One must never identify suffering with love, nor must one seek suffering. One who seeks suffering is not loving; he is merely sick. But a person who shrinks from suffering when that is the price that must be paid is sick, too. But, of course, there is so much more than suffering in love, for it is in loving that we are nearest to God; in loving we are most nearly like Him.

—ALAN PATON

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Alien, alone.
Free of hat-honor, of toadying,
I do not make my own
this husked world's desires.

By God's peace I will speak
simply to the great,
bearing up in my trust
in truth's slow weight.

Alien, alone:
with no solace in
a divining of stars.

In high Star Chamber
my causes must
find truth, my advocate —
for by great professors I am thrust
into abusive hands.

Alien, alone,
I shall ask laws to lift bars
and pity the torturer
who, tongueless, mars
in his confusion
(serving, he would be just).

Guilt, innocence
in unwise trust:
by chance, he racks;
by accident, he scars.

Alien, alone,
God's man in centuries' eclipse,
to Light's sovereign I appeal
to come from star-close,
and, compassionate and free,
to bow not, but overcome
chambers of despair.

Then, not alien, not alone,
to go, uncrucified by
sun's directional white arms
or conquest-clouded sky —
to go, his Friend, having won
such hale amends
that by light in all men, even in me,
I will see peace now, a humane eternity,
smile through the morning air.
Of Things to Come

It is as yet uncertain at this writing whether the New Delhi Assembly of the World Council of Churches, now in session, will assist Christians and men of non-Christian faiths in broadening their vision of things to come. The merger at New Delhi of the International Missionary Council with the World Council should remind us that the forces rivaling our faith are communism, Mohammedanism, and Judaism. It is regrettable but true that much of Christendom is frozen in the rigid posture of condemning all three without attempting to direct the vision of Christians towards a sacred expectancy of God's eternal design. In cursing atheistic communism we act as if Christendom had never denied God in word and deed. In uneasily registering the advance of Mohammedanism in Africa, Europe, and North America we overlook its heritage of monotheism and its fervent, sacrificial dedication, with which we are unwillingly to compete. We halfheartedly recognize the Jewish religious renaissance and admit Christian guilt in the unexampled cruelties against European Jews; at the same time we ignore their steadfast messianic trust in a redemptive future. As long as our Churches—Quakerism included—find satisfaction in evoking God's special blessing on Western civilization and its middle-class churchdom, we shall remain blind to the forces of our time. They are dynamically charged with a sense of hope and vision. Is it for us to bewail our "post-Christian" era?

The Indistinct Borderlines

We love to paint in black and white, usually claiming the white patches for ourselves. Yet even in our time it is evident that this neat division will no longer do justice to the facts. The supreme task of the Church is to serve mankind and to help, but not to judge and condemn. The iron curtain is being crossed not only by refugees but also by ideas of men and women of vision who take a new view of faith and religion. Sir Isaiah Berlin likens Marx to the old prophets and early Christians, calling him the last Old Testament prophet because of the eschatological vision Marx imparts to his followers. Much of what goes on behind the iron curtain has more of a religious past than the Communists will ever admit. Biblical, especially messianic, prophecies have left their impact upon Marxist thought, even though they may now appear distorted. Our generation must have the courage to measure our misery devotion to Christian ideals against the dedication of Communists who believe—erroneously, as we see it—in building a new society. Where is our dedication to that which is to come? Our key word is "security," implying the preservation of much that is and was. We cannot combat communism unless we project our own religious vision into life at home and abroad.

Shortly before cinderblocks sealed off East Berlin from the West, one of the most impressive Marxist thinkers, Ernst Bloch, fled to West Germany. His two volumes Principle of Hope, written during his exile in the United States and as yet not translated into English, illustrate with rare acumen how outdated are the black and white delineations between Christian thought and its rival religions. He writes with monumental vision of Moses and Jesus as revolutionary figures, characterizing Jesus as the One who preached a new world for the living, in contrast to the traditional heaven-and-hell images of the Christian millions who direct their hopes to the afterlife. In the opinion of this Marxist, Jesus came primarily to proclaim the end of an existing "order" and simultaneously to fulfill God's will "on earth." Such ideas are not entirely new, but they receive new meaning within the context of our contemporary Christian pessimism.

Mohammedan history knows many examples of martyrdom worthy of admiration. Its kinship with Judaism and Jewish messianism center in men like the mystic Husain ibn Mansu’al-Malladsh, who in 922 A.D. died on the cross, asking God to forgive his torturers. Is our thinking doing justice to these "primitive" Muslims?

The Wholeness of Life

The Christian vision of tomorrow will have to restore our faith in the wholeness of life. The Church of tomorrow must at long last relieve the maddening schism between our social order and the verbal confessions of our faith—whether we think of the appalling problems of business indicated by such terms as "rat race," "dog
ears dog,” “ulcer alley,” “business is business,” etc.; or whether we mean racial integration and a host of other social problems that plague us. Our attacks against atheism abroad, eagerly projected on a political level, are suspect in view of our own faults. The true realm of faith is the future and—ultimately—eternity. Either the moloch of militarism will devour our wealth in making us the greatest military power produced by a state-financed economy—the most tragic kind of socialism—or we must turn our religious efforts to the hopes of mankind.

The Church has been likened to Noah’s Ark floating on the foaming seas of divine anger. This image is more convincing than the “rock-of-ages” pattern of our Sunday school calendars. Legend has it that Mahomet’s coffin is floating unredeemed between heaven and earth. And, as we have seen in Moscow, history has not accorded Stalin an abiding resting place. Can Judaic-Christian thinking claim a more secure abode? Or does Christ’s warning to those who may have seen in him a convenient paymaster of security still speak to our hearts? Can we still hear him when he says, “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head”?

The Stages of Worship

No one, of course, ever worships in the same way twice. And no two people worship in the same way. This diversity in the approach to God will be found especially among Quakers. In spite of individual and corporate diversity, however, it does seem that there are common experiences shared by all those who worship God in the Friendly way, and it might be helpful to seekers to set these down as they have occurred to one Friend.

In the first stage of meeting for worship, we come in, get settled comfortably, move over for latecomers, and begin gradually the transition from the bustle of the outside world to the quiet of meeting. Gradually the rustling ceases, and we become aware somehow that meeting has truly begun. We cannot say at what precise moment this beginning has occurred; once it has happened, we are sure we can sense it. For this reason it is especially unfortunate if Friends arrive unseasonably late, for they disturb deeply this new-found calm, and the whole process must begin over again. It is during this stage that we are perhaps most aware of the noises outside and inside the meeting.

But little by little we become less aware of the noise and more aware of the silence. Since this is a stage of transitions and a time of beginnings, it often seems most inappropriate if there is vocal ministry during this period; we somehow feel there has not been time to hear our own voice, let alone the voice of God. This, of course, is the first stage; but the children and the spiritually immature rarely ever get beyond it. There is much physical and mental squirming on their part, and they wait impatiently for “something to happen,” never realizing that great things will happen inside if they but wait and watch and worship. Those non-Friends who ask in disbelief, “How can you stand forty-five or sixty minutes of silence?” are probably thinking only of the spiritual vacuity of this beginning period.

