomery, writes: "If we respect those who oppose us, they may achieve a new understanding of the human relations involved. . . . We do not wish to triumph over the white community." Here is the theme song of the Montgomery movement:

We are moving on to vict'ry  
With hope and dignity.

We shall all stand together  
Till everyone is free.

We know love is the watchword  
For peace and liberty.

Black and white, all are brothers  
To live in harmony.

We are moving on to vict'ry  
With hope and dignity.

- f. Can we say that the Negroes of Montgomery and the whites of Clay both, in like degree, sought to *win their opponents to understanding, friendship, and reconciliation?* Which, then, more nearly fits our concept of nonviolence?

## What to Do If . . .

### IN A COMMUNITY CONFLICT

There are times when a conflict erupting in a community results in high tension and possible suffering. The parties directly involved in the conflict are often unable to work out the problem together because of their partisanship. Others not directly parties to the conflict may be able to be more objective, treating the issue not as a conflict to be won or lost but as a problem to be solved.

Some will be inclined to avoid the conflict altogether. They may say, "It's none of my business, and others would resent my interference anyway." At times this may be the case. There are other times when individuals

and groups can do much, if they act wisely and responsibly. It may be unwarranted to assume, "It is none of my business." One is usually involved in varying degrees: by voting, by paying taxes, by failing to act in face of community problems, or by being a member of a group which has for some time had a part in provoking the conflict. In a spiritual sense, we are all involved.

What can concerned individuals or groups do? What are the steps by which to proceed?

### STEPS IN NONVIOLENT DIRECT

ACTION—Some "What to Do" Suggestions

1. Investigate the facts

Confused ideas about the problem and about the objectives being sought are in themselves part of the problem. Try to establish the difference between facts and opinions. What actually did happen? What did some of the principals or bystanders actually say or do? What is the law? Who is responsible for policy? What do important opinion makers think? What next steps are various individuals and agencies prepared to take?

2. Make the facts known

False rumors are rife in situations of great tension. To counteract false rumors or exaggerated statements, facts in the case may be publicized through radio, television, and newspapers; they may be supplied to leaders in the community; and they may be printed or mimeographed and distributed widely. The persistent and objective search for and publishing of truth usually proves to be a most important factor in resolving conflict.

3. Seek to restore communication between contending parties

Adversaries in a conflict are often prone to believe the worst about each other. False rumors and innuendo compound the difficulties. Find ways to restore communication, both through face-to-face encounter and by serving as intermediary. This is not the same as mediation or arbitration, and should be distinguished from any unsought or premature attempts at settlement. Many problems are brought within sight of solution when the adversaries begin talking to each other again.

4. Help those who may be suffering as a result of the conflict

Victims of reprisals, innocent bystanders who may come to be identified with an unpopular cause, families of injured persons—these will be in need of material and spiritual help in times of stress. In some cases, an individual or group may be able to continue protest only if some material help is in sight. And don't forget that those in the wrong also need help.

5. Bring together others concerned about the conflict

The sharper and more intense the conflicting feelings, the more a situation tends to be polarized into extremes. Other concerned people, though not directly involved, may exercise a moderating influence by serving as mediators, and possibly playing a decisive role in showing where community sympathy lies. If other people in the community are silent when an injustice is done, the victim will feel that no one cares about his plight and that others in the

community agree with the aggressor. One concerned person can activate many.

6. Secure whatever expert help may be needed or may be useful

There are a number of people in this country who can contribute much toward alleviating tense situations. They can help in foreseeing difficulties, suggesting next steps for consideration, and interpreting the philosophy of nonviolence to people who may be relatively unfamiliar with it. Of course, too much outside interference, heavy-handedness or poor timing, can cause unfortunate reactions.

7. Suggest other alternatives

What are the various possible alternatives or solutions to this problem?

8. Undertake a spiritual preparation

Individuals, separately or as a group, may wish to undertake a ministry of prayer and intercession, seeking to hold in loving concern all parties to the dispute. Those facing great hardships or temptations to violence, as they seek a way through their difficulties, are helped by their own spiritual preparation and the spiritual concern of others.

## RESOURCES FOR ASSISTANCE AND

### SUPPORT—Getting Others to "Help You Do"

Many resources may be found in a local community. Some are readily apparent, but others may have to be discovered or even created.