Now the second stage has begun, and again we are not quite conscious of its exact beginning. Little by little we let ourselves sink into a warm, soft quiet (there seems no other way to describe it). Our breathing becomes more regular, for it is a time of physical relaxation, too. We close our eyes tight, for somehow shutting out the outer light helps the inner one shine more brightly. Slowly we try to cleanse our minds of everything, letting our cares and our fears drop off one by one. It is during this stage that some would wish for quiet music, but such music tends to lull the senses too much, and for the worshiping Quaker, this is merely a preparatory stage. Besides, the Quaker would prefer to make his own inner music—of a treasured Bible verse, or the recollections of the harmonies of nature, or perhaps just the internal rhythms of his own being.

This is a time of letting go and shutting out, letting go of internal problems and shutting out of external distractions. Gradually we feel the quiet well up inside, until our whole being seems flooded with the balm of peaceful bliss. When we are deep in this stage, we almost resent one who rises to speak; we respect his intentions but somehow any human voice seems like an intrusion. Many Quakers, we suspect, never get beyond this stage. To them, meeting is a place only for quiet meditation, a refuge from the noise of the world. And when many say, “I like a quiet meeting,” perhaps they mean just this.

When we are deep in the grip of this quiet, our gaze turns inward, and we begin to search for ourselves. This is a time of introspection and examination. What am I really like? What faults do I have? How might I better use my resources for God’s glory? This is a valuable time, for we are all strangers to ourselves, and we need this time to find our true natures. Here in the quiet of meeting we can come face to face with our own true being, and we can confront courageously the worst in ourselves.
We know what we mean when we talk of Christian love. It is a gift that all men know under calamity, a spontaneous openness to each other that arises when catastrophe breaks down the barriers we raise around our self-love, and we become aware of the condition of those around us, and move into their situation. It happens in war, and flood, and earthquake, when men who have never heard the name of Christ reveal the Christlikeness within their nature. The Christian recognizes this as the real thing; but he goes a stage further, and offers two comments. First, that in the Church this openness to another's condition must happen in prosperity as in calamity. And second, that at root the human race is always under the threat of calamity. Human beings are always in danger of the blight and mildew of the heart; and all of us are always in need of being cared for, not because we are "liked" or because we are "good" but because we are human and bear the burdens of the human situation, and are beloved of God.—Harold Loukes, "Caring for One Another," Wayfarer, London, August, 1960
Man, the Troglodyte

NOW after thousands of years man is going back to the cave! We can return to visit the Quaternary epic, also called the Age of Man, and see the homes of our ancestors, how they lived, cooked, waited, sharpened their weapons, and buried their dead.

In the caves of Altamira in Northern Spain, caves of Palaeolithic man, may be seen the first evidences of man’s belief in another dimension, that of magic or spirits. In the most inner recesses of his shelter he painted the objects of his worship and reverence, bison, boars, stags, and primitive horses. With natural ochres, vegetable coals, and animal fats he managed to trace, with a crude brush, visions of his imagination. During the long winter sieges the artist must have left the warm fire and retired to a quiet place to conjure up symbols of the hunt and life outside.

Now we are going back into the cave. We have “conquered” nature. We have delved into the earth and probed the bottom of the seas; we have split the atom and traveled into space. But we have eaten the apple and found it rotten. Our knowledge is destroying us, for we are retreating back to the cave.

After Chartres and Venice, after Rome and Peking, after Beethoven and Bach and Mozart, after El Greco and Shakespeare—after the Bible—we are still retreating to a primitive state. Once again we will have to consider clubbing our neighbor if he tries to get into our cave. Perhaps we are even preparing to outdo palaeolithic man by shutting our fellow man out. I’m not sure early man was this inhuman.

What will happen when anthropologists—assuming there will be anthropologists—dig into our caves? They will find neat, packaged, airtight containers with whole families of twentieth-century man. What will they think when they see our “hearth,” our shelter, our symbols? I suspect they will be shocked to find that we were extremely clever. They will shake their heads in amazement at our high material standards of living. Yet they will finally say that we must have had no spiritual life, or at least very little; otherwise we wouldn’t have destroyed ourselves. And like the evolutionists they will say that we outlived ourselves. Our overdeveloped brains brought us to our destruction.

As one sees in Altamira evidences of man’s reaching out to the spirit, these future anthropologists will see all the traces of modern man’s denial of the spirit. His epitaph will be: “Because he mistrusted his brother, he was destroyed by himself.”

The Difference between Prayers and Demonstrations

THIS year some three hundred Friends from New York Yearly Meeting spent a cold and rainy Easter weekend standing in a silent circle around the military recruiting booth that disfigures Times Square, New York City. Their witness was in full and legitimate tradition of Quaker protest, it had a salutary public impact, and it was profoundly meaningful to many of those who took part. Yet many Friends, including veterans of far more radical demonstrations, were shocked and upset by it.

What bothered them was not the thing itself but the label attached to it in advance literature sent to downstate Friends. It was called a “prayer vigil,” and the literature seemed to say that its purpose was for Friends to come and pray when and where their prayers could have the greatest public impact. Quite a few Friends, so interpreting the vigil’s purpose, were blunt enough to call it blasphemy.

Differing Reactions

The word “prayer” was later dropped from official literature, though many Friends continued to use it, and the word cropped up in most of the press reports. What is interesting about this episode is the total lack of communication between those who were shocked and those who saw nothing wrong with prayer vigils. I find that a number of Friends so fully share my own reaction—I am one of those who was shocked—that I need only open the subject, and, in effect, they finish my sentence for me. I find, on the other hand, that many Friends simply cannot understand what I am talking about. It has finally become clear to me that here is a problem in semantics. The term “prayer” as used in this context means two different things to different people.

One of the Friends who helped organize the vigil answered my objections by saying, “Prayer is the aspiration of the soul.” Now this, of course, is a valid (if simplistic) definition of “prayer,” one that has considerable value, especially in outreach work, since it establishes kinship with people who think they are hostile to ordinary religiosity. If this is how one defines “prayer,” then there can be no objection to the notion of a prayer vigil. The trouble is that many Friends use a very different primary definition of “prayer.”

The saints and scholars of Christendom have unanimously taught that there are many ascending levels of prayer; we can confirm this teaching from our own experience. Those Friends who were disturbed by a prayer vigil are those whose basic definition of “prayer”
Prayer, according to this definition, is the holiest thing of which man is capable. It is not merely the aspiration of his soul; it is the will’s aspiration toward God, and its ultimate purpose is to bring man face to face with the Holy of Holies. From this intent it follows that prayer is by definition an end in itself. Therefore to use the fact that one prays as an instrument to change public opinion—in however worthy a cause—is to attempt to “use” God.

Inward Attitudes

It is one thing to go prayerfully to a demonstration. It is altogether something else to go demonstratively to prayer. “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.”

The intention of the Easter vigil was to stand silently (and prayerfully) in such a way as to recall to men the eternal verities which our nation daily denies in its public policies. This aim in fact was well achieved by those who participated in the vigil. Had it been called, for instance, a “Vigil of Contrition” or an “Easter Witness,” there could have been no objection. But its primary purpose was to “be seen of men,” not to offer prayer, for this could have been done far more comfortably in our meeting houses. It was, in short, a demonstration.

Since it was a Friends demonstration, its organizers could safely have assumed that, regardless of the name used, participants would approach it prayerfully. Since it was a demonstration by people whose souls aspire for peace, it was in fact, regardless of the name used, a prayer vigil, according to the definition of those who hold that prayer is first of all simply the aspiration of the soul. But its label as a “prayer vigil” implied a great deal more to those with a more traditional definition of “prayer,” something much more than the pious demonstration intended.

Here we see how semantic confusion can lead to real spiritual harm, for few things harden the heart faster than unconscious blasphemy. A religious person who comes to regard prayer as something he can use for some end other than itself is already a person for whom God is no longer the chief end of his being; that is, he is no longer a religious person. It is my belief that if, due to the mislabeling of the Easter vigil, only one of the participants took part with the thought that he was using the fact that he prayed for political purposes, the harm done to him more than counteracts all the good which the vigil unquestionably wrought.

A label is a little thing, easily changed. Let us in the future call our vigils something else. And let those who come to them pray after they get there, if they are led to do so. But let them come in the first place simply with the intention of standing in meditative silence.

R. W. Tucker

British Friends Appeal to President Kennedy

The following appeal was cabled on November 3, 1961, by Meeting for Sufferings of London Yearly Meeting to President John F. Kennedy on behalf of the Religious Society of Friends in Great Britain.

Throughout the world, in every continent, men and women are shocked at the news of the long series of nuclear explosions set off by the Russian Government. In America and other western countries, there is an understandable demand for some response in kind, for a demonstration that the western world is just as strong and just as determined.

But we believe that the real need of mankind is for strong leadership of quite another kind, and we look with hope to the President of the United States to provide this leadership. We hope it will be made clear that, in spite of the provocation, the American Government will not add terror to terror, that it will not further contaminate the atmosphere and add to the guilt which all four nuclear powers already share. Instead, we trust that you, in line with your own inaugural address and your recent address to the United Nations, will continue firmly in the path that leads to the total renunciation of all nuclear testing and armament, and to general disarmament.

The great need of the hour is not for further demonstrations of armed strength from any quarter but for courageous moral and political leadership that can carry the world away from its present race towards destruction. No one nation alone can bring this about, but we believe it may be the destiny of the American people and Government to show the way of life for all the world. Mankind is surely destined for life, and not for death.
Philadelphia's Seven-day Push for Peace

In the space of seven days before and after November 11, 1961, Philadelphians turned out in masses to three great peace meetings, and unprecedented demonstration—and this just following a 400-strong participation here in the nationwide Women's Strike for Peace. To thousands the subject is one of no mere academic interest but of burning immediacy.

Peace Rally

"Your Job—Disarmament and Survival" was the subject of a rally held November 8 at the YMHA, in which Friends, through the Peace Committee, the Middle Atlantic office of the American Friends Service Committee, and the Central Philadelphia Meeting, played an active part. The wide variety of cooperating organizations, including trade unions, was reflected in the cross-sectional character of the audience of some 1,200 persons.

Mr. Emil Mazy, Secretary-Treasurer of the United Automobile Workers of America, pleaded for disarmament, for large-scale economic planning toward a peacetime economy, and for the negotiation of disputes between nations.

Dr. Linus Pauling, after reading his letter to Premier Khrushchev protesting the testing of bombs by the U.S.S.R., gave scientific evidence of the terrifying power of the weapons now in possession of the nations and of the effect of fallout on present and future generations. Passionately denouncing the futility and wickedness of further tests by any nation, he closed with a confession of his belief that mankind will ever yet renounce the immorality of war.

Dr. Anders S. Lunde of the First Unitarian Church introduced the speakers. Mrs. Jack Alloy of the Women's International League for Peace and Freedom and Dr. Robert Rutman of SANE, the two organizations with major responsibility for the meeting, urged the audience to follow up by action, writing to the President, giving money ($1,200 was collected), and joining an organization working consistently for peace.

LUCY P. CARNER

Vigil against Bomb Testing

Under the statue of William Penn, 1,120 people, mostly Friends, encircling Philadelphia's City Hall, stood in silent meditation in a Vigil against Bomb Testing, on Veterans Day, November 11. During a six-hour period, thousands of persons passed by, and hundreds stopped to talk or ask questions. Many were sympathetic, a few even joined the vigil line, and a few were hostile.

A short letter to President Kennedy, the first sentence of which was, "We oppose bomb tests anywhere by any nation," was signed by 749 passers-by. A similar letter to Premier Khrushchev was signed by 617. Another 500 took postcards to write to their Senator or Congressman. By the halfway time 3,500 handouts were all gone.

The vigil, sponsored and managed by the Peace Committee of Philadelphia Yearly Meeting, was the largest of any of the five vigils or demonstrations held in Philadelphia by Friends during the last twelve months. The vigil was considered a success, and the "day of the demonstration" is believed to have arrived.

GEORGE C. HARDIN

San Francisco-to-Moscow Peace Marchers

Before the meeting held in the Irvine Auditorium on Tuesday evening, November 14, a small motorcade conducted the speakers through the streets of center city. The number present at the meeting, nearly 500, was reduced by rain and the fact that it was the last meeting in the series.

A. J. Muste, George Willoughby, and Brad Lyttle recounted march experiences in Europe, especially in Moscow. Moving, also, were the brief personal testimonies of marchers Jerry Lehmann and John Kruse. The contributions collected somewhat reduced the more than $8,000-deficit of the peace-march pilgrimage, and further contributions are greatly desired.

Sponsors of the November 14 meeting were the Committee for Nonviolent Action and the Student Peace Union (University of Pennsylvania and Temple University Chapters), in cooperation with the AFSC Middle Atlantic Region, Fellowship of Reconciliation (Philadelphia Area), Friends Peace Committee, and the WIL (Pennsylvania Branch).

Although, in the spirit of the march itself, much effort was made to assemble new people, peace-marcher appearances at smaller suburban gatherings, school assemblies and classes, and on radio and television over six crowded days reached a far larger audience than the meeting.

LOIS COMINGS BERTHOLF

Are We Becoming a Warfare State?

"We must guard against the acquisition of unwarranted influence . . . by the military-industrial complex." Former President Eisenhower spoke these warning words in his Farewell Address. The growing power of the military-industrial complex is the subject of a special 64-page issue of The Nation, dated October 28, 1961. The entire issue consists of a study, "Juggernaut: The Warfare State," made by Fred J. Cook, prize-winning journalist. In the eight sections of the article he demonstrates how the military, abetted by key sectors of industry, has steadily encroached on civilian authority and is today exerting an increasingly dangerous influence on policy making at all levels. From a "guns-and-butter" welfare-garrison state we are moving in the direction of the warfare state, in which munitions making has become a way of life.

The annual payroll of the Defense Department is $11 billion, more than twice that of the automobile industry; it employs 3.5 million persons. In addition, an estimated four million persons are employed directly in defense industries. United States military assets "are three times as great as the combined assets of United States Steel, American Telephone and Telegraph, Metropolitan Life Insurance, General Motors, and Standard Oil of New Jersey."

At the same time, under the guise of patriotism, we have experienced cutbacks on such welfare programs as aid to education and medical care for the aged.

It is important for us to understand who has the control
A Shelter for All

Peace is a shelter for all that we love.
   It is the only house in which man can now live.
   It is the Lord's power rising over all.

Peace is love conquering fear.
   It is a lively concern for all men, for friend and for rival,
   for the lovely earth, for life and for joy.

Peace is world order and political institutions.
   It is justice and the control over the strong.
   It is mercy and the restraint of the merciless.