1. *Special interest groups* are frequently found, such as the American Civil Liberties Union, the Fellowship of Reconciliation, the National Association for the Advancement of Colored People, the Anti-Defamation League, the Urban League, a human relations council, a Congress on Racial Equality group.
2. *Individuals* either expert or concerned, or both, are usually available.
3. *Government officials* may have information on the problem even though they may not be actively involved.
4. *Law and local customs* frequently give support, but often are in opposition.
5. *The police* can often be helpful. Many metropolitan police forces have men trained in specialized problems.
6. *The church and individual ministers* may often be helpful. They are sometimes reluctant to become involved.
7. *Other community resources* may be discovered in unexpected places. Special attention should be given

to cultivating new friends and creating opportunities for fellowship of the concerned.

#### HOW DO YOU GET INVOLVED IN SITUATIONS?

A few American communities have tragic battles on their hands. Not all of us have opportunities to work in these areas. But most American communities, and most of us, do have other opportunities to deal with injustices and to try out our theories of nonviolent direct action and nonviolent resistance to evils.

1. The problems of *race tensions* offer a good starting place, because they touch the lives of all of us at some point; no one is entirely free of prejudices, and all of us have interracial contacts in business or community life. Nondiscriminatory access to churches and to public facilities such as restaurants, ball games, skating rinks, bowling alleys, dance halls, and swimming pools are tension areas for most people. The old answer that "We have no racial problems, because no Negroes live in our community" is not adequate. Furthermore, race tensions are good starting places because in addition to being very prevalent, the law is now on the side of integration as a public policy; public opinion is stronger in support of a fully integrated society; and national, state, and local church and other community organizations are on public record as favoring the end of racial discrimination. Equal educational opportunities in the South, equal housing opportunities in the North, and equal pay and opportunities for work, for food, for health, for worship, and for friendships are the problems of all of us. As our consciences become tender and our minds sensitive, we will find the shoe pinching at many places, and thus find many opportunities to practice what we know about nonviolence and being our neighbor's keeper.
2. *Industrial disputes* are increasingly being settled non-violently. The public welfare and interest is involved in such disputes. If some basic injustice needs correction, we can assist by applying nonviolent direct action in the steps suggested.
3. *Influencing government* is a new area of nonviolent action. Gandhi used it at high levels, but many American communities use it also — women have secured traffic signals by standing arm in arm across dangerous intersections during school hours; New York City mothers with baby carriages successfully blocked excavating machinery being moved in to develop a section of Central Park; Philadelphia police and firemen, out of uniform and off duty,

staged a quiet demonstration at City Hall to dramatize their requests for adequate salaries.

4. *Miscellaneous*. Those who are opposed to conscription, compulsory civil defense drills, and regimentation of various kinds may find in nonviolent direct action an effective witness for their point of view. (Some people will question whether these are "injustices." The purpose of this pamphlet is not to debate that question, but to suggest that nonviolence be considered as the means for promoting social change or for opposition to injustices, as we see them.)

#### Book Review

**ETHICS.** By DIETRICH BONHOEFFER. Translated from the German by Neville Horton Smith. The Macmillan Company, New York, 1955. 334 pages. \$4.00

When a man like Mahatma Gandhi tries to make his life a daily demonstration of the power of truth, and when he is so loyal to his vision that he will walk with it right into prison and even through death rather than be a deserter, we are tremendously impressed. This is exactly what Dietrich Bonhoeffer has done. During the testing years of Hitlerism, he was an outstanding preacher and Christian lecturer who forfeited his life by practicing what he preached. His witness to the message of Christ was so dynamic, so related to the life of his time, so subversive of all that Hitler represented that he was ordered to cease writing and lecturing except in a "religious" way. Driven by his conscience, he was unable to modify his behavior. Arrested in April 1943, he was hanged just two years later, on April 9, 1945.

"The West is becoming hostile towards Christ," he wrote in the *Ethics*. "This is the peculiar situation of our time, and it is genuine decay. Amid the disruption of the whole established order of things there stand the Christian churches as guardians of the heritage of the Middle Ages and of the Reformation and especially as witnesses of the miracle of God in Jesus Christ yesterday and today and forever. . . ."