This peace comes neither from surrender nor from war.
   It must be hoped for or we fall into irretrievable despair.
   It must be planned for, even on the brink of disaster,
   and even beyond disaster.

To those of us who fear that an enemy will destroy us and what we love,
   to those who build shelters that will not shield,
   who trust armed might that has no power, and defense that cannot defend,
   we say there is a power, within man and beyond man, that can yet save us,
   and without which we cannot be moved.

This power is released by the fission of our hearts in repentance,
   and by the fusion of our minds in a common search for truth and justice.

It can break out into the world,
   even from a single person,
   who can start a chain reaction in those around him.

Peace is God's will. Peace is Christ's way.

Let us therefore turn finally and personally,
   from our preoccupation with developing a capacity to kill,
   to discovering anew the capacity to change,
   and to building the world institutions which transcend nationalism,
   and help us identify with all humanity as brothers,
   seeking to bring the fruits of peace to all men.

The Preamble to a Statement issued by the Friends National Conference
on World Order, held October 23 to 25, 1961, at Richmond, Indiana

and influence of political power in the communities, cities, and
states which have vested interests in war contracts or which
maintain particular military installations. (Georgia, which is
coincidentally the home state of Senator Richard B. Russell, Jr.,
and Representative Carl Vinson, Chairmen respectively of the
Senate and House Armed Services Committees, is crammed with
nineteen military installations. There are so many that an
indiscreet general is said once to have remarked, "One more
base would sink the state.")

Is the war machine which has been created moving inex-
orably toward that very holocaust it was designed to avoid?

The March, 1961, Congressional Quarterly quoted a mem-
er of the House Armed Services Committee as having said,
"There is a real danger that we may go the way of prewar
Japan and Germany," the classic way, as Fred Cook puts it, "of
the militaristic state that eventually finds the war it seeks."

It does seem impossible to nurture a militarily oriented
complex of overwhelming power and at the same time work for
peace. Armaments threaten peace; they do not guarantee it.
There is a point beyond which defensive measures become
offensive tactics. This latter point is well-illustrated in the United States reaction to the crucial occurrence on May 10, 1955, in Geneva, when the Russians adopted in negotiations our position. We then promptly withdrew from this position, very likely under pressure from the Pentagon, which asked only for arms control rather than disarmament.

The influence of the army and navy is all-pervasive. Military officers, championing certain weapons or devices, retire and become well-paid executives of the companies they have favored. In 1959-1960, in fact, a Congressional Committee found that more than 1,400 retired officers, from the rank of major up, were employed by the top hundred corporations that split up three-quarters of the $21-billion defense contracts.

Madison Avenue has joined hands with the Defense Department, which historically is supposed to be limited to the execution of national policy. The military began to influence public attitudes and dominate Congress by having Madison Avenue indoctrinate the people with their own money, converting them to military views.

The Pentagon's philosophy seems to be that we cannot tolerate the survival of another political system which has the growing capability and the ruthless will to destroy us; we therefore should foment revolts in iron-curtain countries, move in with our troops, and if the Russians do not like it, attack with nuclear bombs and be "victors."

If there is to be any hope of averting a holocaust, we must reinstate strong civilian control over the military, making the military responsible to the people rather than pressure groups. We must do away with "security measures" which exclude public participation and discussion, and we must be prepared to face a world of temporary economic disruption. We are a people whose ideal has always been that of peace on earth and good will among men. We must, therefore, not let the ruthless case that can look with equanimity upon slaughter influence our desire to achieve a better world.

A Visit with Thomas Merton

The Abbey of Our Lady of Gethsemani lies in the knob country southeast of Louisville, Kentucky. A Trappist monastery, the head of the reformed Cistercian order in the United States, it was founded just prior to the Civil War. The monks observe a strict discipline of silence, and manage 2,000 acres of farm and woodland. This hilly section of Kentucky is rich in American history. Lincoln's birthplace is close by, and Stephen Foster wrote "My Old Kentucky Home" in neighboring Bardstown.

Thomas Merton was accepted as a novice at Gethsemani in 1941, and now as a priest he has charge of teaching the novices. During the forties he was one of the promising young American poets, but with the publication of The Seven Storey Mountain he was established as a prose writer.

When my long poem of Christian conversion, The Fish God, appeared this spring after more than a dozen years in the making, I sent him a copy, and he wrote that he found it "very substantial, plain and good, very American and Christian in its profound concerns." He asked me to stop in at the Abbey for a visit if I could, because he had permission to receive each year a few people for a day or two of conversation or retreat. He gathered from my poem that I was a Quaker, and said he had been hoping some Quakers would come sometime to see him.

It is 1,500 miles from Philadelphia to Gethsemani and back, and I could not have considered such a trip had it not been that I planned to be at the conference of the Quaker Theological Discussion Group over July 4 at the Friends Boarding School in Barnesville, Ohio. So I wrote him that my wife Helen and I could come down after the conference, and he replied that the time would be convenient for him and offered to put us up for the night.

The four days of the Barnesville conference on Quakerism in the context of history showed us that Friends at their best can meet the challenge of a secular and largely post-Christian society. The discussions among Friends from ten Yearly Meetings embraced diverse viewpoints and were impressive for their seriousness and openness. The Fowlers had an opportunity to talk over with several people the problems of a Christian writer, the topic we wanted to explore with Thomas Merton.

Driving south from Cincinnati, we remembered his poem The Ohio River—Louisville: "Nothing is heard, / Only the immense and silent movement of the river, / The trains go through the summer quiet as paper, / And, in the powerhouse, the singing dynamo / Make no more noise than cotton. / All life is quieter than the weeds / On which lies lightly sprawling / Like white birds shot to death, / The batters' clothing." When beyond Bardstown the spire of the Abbey rose to greet us, it rose out of that same silence so dear to Trappist and Quaker, and the avenue of sweet gums leading to the entrance deepened the stillness.

The wooden gateway with the statue of the Virgin and the Pax Intrantibus above the doors harked back to the Middle Ages. I took hold of the bellpull in the shape of a cross, but the thin sound within brought no response. No face showed at the tiny grilled window;
so I tried a door to the left of the gate. This opened into the bookshop with a grocery counter across the far wall, stocked with cheese made by the monks. A Brother in a brown robe said we were expected, and took us to one of the visiting parlors.

Thomas Merton soon appeared in white robe with black scapular falling in a single panel from shoulder to knee back and front, both fastened about the waist with a coarse belt. A handsome man in his midforties, bald on the crown with graying hair cut to a slightly protruding roll around the head from temple to temple to suggest a tonsure, he might have been some benevolent and courteous editor or publisher in disguise. With the art and manners of the true conversationalist, this Trappist priest trained to the discipline of silence made us feel we were his friends at once.

He told us of his early acquaintance with the Quaker Meeting at Flushing, New York, as a boy, and of his mother’s home in Zanesville, Ohio, not far from Barnesville. He asked what Quaker centers there were near Gethsemani, and we told him about the college communities at Wilmington and Earlham.

Before we got to the dilemma of the Christian writer, Thomas Merton said the rigid discipline of monastic life leads some of the novices to believe that because every hour of the day and night is arranged for them, all they have to do is to follow a set routine. He spoke of the basic Quaker plan when he pointed out that no order or pattern, however carefully worked out and however hallowed with tradition, could have meaning until it was infused with the Holy Spirit through the individual participant. He gave us a copy of a selection of prayers and readings he had made for his novices, which contains this Quakerly saying from William of St. Thierry’s The Golden Epistle: "For to receive the sacrament without the thing signified is death; but to receive the thing signified, though it be without the sacrament, is eternal life."

Then it was time for him to join in the singing of Nones in the chapel, and he invited us to listen from the balcony. The psalms had been set to Gregorian chants in the eleventh century, when the Cistercian order was founded, he explained, and he loved the ancient simplicity of the music. We found the monks’ chanting moving and beautiful, and returned at Vespers and Compline to listen again.

When he had sent his novices to their work in the garden, Thomas Merton rejoined us to take up the problems of the Christian writer. The question of where good Christian writing can be found in a largely pagan society concerned the Fowlers as Editors of the literary quarterly Approach, and we shared our concern with him. He insisted that good religious poetry must present a challenge and be disturbing to the reader, and he was outspoken against most Catholic poets, who, he said, were content to write comforting and sweet-sounding verse. He agreed there were no sources that could be counted on for good Christian writing, which has to be searched out in every possible place, however unpromising it may seem.

"I’m going to make a suggestion that will probably amaze you. I’m proposing that you open your pages to the beat poets. I’ve been in contact with Jack Kerouac, and I think he has the beginning of real religious feeling and expression."

This statement did amaze us, coming from a Christian disciplined in the rigid order of the Trappists, because from what we have seen of the beat poets they either react against religion in general and Christianity in particular, or they go in for religious fads like the current fashion for Zen. But we could understand that in a literary scene almost abandoned by truly Christian writers Thomas Merton was casting a wider net in the hope of finding those possessed of the basic religious feeling which might somehow be nourished into Christian expression.

The problem of how the writer states his Christian belief occupied us, and it was evident that this statement may be easier to make in prose than in poetry. Thomas Merton’s many prose volumes speak more directly to the religious feeling in his contemporaries than do his slim books of verse, but the greater popularity of his prose works may be due to the erosion of culture which prevents most readers from attempting the more difficult medium of poetry. The level of art may be more demanding in poetry and require more time to develop, but as Editors of Approach we are interested in both prose and poetry to express religious experience.

The last nine poems of The Strange Islands, his latest work, seem to be his best from the literary and the Christian standard, but he told us this book has received very little notice from the critics. One poem, “Elegy for the Monastery Barn,” is a masterpiece. He said the monks left evening meditation to fight a very hot fire, and the poem arrived about the same time as the fire truck from the nearest town.

In an essay, “Poetry and the Contemplative Life,” at the end of an earlier book of poetry, Figures for an Apocalypse, he says, “Christ on the Cross is the fount of all art because He is the Word, the fount of all grace and wisdom.” And yet he adds that Catholic poets and writers generally prefer to follow in the wake of mediocre secular models singing the old cracked tune inherited from Swinburne and Tennyson. It is emotional
vulgarity that impedes the work of the Holy Ghost. The true poet, the man of taste and culture, Thomas Merton says, is able to point the way to God, but if his poetry means more to him than his religion, he will spend his life telling people of the wonderful words and music he has heard coming from inside the palace of the King instead of entering into His kingdom.

As the afternoon wore on and the time approached for Vespers, Thomas Merton proposed that we walk in the shadows of the gum trees lining the avenue to the gate. When he saw it was time to say goodbye, he said to us: “Please remember I am always interested in the Quakers, and be sure to keep in touch with us here at Gethsemani.”

ALBERT FOWLER

Books

THE COMPANY OF THE COMMITTED. By ELTON TRUEBLOOD. Harper and Brothers, New York, 1961. 113 pages. $2.50

This book is dedicated to the proposition that the quality of the commitment to their faith of professing Christians is a matter of urgent importance. On this assumption it recommends individual Christians to regard themselves as enlisted in companies for active service, their churches being the bases, and headquarters from which the action is undertaken and to which active proponents return for review of efforts made, revision of methods, and re-freshment of mind and spirit. In this active service professional clergymen may have important functions in aiding the serving Christians to engage effectively in the various ways of service that must be undertaken. But the Church must never be thought of as made up principally of clergymen: nor may the service be regarded as assisting at formal exercises on Sundays. To meet the urgent opportunities of the age, Christians must be committed without reservation. They must witness by words and deeds to the faith that is in them; they must be alert to penetrate with their witness the whole of life around them in vocational and social contacts of all sorts; and they must, with devoted diligence, endeavor to make sure of the validity of their experience as well as of the vitality of their expression of it.

There is no easy formula. No one can be sure of the infallibility of one’s own understanding. Humility and considerate love of all with whom they have to do are indispensable qualities of the effective witness of committed Christians.

One of the values of The Company of the Committed is its suggestion of unanswered questions. It implies the relevance of Christian faith to the problems of survival in a world threatened with the consequences of excessive reliance on the threat of military force as a means of dealing with conflicts; it says nothing of the questions raised by the tendency of a large number of Christian thinkers to assert the unimportance of survival as compared with faithfulness in upholding what they believe to be right by all available means.

This is one of the serious questions for one seeking to come to a Christian faith; the very omission of any consideration of it helps raise it inescapably in the minds of thoughtful seekers.

The book is infused throughout with a sense of the value of experienced religion. On page 51 we read, “Because modern man will not listen to mere speculation, but may listen to the record of experience, whether in science or religion, we may confidently assert that the theology which stresses the trustworthiness and importance of religious experience is likely to return to favor.” This assertion suggests the opportunities and responsibilities which Elton Trueblood believes lie before the Society of Friends.

RICHARD R. WOOD


In The Heart of the Hunter Laurens van der Post has merged poetry with personal experience and infused anthropology with religious insight. The book continues his journey in search of survivors of the Bushmen (the most ancient people in Africa, survivors of a Stone Age civilization) at the point where his previous book, The Lost World of the Kalahari, stopped. Once more the reader is traversing a hostile desert, a world of strange beauty and fearful privation. The members of the excursion; contacts with a few starving Bushmen, their customs and thought world; the glory and diversity of African wild life in its natural terrain; earlier white settlers; the degradation of the native when forced into the pattern of an unsympathetic white civilization—all come alive through the loving, sensitive artistry of the author.

Many sentences are aphoristic and touch man's deepest, most universal experience. The last section of the book deals with the Bushman myths that pertain to the first spirit of creation. Here the author spins grossamer threads crisscrossed through many religions, philosophies, and languages until the "dream dreaming us" entwines all of creation and all men in the hope of eternal renewal. All of nature and man's subllest perceptions are lifted into a pan of praise to God.

M. A. P.

HUSBAND AND WIVES, The Dynamics of Married Living. By ROBERT O. BLOOD, JR., and DONALD M. WOLFE. The Free Press, Chicago, 1960. 293 pages. $5.00

Both authors, Professor Blood and Dr. Wolfe, are associated with the University of Michigan. They have drawn the material for this comprehensive study from years of experience in teaching sociology, marriage counseling, and conducting research in the social sciences. The empirical evidence presented in the book is based on interviews with 909 wives living in the Detroit area and southeastern Michigan.