Out of the intensity of Bonhoeffer's struggle to bear witness to his Christian faith in an alien world came the papers and notes which were to be compiled and made into a single book, to be called *Ethics*. What he has to say will hardly be received with universal acclaim, but it cannot be ignored. Not a liberal, not a pacifist, not orthodox nor neo-orthodox, Bonhoeffer breaks fertile ground in the field of Christian ethics. None of us will accept it meekly; yet it does something for all of us. Those of us bemused by some campaign for a Christian social order, those settling for an interim ethic due to man's supposed incorrigibility, and those interested only in "pie in the sky by and by" equally will find our patterns of thought unsettled by this otherworldly man with his very worldly witness. It is my prediction and my hope that his voice from the grave will gain growing attention.

WILLIAM W. CLARK



## Friends and Their Friends

Swarthmore College, Swarthmore, Pa., will be featured in the CBS-TV broadcast on April 7 (Channel 8, WGAL-TV, at 12 noon; WCAU-TV, Channel 10, April 14 at 11 a.m.). A boy and a girl will be the stars on the show called "Let's Take a Trip," which will be an introductory tour of the College campus during which they not only will drop in at classes but also will meet President Courtney Smith.

Ruth Rowland Nichols, a member of Purchase Executive and Preparative Meeting, N. Y., has been appointed director of field services and counseling on fund raising of the National Association for Retarded Children. The organization, comprising 441 local associations, is concerned with five million mentally retarded children and adults in this country.

Ruth R. Nichols, who is noted as an aviator, has been director of the women's division of the United Hospital Fund of Brooklyn and director of the women's division of the Save the Children Federation.

The Friends Meeting at Tunbridge Wells, England, has made good use of the showing of the film *Friendly Persuasion* in a local theater. In a manner similar to that employed by Friends in Flushing, Long Island, Tunbridge Wells Friends have placed in the local and the county papers the following notice: "Did you see *Friendly Persuasion*? Would you like more information about present-day Quakers? If so, write to," etc.

Twenty Hungarian student refugees have come to Earlham College for special intensive courses in English this spring. Each lives with an Earlham roommate and studies English exclusively, so that he or she may enter a regular college course next fall. Earlham is one of fifteen American colleges sponsoring such a program for Hungarian students.

A series of week-end seminars will be held in various parts of the United States during the years 1957 and 1958, dealing with Prophetic Quakerism and the Spiritual Reformation. These meetings will be sponsored by the publishers of the Quaker quarterly *The Call*, and the first one will be held at Woolman Hill, Deerfield, Mass., May 3 to 5, 1957.

The theme to be considered will be "Is Quakerism for Everybody?" Lewis Benson will introduce the subject for discussion. The cost of this seminar will be \$10 (payable at Woolman Hill) for the week end, beginning with the evening meal on May 3 and concluding after the noon meal on May 5. This sum includes registration fee. Please send advance registration to Edmund Goerke, Monmouth Hills, Highlands, N. J., not later than April 25. Advance literature will be sent to registrants. Woolman Hill offers dormitory style accommodations.

The Women's International League for Peace and Freedom has received from Australia a copy of a letter addressed by the Australian Section to the Right Honorable Harold Macmillan, Prime Minister of Great Britain, and to the Right

Honorable R. C. Menzies, Prime Minister of Australia. This letter is a strong appeal that the H-bomb tests scheduled to be held this spring at Christmas Island be deferred, that efforts be continued to seek international agreement for the cessation of all such tests, and that nuclear testing within Australia be immediately abandoned. This appeal, supported by humanitarian, moral, and scientific reasons, is signed by prominent churchmen and scholars of Australia, including Kenneth Bottomley (on behalf of the Melbourne Monthly Meeting of the Religious Society of Friends), and several individual members of the Society of Friends in that country.

The President of Earlham College, Thomas E. Jones, has announced that he will retire in June 1958. He has been the president of Earlham for ten years, after serving for twenty years as president of Fisk University.

In support of the stand taken by the Richmond, Va., Ministers' Association on integration, Potomac Quarterly Meeting adopted the following minute:

The Potomac Quarterly Meeting of the Religious Society of Friends, in session February 16, 1957, including Virginia citizens in its membership,

Notes with appreciation the Statement of Conviction on Race adopted January 28, 1957, by the Richmond Ministers' Association.