The primary purpose of the study is to transmit to the reader an understanding of the dynamics of American marriages, an understanding of the changes which have occurred in family living, and an evaluation of what is presently hap-
pening to the American family. While newspaper and magazine articles frequently express a pessimistic view of present-day marriages, it is the opinion of the authors, based on their research material, that there is little evidence for predicting the collapse of the American marriage as an institution.

Husbands and Wives is a timely book and a commendable, thorough piece of research. It should be interesting reading for social workers and students in sociology and social research.

KAROLINE SOLMITZ

THE RELIGIONS OF TIBET. By HELMUT HOFFMANN. The Macmillan Company, New York, 1961. 199 pages. $5.00

Now that the Dalai Lama and hundreds of priests as well as over 70,000 other Tibetans have had to flee their country, now that Tibetan religion is being systematically destroyed by Chinese Communists, it is all the more important that its history be set down in our generation. The present book helps to perform this task by placing the religions of Tibet in historical perspective. Written first in German, it retains in English the scholarly tone of the original. The large number of strange proper names and the necessarily vague chronology make for difficult reading, but anyone interested in comparative religion will find it fascinating—especially the treatment of the Bon religion, which preceded Buddhism and which still exists, both in and outside Buddhism. Other items of interest are the influence of Manichaeanism on Tibetan Buddhism, the reasons why Tibet adopted Indian rather than Chinese Buddhism, and the manner of choosing the baby who will be the new Dalai Lama.

BRADFORD SMITH


This small book of verse has all the appeal of a country meeting house, where a few Friends still gather on First-day morning. Some of the poems have the simple dignity and beauty of Friendly worship; in others there is the innocent humor of a quieter era. The titles of a few of its sections give the atmosphere of the book: “The Quaint Saint: A Little Handbook to Heaven,” “Auguries of Peace,” “Tries at Translations.” There is real scholarship in the translations, and the saints have a practical, down-to-earth sainthood.

This is a book for those who (in the author’s words) “still, like youngsters, love to hear a story; Put off the clogging years like worn-out clothes, And skip back into innocence and glory.”

BARBARA HINCHCLIFFE

LETTERS FROM GHANA. By RICHARD and GERTRUDE BRAUN. Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., 1959. 154 pages. $2.00

This book is exactly what it purports to be. A young missionary doctor and his wife write back home about their experiences getting used to African life. Here are warm affection, deep devotion to a cause, genuine humanness, and a wealth of information about a strange land. The reader feels like another member of the family. Indeed he accepts for himself and applies to himself the gentle rebuke, “Dad, you will antagonize the Ghana postal officials if you persist in writing on the envelope ‘Ghana—formerly Gold Coast’ or ‘formerly British Togoland’! Just write Ghana.”

The lesson to learn is this: Find out what hurts people’s feelings, then do not do those things. But you have to begin by finding out.

BERTHOLD CLAUSEN

OUTSIDE THE CAMP. By CHARLES C. WEST. Doubleday and Co., New York, 1959. 168 pages. $3.00

The vivid memories of days and nights huddled with other Christian faculty members in a besieged Chinese compound while the tides of bitter armies swept back and forth haunt the pages of this book. Our world is like that, says West. God is working out His will by means of the conflict between opposing forces. Christians must be outside both camps, “bearing witness by quality of service, by indifference to motives of ambition and security, and by sensitiveness to human needs and problems.” Here, outside the camps, we shall find ourselves joined to Jesus, serving on both sides poor, wretched people under oppression, as well as powerful leaders loaded with perplexing responsibilities, in this world which God is “shaking” into insecurity.

BERTHOLD CLAUSEN

About Our Authors

Allan Glatthorn is a member of Horsham Monthly Meeting, Pa.

Nancy K. Negelspach recently returned from 15 months in Spain, where she and her husband, Gerard Negelspach, led the first American Friends Service Committee work camp and later lived near Cordoba. Nancy is now on the staff of the AFSC in the Youth Services Division. An exhibit of recent paintings of Spain by Gerard is currently being shown at the Newman Galleries, Philadelphia. Both are members of Central Philadelphia Meeting.

R. W. Tucker, a member of New York Monthly Meeting, is a freelance writer and lecturer.

Lucy P. Carner is Chairman of the Peace Committee of Green Street Meeting, Philadelphia, and has long been active in the Women’s International League for Peace and Freedom.

George C. Hardin, a member of Lansdowne Meeting, Pa., is Secretary of the Peace Committee of Philadelphia Yearly Meeting.

Lois Comings Bertholf, a member of Powelton Preparative Meeting, Philadelphia, is an ardently worker for peace.

Albert Fowler, a freelance writer who has contributed distinguished articles to a number of magazines, is a member of Radnor Meeting, Pa. He and his wife, Helen Fowler, are the Editors of Approach, a literary quarterly. The Fish God, referred to in paragraph three of “A Visit with Thomas Merton,” is a longer poem by Albert Fowler, which was reprinted following its publication in the Spring, 1961, issue of Approach. In some 30 pages, with a few prose passages interspersed, it merges the biographical with the spiritual. Recurring figures and symbols trace the line of ascent “Out of the fish god totem, . . . /To the five-lettered Greek, /To the sign of the Savior as fish.”
Friends and Their Friends

Bernard Canter, Editor of The Friend, London, has sent to the office of the FRIENDS JOURNAL some further details about the appeal of British Friends to President Kennedy, printed elsewhere in this issue. The cable was sent over the signature of Doris I. Eddington, Clerk of Meeting for Sufferings, and the appeal was brought forward on the initiative of Horace G. Alexander as a message not only to President Kennedy but also to the American people. E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, Washington, D. C., was present and assisted in the discussion.

Four Friends will share the leadership of the Pendle Hill Midwinter Institute, to be held December 29-January 1, with the problems of the Quaker ministry as its focus. Paul Lacey of the Pendle Hill staff will speak on the opening Friday night and will chair the Institute. “The Ministry of Prayer” will be the subject of Helen Hole, a teacher of Earlham College. Dan Wilson, Director of Pendle Hill, will talk on “The Ministry of Counseling,” and Thomas S. Brown, a teacher at Westtown School, will speak on “The Prophetic Ministry.” The traditional midnight watch on December 31 will again be part of this year’s Institute. The cost from Friday night supper through Monday lunch will be $17.25. Write to Midwinter Institute, Pendle Hill, Wallingford, Pa., for reservations.

Louise H. Wood of Rome, Italy, a Friend who has long been a center of Friends outreach in Italy, has been visiting with family and friends in the United States. In March, 1946, she first began to work with the American Friends Service Committee, then in France; since 1952 she has been stationed in Italy as a representative of the AFSC. The AFSC program in Italy is now closed except for the completion of the distribution of U.S. government surpluses, which will be concluded June 30, 1962.

Louise Wood has started to work with the Union for the Struggle against Illiteracy, helping to organize the first World Conference on Illiteracy, to take place in Rome, September 24 to 28, 1962, under the patronage of UNESCO and the Italian government. She will return to Rome on January 15, 1962.

West Knoxville Monthly Meeting, Tn., held open house the afternoon of October 22 to celebrate completion of its new contemporary-type meeting house, located on a seven-acre tract in Buckhorn Woods, between Jenkins Road and Middlebrook Pike, about nine miles west of Knoxville. Completion of the meeting house, which cost $30,000, represents nine years of growth. Meetings first began in homes of members in Knoxville and Oak Ridge. The speaker of the afternoon was James F. Walker, Executive Secretary of the Friends World Committee, American Section. Groups of Friends were present from Nashville, Chattanooga, New Market, and Meetings in Kentucky and North Carolina.