Believing as we do in the manifest spirit of the Divine in each individual soul, our conviction supports in principle the premises and the conclusions of this Statement.

We avow our intention to cooperate, in such manner as possible, in carrying out the purposes of this Statement to "encourage race relations which are morally and religiously sound."

The Statement of the Richmond Ministers' Association, an interracial group, expresses grave concern over legislative and executive measures and attitudes openly defying the decision of the United States Supreme Court on integration in the public schools.

A copy of the entire statement may be obtained from *The Presbyterian Outlook*, 1 North Sixth Street, Richmond 19, Va., for 5 cents; 50 cents for 25; \$1.50 for 100.

An informative mimeographed publication *U. S. Government Policy towards American Indians* is available for 10 cents (postage included) from the Friends Committee on Legislation, 12 North Hudson Avenue, Pasadena, Calif.

A group of Atlantic City, N. J., Friends recently made a trip to Philadelphia to assist in the warehouse of the A.F.S.C. at 23rd and Arch Streets, whence shipments of clothing are regularly made to refugee centers abroad. An increasing number of such helpers have materially aided the clothing department during recent months in sorting and packing clothes.

The group of Atlantic City Friends, consisting of Sarah Ewing, Helen Bartlett, Eve Ambler, Ellen Morente, Margaret Eastburn, and Paul and Alice Cope, had the privilege of hearing

a first-hand account of the Viennese situation by Ed Meyerding, who happened to arrive from abroad when the Friends were in Philadelphia. His dramatic report stressed the need for continued assistance of the kind Friends have given to the refugees.

The Little Rock Meeting for Worship, Little Rock, Ark., after prayerful consideration, presented prepared written statements at two public hearings of the Arkansas State Legislature in February. After passing the Senate 30 to 0, a loyalty oath bill was opposed in a House committee public hearing by several individuals associated with public education and by the Little Rock Friends Meeting. The bill passed the House the next day by 81 to 6, but six days later, the sponsor of the bill withdrew it "for further study."

In mid-February four pro-segregation bills passed the House 88 to 1 without any debate. The two major bills were H. B. 322, which would create a state sovereignty commission having wide powers to investigate any person, society, corporation, or organization that advocates or aids in any invasion of the sovereign powers of the state, and H. B. 324, which requires certain organizations to register and to report to the state sovereignty commission with detailed records of their members, contributions, and expenditures. The second bill is generally conceded to be aimed at the NAACP, but organizations subject to registration are so widely defined that many church, labor, and other groups would be included.

Concerted effort by churches and other groups persuaded the Senate to hold public hearings. At the nonsegregated hearings, which had the largest reported attendance for any public hearing ever held here, one hour was allotted to each side. Statements in opposition to the bills were made by many church, education, and labor groups, and included the Little Rock Meeting for Worship. The next day the Senate passed all four bills, the strongest antisegregation vote being 21 to 12. While Arkansas has had encouraging developments in race relations in the past, these laws are certainly ominous for future understanding and good will among the races in Arkansas.

#### BIRTHS

COOK—On March 20, in Mercer Hospital, Trenton, N. J., to Thomas and Monica Cook, of Washington Crossing, Pa., a daughter, named MARY MADELINE COOK. Her parents and two brothers, Timothy and Robinson, are members of Yardley Monthly Meeting, Pa.

MOGER—On March 17, to Roy W. and Elizabeth Haas Moger of Roslyn, N. Y., a daughter, named PATRICIA MARY MOGER. Her parents are members of Westbury Monthly Meeting, N. Y.

THOMFORDE—On March 20, to Harold E. and Elinor Brosius Thomforde, their second child, a daughter, named CHARLENE WOODRUFF THOMFORDE. Her grandparents are Charles F. B. and Margaret W. Thomforde and Mahlon G. and Dorothy N. Brosius. All are members of London Grove Meeting, Pa.

TRIMMER—On May 11, 1956, to J. Morris and Elisabeth Chase Trimmer, a daughter, named KATHLEEN TRIMMER. She is a birthright member of Yardley Monthly Meeting, Pa., of which her parents, her sister, Ruth Elisabeth, and her brother, Peter, are also members.