Gilbert F. White of 57th Street Meeting, Chicago, has been doing aerial surveys of southeast Asia’s lower Mekong River basin, with whose development Thailand, Laos, Vietnam, and Cambodia are jointly concerned. He was there at the invitation of the United Nations, to which agency the four small countries had applied for technical assistance in planning the combined project. Gilbert White planned to return to Chicago in late November.

T. Noel Stern, former President of West Chester State College, Pa., has accepted the post of Research Associate in the Bureau of Governmental Research at the University of Indiana, Bloomington, Ind. Here he will do research on state governmental administration and finance. As his first project he will complete a report on the administrative structure of the office of Indiana’s Governor. He is a member of Harrisburg Meeting, Pa.

One hundred and thirty Friends from 23 Yearly Meetings, Associations, and Friends agencies attended the Friends National Conference on World Order, called by the Friends Coordinating Committee on Peace, at Earlham College, Richmond, Indiana, October 23 to 25, 1961. The preamble to the Conference statement is printed elsewhere in this issue. The statement calls for “wholehearted support for the effective functioning of the United Nations,” serious study and action on aspects of world order, including world disarmament and U.N. peace forces, and the encouragement of public discussion and governmental initiative leading towards a world federation which can help do away with war. On the recommendation of this delegated Conference, the Friends Coordinating Committee on Peace has announced a Silent Vigil in Witness for World Order, to be held in Washington, D. C., April 28 to May 1, 1962.

The third one-man show by Gerard Negelspach, a member of Central Philadelphia Meeting, is being shown at the Newman Contemporary Art Gallery, Philadelphia, until December 23. His first exhibit was in the Philadelphia Art Alliance (1956) and the second at the Carl Schurz Foundation, Philadelphia (1958). He, his wife Nancy, and their daughter Kristen recently returned from 15 months in Spain, where Gerard painted under a 1960 Tiffany Foundation Grant in Painting.

Robert Leach, a member of the faculty of the International School, Geneva, Switzerland, has been given leave of absence for a year to become consultant to the International Schools Association. He will visit newer schools similar to his own to give counsel and to organize for the late summer of 1962 a conference on social studies for international teachers. Present plans call for him to visit Paris, Brussels, The Hague, Rome, Tangiers, Accra, Cairo, Karachi, Kabul, Bangkok, and Djakarta, as well as to make a circuit to Belgrade, Warsaw, and Moscow.
A plaque was erected by the Ontario Department of Travel and Publicity on September 10, 1961, in front of the Friends cemetery, Sparta, Canada, to commemorate the pioneer village of Sparta and its Quaker founder, Jonathan Doan. The Canadian Friend for September-October says: “Several members of the Meeting and descendants of the pioneer took part in the dedication. Burton Hill from Galt, as a Friends minister, linked the past with the present, recalling Sarah Haight, a Friend and the first gospel minister in South Yarmouth. She had twelve children and yet rode her pony along wilderness trails to visit all the families in the Meeting and minister to the sick and needy.”

The Presbyterian minister Maurice McCrackin of Cincinnati, Ohio, about whose trial revision we briefly reported in our November 1, 1961, issue (page 449), is at present in jail in Brownsville, Tenn. He worked in the Brownsville area in the service of “Operation Freedom” for the cause of the many evicted Negro sharecroppers and, sentenced to a fine totaling $72.50 for “loitering with intention of peeping and spying,” is now “working off” the fine at $2.00 a day in a workhouse. In protest against the unfair accusation and subsequent trial, he started a hunger strike on October 30, to last for 41 days, until December 9.

Virgie B. Hortensine, the first one to call our attention to the intrepid clergyman’s pacifist stand (FRIENDS JOURNAL, March 15, 1961, page 119) visited him at the Brownsville, Tenn. jail and reported about the unbelievable social, economic, and legal terror exerted against any whites who show the slightest sympathy with the cause of the Negro. At her writing (November 14, 1961) she shared the minister’s confidence in the efficacy of his fasting demonstration.

Pendle Hill’s second year of monthly weekend retreats began with an October retreat under the leadership of Calvin Keene. Rachel Cadbury directed the November retreat. With the exception of the January retreat with Douglas Steere, other retreats during the year are open to registration. Although each retreat varies according to the pattern established by the leader, silence underlies the weekend program. “The call to make a retreat is a call to live, a call to know God through love, through worship, and through silence.”

The December 8-10 retreat will be led by Paul Lacey of the Pendle Hill staff, with Simone Weil’s book Waiting for God as a basis for meditation during the retreat. From February 16-18, Mildred Young, author of five Pendle Hill pamphlets, will lead a retreat with particular emphasis on silence. Richard Steenhouse, a Pendle Hill staff member with a background of teaching and the ministry, will lead the March 9-11 retreat. Leaders for the weekends of April 15-15 and May 18-20 will be announced.

For further information write Pendle Hill, Wallingford, Pa. The cost for the weekend retreats is $15, which includes room and meals from Friday night dinner through Sunday noon dinner.

Christmas, 1961, will find many children trimming trees with gay Coin Circles, holding money to buy blankets for Algerian refugees. Blanket Coin Circles and interpretative materials are available free from the American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

A comment by Arthur Morgan of Yellow Springs Meeting, Ohio, on the present status of the Senecas in relation to the Kinzua dam project appears in the October Friends Bulletin of Pacific Yearly Meeting. In part he writes: “It now seems to be generally understood that a new reservation site will be acquired for the Senecas nearby, and that other help will be offered to them to make up for their losses. We do not believe this is the best solution for the issue, but it is a better solution than would have been found if an effort had not been made in their behalf.”

A Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., will be held Sunday afternoon, December 24, sponsored by the Peace Committees of Baltimore and Philadelphia Yearly Meetings in cooperation with Lehigh Valley Monthly Meeting, Pa. Concerned Christian men, women, and children who wish to recreate a part of the Christmas story and make a visible witness for world peace are asked to participate in three ways, by taking part in the ten-mile walk, by contributing in a self-tax to funds for UNICEF, and by taking a stand in worshipful silence and song. Details of the route appear in “Coming Events” in this issue; at Zinzendorf Park the group will sing carols and present the gifts for UNICEF. Checks should be made payable to the United Nations, earmarked for UNICEF, or to Lehigh Valley Friends Meeting. Requests for more information, registration for the walk (or for caroling), and contributions to UNICEF or to the cost of the pilgrimage (specifically earmarked) should be sent to Christmas Peace Pilgrimage, R.D. 4, Easton, Pa.
Wilmington College's Allard String Quartet added more laurels to its already bulging scrapbook of laudatory reviews when its members returned not long ago from a four-week concert tour in Mexico. An overflow crowd attended the first concert in Mexico City at the National School of Music. At the Conservatory of Music in Mexico City the quartet was honored by the presence of the noted Mexican composer-conductor Carlos Chaves, who warmly complimented the musicians. In Guadalajara they played in a magnificent hall styled after La Scala opera house in Milan, to an audience of more than 1,000 people, the largest crowd before whom they have ever appeared. Including 12 major cities in Mexico and several TV appearances, the Wilmington's group tour was sponsored by the Cultural Events Department of the U.S. Information Service.