#### DEATHS

CARTER—On March 16, at Portland, Ore., RACHEL A. CARTER, a member of Lansdowne Monthly Meeting, Pa., aged 90 years.

She is survived by two sons, David A. Carter of Pueblo, Colo., and John H. Carter of Flemington, N. J., one daughter, Esther C. Richards of Portland, Ore., and seven grandchildren.

HARTMAN—On March 15, in Harrisburg Hospital, Pa., MARY WELSH HARTMAN, aged 66 years. She was an active member of Warrington, Pa., Monthly Meeting and served as clerk for Warrington Quarterly Meeting of Ministry and Counsel. Surviving are her husband, J. Ernest Hartman, a daughter, Margaret Ann Robson, and two grandchildren. Funeral services and burial were at Warrington Friends Meeting House, Wellsville, Pa.

HILES—On March 19, MARY D. PANCOAST HILES, aged 85 years. She was the widow of Biddle Hiles, member of Salem Monthly Meeting, who died in 1927.

PIDGEON—On March 20, at her home, Circle Hill Farm, Clarke County, Va., CASSIE PIDGEON, aged 92 years. She was a birthright member of Hopewell Monthly Meeting, Va., which she attended regularly until recent years. She also taught a class in the First-day School for many years.

She is remembered by many former public school pupils throughout two counties, where her long years of teaching began in one-room schools where the teacher built the fires. Her keen interest in education continued all her life.

Cassie Pidgeon had the pleasure of living her entire lifetime in the house where she was born. She was the last of her immediate family and is survived by five nieces, three nephews, and eighteen great-nieces and nephews.

Funeral services were held at Hopewell Friends Meeting House.

SAGER—On January 29, DR. JOHN P. SAGER, of Lansdowne, Pa., a member of Central Philadelphia Monthly Meeting.

### Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

#### APRIL

6-7—Quaker Artists of America, exhibition (continued), Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, 2 to 5 p.m.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Parables of Jesus."

7—Cheltenham Meeting, appointed meeting for worship, Jeanes Hospital, Fox Chase, Pa., 3 p.m. All invited.

7—Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship: M. Wistar Wood, "The Gospel of John."

7—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, at 10 a.m.: Dan Wilson, director of Pendle Hill, "How to Improve Our Sunday Morning Hour of Worship."

7—Gwynedd Meeting Community Lecture, in the meeting house, Sumneytown Pike and Route 202, Gwynedd, Pa., 7:30 p.m.: Clarence E. Pickett, "Christianity, Non-Christian Religions, and Nationalism."

7—Lawrence Langer, television producer, in the William J. Cooper Foundation series on "Art and Mass Media," in the Swarthmore, Pa., Meeting House, 8:15 p.m. Public invited.

7—Merion Friends Community Forum, in Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Moses Bailey, Professor of Old Testament and Semitic Languages, Hartford Theological Seminary, "The Dead Sea Scrolls."

7—New York Friends Meeting House, 221 East 15th Street, Open House in the cafeteria, 3:30 to 6:30 p.m. About 4:15, Joseph Ben-David, member of the Jewish-Arab Friendship League of Palestine, will speak. All invited.

9—Women's Problems Group, Race Street Meeting House, Philadelphia, at 10:45 a.m.: Winifred Rawlins reading her poem, "Beauty and the Beast," followed by small discussion groups under the leadership of Mona Darnell, Marie Emlen, Grace Waring, Blanche Zimmerman.

11—Friends Council on Education, spring meeting, 1515 Cherry Street, Philadelphia: tea, 3:30 p.m.; business session, with report from special committee on Teacher Training Program, 4 to 6 p.m. No evening meeting.

11—Wrightstown, Pa., First-day School, meeting for parents and teachers, "Teaching Quakerism": 9:45 a.m., registration; 10 a.m., morning session opens with worship; 11:30 and 12:15, lunch; 1 p.m., round tables. For lunch, notify Mrs. Sol Jacobson, New Hope, Pa., before April 6.

13—Quaker Workshop on Housing, Y.W.C.A., Summer Street, Stamford, Conn. See notice in last week's issue.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Parables of Jesus."

14—Doylestown, Pa., Meeting, 95 East Oakland Avenue, 3 p.m.: Charles A. Wells, "The Twenty-first Century Dawns at Suez." All are invited.

14—Fair Hill Meeting House, Germantown Avenue and Cambria

Street, Philadelphia, Adult Conference Class, 10 a.m.: Harold Chance, "The Things That Make for Peace."

14—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Lawrence McK. Miller, Jr., executive secretary, Friends General Conference.

17—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: Paul Linvill, "Experiences in the Pacific"; covered dish supper prior to the meeting. All are invited.

17—Quaker Business Problems Group, Y.M.C.A., 1431 Arch Street, Philadelphia. See notice in last week's issue.

19—Haverford College, William Pyle Philips Lecture Series on Contributions to Modern Psychology, Founders Hall, Haverford, Pa., 8:15 p.m.: B. F. Skinner, professor of psychology, Harvard University, "The Behaviorist Today."

19-21—Good Friday pilgrimage of Philadelphia Young Friends, starting at 9 a.m. at Haverford Meeting. Inquire for details at Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

20—Western Quarterly Meeting, West Grove, Pa., 10 a.m.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7450.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue.

Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbrook 5-7110.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day

school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

### NEW YORK

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3801 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.



Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

## TEXAS

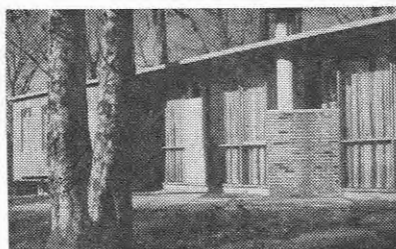
**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

**HOUSTON**—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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## WANTED

**FINANCIAL SECRETARY** to share general office work, beginning June. Interest and aptitude more essential than training. Inquire: Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington 8, D. C.

**COUPLE WITH EXPERIENCE** in working with groups of children. Job of responsibility and professional stature for those interested in furthering child development. Living in or out. Write Box J150, Friends Journal, giving background and reason for interest.

**HOUSEKEEPER-COMPANION** for elderly woman, Moorestown, N. J. Must be refined, good cook, and have good references. Box H152, Friends Journal.

**PRACTICAL NURSE; HOUSEKEEPER.** Friends Boarding Home, 400 North Walnut Street, West Chester, Pa.

**POSITION AS MOTHER'S HELPER** during July and August. Fifteen-year-old girl with Friendly background at home and school; good swimmer; experienced; references. Box S149, Friends Journal.

**JOB AS MOTHER'S HELPER.** Resourceful George School senior (Friend), used to large family, not afraid to work; drives. Write Box No. 505, Yardley, Pa., or telephone HY 3-2956.

**JOURNAL—THE FRIEND EXCHANGE.** English Meeting wishes to exchange *The Friend* for *Friends Journal* regularly with American Meeting. Box C143, Friends Journal.

**ADVERTISING RATES:** Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL**, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.

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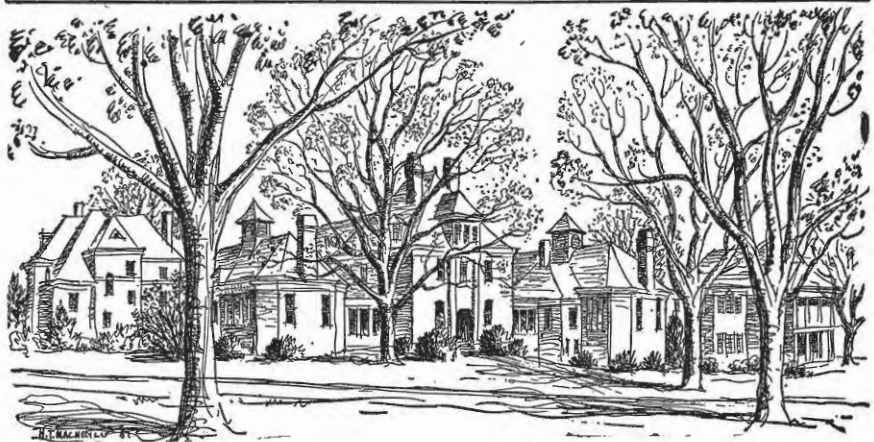


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