An Around the World Seminar is being sponsored in 1962 by the American Friends Service Committee. The seminar is scheduled to begin January 15, 1962, and ends on March 2. Travel will be by air, and flight and surface arrangements are under the care of the Quaker-managed World Wide Travel Service of Ames, Iowa, and Pan American World Airways. Director of the seminar will be Dr. Clarence H. Yarrow, Executive Secretary of the North Central Regional Office of the AFSC in Des Moines. Seminars with leaders of thought will be held in Tokyo, Hong Kong, Calcutta, New Delhi, Karachi, Nairobi, Salisbury, Lagos, and Accra. AFSC personnel and Friends Centers in those places will be in charge of the seminars.

The six-week trip is designed to provide opportunity to study and understand conditions in key areas of Asia and Africa and to see some of the most important scenic and historic attractions in the world. An optional tour of Europe is also available following the tour. Detailed information on the seminar may be had simply by writing or calling the AFSC, 4211 Grand, Des Moines 12, Iowa, or World Wide Travel Service, 115 Welch Avenue, Ames, Iowa.

Guilford College

On October 18, 1961, Greensboro, N. C., newspapers announced that the first Negro had been accepted at Guilford College, Mr. A. M. Hall, a ministerial student seeking training in the Department of Religion. He began auditing courses the following week and will be duly enrolled for the second semester. A Negro has also been accepted as a student in an adult education course offered at the Greensboro Division of the college.

A carefully prepared statement was released by the administration at this time, stating: "As Guilford enters its 125th year of continuous educational service it recognizes two special responsibilities—to all the citizens of the community in which it has lived and grown, and to the expanding area of world Quakerism and growing number of Friends in Africa." The college will consider the admission of several well qualified and carefully chosen Negro applicants from its area, as well as from African Friends, for the college year opening in September, 1962.

"Applications for admission to Guilford College are now, and have always been, acted upon individually by the faculty committee on admissions," to determine individual preparedness, academic and otherwise, the college's suitability for the applicant, and his ability to contribute to the total college program.

Correction: Our remark in the "Editorial Comments" of November 15, 1961, to the effect that Thomas Merton had written about fallout shelters in America was erroneous. The quotation was from the October issue of The Catholic Worker.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

We feel it right to share with you in a respectful and friendly way a concern respecting the Friends Journal. There appears to be a present desire for a publication which, besides giving information of events, births, marriages, and deaths, will also be devoted to Christian history, Christian theology, Christian experience, and Christian life, a paper which looks both forward and backward, but especially forward. The present Friends Journal seems to be largely nontheological and faltering Christian. It reflects the present lukewarm temper of contemporary Quakerism. Does it share the enthusiasm of early Christians and of early Friends?

Philadelphia, Pa.        William Bacon Evans

An individual shelter must be equipped with weapons if it is to protect its owner. He cannot reason with panicked throngs facing certain death. He is unrealistic if he hopes to save his own family alone without battling others pleading for safety. Few Quakers would choose to survive by killing their friends and neighbors.

On the other hand, a government program to protect all people of every economic level appears altogether justifiable in the light of recent events. This would be a solely defensive measure; any possible increase in international tension might be offset by a reduction in our offensive armament. America has the strength and wealth, if it has the will, to insure preservation of its citizens' lives and at the same time to continue to increase its efforts toward the peace and prosperity and freedom of all countries. Are we to oppose measures which may be necessary for national survival?

Lewisburg, Pa.           Elizabeth McLaughlin

BIRTHS

LESTER—On September 28, to H. Clifford, Jr., and Jean Fuller Lester of Drexel Hill, Pa., a son, JACK FULLER LESTER. His parents and sister Susan are members of Chester, Pa., Monthly Meeting.

OTTO—On September 20, to Ralph Newlin and Cecilia Bay Otto, a son, REGINALD ALEXANDER OTTO. His father is a member of Newtown Monthly Meeting, Pa.

PALMER—On October 13, at Brownville, Pa., to Clarkson T.

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and Andrea Wilcox Palmer, a son, Michael Wilcox Palmer. He joins a sister, Irene Lucinda. The mother is a member of Swarthmore Meeting, Pa., and the father and children are members of Concordi Meeting, Pa.

STEERE—On October 22, to Geoffrey H. and Nancy Steere, a son, John Tierney Steere. The father is a member of Haverford Meeting, Pa.

MARRIAGE

SCOTT-HERBERT—On September 29, at the home of Meg McCarroll, Sparks, Nevada, ANN HOWE HERBERT of New Haven, Conn., a member of Wrightstown Meeting, Pa., and William Taussig Scott of Reno, Nevada, a member of Middle Connecticut Valley Meeting, Mass.

DEATHS

BYERLY—On October 31, at Washington, D. C., Anna White Byerly, widow of the late O. Kenneth Byerly, in her 82nd year, a lifelong member of Third Haven Meeting, Easton, Md.

CHANDLER—On October 29, HARRY T. CHANDLER, husband of Eleanor Eves Chandler of St. Petersburg, Fla., formerly of Christiana, Pa. He was in his 90th year.

Coming Events

(Deadline for calendar items; for the date issued the first of a month, the 15th of the preceding month; for the date issued the 15th of a month, the first of the same month.)

DECEMBER

2—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10:30 a.m., followed by worship and business; lunch served by host Meeting; afternoon conference: Harry S. Scott, Jr., “Friends World Committee Meetings in Kenya, East Africa.”

2—Illustrated Talk at Millville, Pa., Meeting House, 7:30 p.m.: Katherine Karsner, Clothing Secretary of the AFSC Material Aids Program, “AFSC Refugee Work in North Africa.”

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Guadalupe Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway, Worship, 10 a.m.; Hilda H. T. Kirk, Clerk.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren Street, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m.; Julia S. Jenkins, Clerk, 2145 E. 4th St., Main 3-5055.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets, Monthly meetings the third Sunday of each month, at 7:30 p.m. Clerk, R. J. Lefevre, 1120 S. California Avenue.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 504 S. Hamilton Blvd., Pomona, California.

LA JUNTA—Meeting, 11 a.m., 7380 Eds Avenue. Visitors call CL 4-7409.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, S17 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11, 307 California.

PASADENA—524 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m., 1825 Upland; Clerk: HT 4-3347.

DENVER—Mountain View Meeting, 10:45 a.m., 2926 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone GH 8-4482.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DELAWARE

WILMINGTON—Meeting for worship, at Fourth and West Sts., 9 a.m. and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m.; 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m. Neimey Blvd., Jacksonville University. Contact EV 9-3454.

MIAMI—Meeting for worship at Sunset and Colonial, Coral Gables, on the north side of Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk, SU 8-6929.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 215 E. Marks St., Orlando; MI 7-8903.

PALM BEACH—Friends Meeting, 10:30 a.m., 523 North A Street, Lake Worth. Telephone: 585-5900.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 150 10th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1234 Fairview Road, N.E., Atlanta 6. Phone DE 3-7696. Phen Stanley, Clerk. Phone DE 3-5357.

HAWAII

HONOLULU—Meeting Sundays, 2428 Oahu Avenue, 10:15 a.m.; tel. 982-714.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 9616 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone: Heyehill 8-2996.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m. Avery Coonley School, 1400 Maple Avenue; telephone Woodland 8-2040.
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