

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 10

MARCH 1, 1964

NUMBER 5

*W*HEN war appropriates our religious symbols and supplants our religious beliefs, it perverts the meaning of our life and corrupts us at the core of our being. To live in the midst of the cold war may be unavoidable, but to accept its principles is to imperil our souls.

—The Word of God in
the Nuclear Age—

Study papers . . . for the 1959
Evanston Conference

IS THERE A QUAKER PEACE TESTIMONY?

Mike Joins the Peace Vigil

. *by Barbara Hinchcliffe*

Personal Action and Public Demonstration

. *by L. Hugh Doncaster*

Memorial and Dedication

. *by Barbara Reynolds*

Preparing the People for Peace

. *by Raymond Paavo Arvio*

*Extracts from Yearly Meeting Epistles
Religious Education Supplement*

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia, Pennsylvania 19102, by Friends Publishing Corporation (LO 3-7669).

CARL F. WISE
Acting Editor

ETHAN A. NEVIN
Assistant Editor

WILLIAM HUBBEN
Contributing Editor

BUSH CLINTON
Business Manager

MYRTLE M. WALLEN
Advertisements

F. B. WALKER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

England.....Horace B. Pointing, London
Joan Hewitt, London
Germany.....Anni Halle, Berlin
Lebanon.....Calvin W. and Gwendolyn Schwabe, Beirut
Southern Rhodesia.....Maurice Webb, Bulawayo
Midwest (Five Years).....Errol T. Elliott, Indianapolis, Ind.
West Coast.....Madge T. Seaver

BOARD OF MANAGERS

1960-1964: Mary Roberts Calhoun, Eleanor Stabler Clarke, James Frorer, Francis Hortenstine, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells. 1961-1965: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., Anne Wood, Mildred Binns Young. 1963-1966: Howard H. Brinton, Sarah P. Brock, Ada C. Rose, Benjamin R. Burdsall, Walter Kahoe, Alfred Lowry, Jr., Philip Stoughton, Gordon D. Whitcraft, Carl F. Wise.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Chinese in Seven Easy Lessons

"CAN you teach us to read and write?" one of the girls in the AFSC sewing class asked the teacher. Although illiteracy is not unduly high in Hong Kong, it is proportionately very high in rural areas and among women, and these were girls in the little village of Tsung Hau. With the aid of one of the AFSC team and with sewing machines supplied by the Hong Kong Quakers, these girls were meeting one evening a week in a village hut, learning to make clothes for themselves and others.

But now sewing was not enough, and the Service Committee team was faced with how to provide an affirmative answer to the girls' question. "The way opened," as Friends say. An attender at the Friends Meeting became interested in teaching the girls and met the eager group for their first lesson. The teaching method in China employs famous quotations from the Chinese sages as basic material, and when the girls were presented with the problem of copying on the blackboard an eight-stroke character from such a quotation, discouragement set in and they were convinced that they were simply unable to learn and that their lack of education was only right and proper!

But the AFSC team came to no such conclusion. With the help of two more attenders at the Hong Kong Friends Meeting, one an Englishman who is head of a primary school, David Elder, the Director of the AFSC unit, wrote, "Lesson 1." It began with a one-stroke character, and the girls were elated when they found they could copy it. Then it progressed to a two-stroke character. In the very first lesson each girl learned at least a dozen characters and probably came to the conclusion that learning to read and write was possible even for women!

"Our committee of three," wrote David, "kept just one lesson ahead of the students." After seven lessons the girls were ready to use regular text books, so David returned to the more usual occupations of an AFSC worker in Hong Kong. At least for the present. On a job for the Red and Black Star one never knows—other opportunities for service may be just around the corner—opportunities as unlikely as writing a manual for teaching Chinese.

What strikes one about the Gospel sayings of Jesus, with their brevity and clarity, is not so much that they are unique as that, taken together, they are like a series of windows through which we can see into truth itself.

—HORACE B. POINTING

Contents

Under the Red and Black Star	98
Editorial Comments	99
<i>Is There a Quaker Peace Testimony?</i>	
Mike Joins the Peace Vigil—Barbara Hinchcliffe	100
Personal Action and Public Demonstration—L. Hugh Doncaster	101
Memorial and Dedication (poem)—Barbara Reynolds.	104
Preparing the People for Peace—Raymond Paavo Arvio	105
Extracts from Yearly Meeting Epistles	108
Books	108
<i>Beyond and Within: Supplement of the Religious Edu- cation Committee, Philadelphia Yearly Meeting</i>	108-A
Friends and Their Friends	110
Letters to the Editor	112

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 1, 1964

VOL. 10—No. 5

Editorial Comments

IN the article by L. Hugh Doncaster in this issue, he remarks that politically, an all-out war is nonsense. It is equally true that all-out war is nonsense economically. Yet, strangely, that aspect of nuclear war seems to get little mention. In spite of Mr. Citizen's notorious neglect of his personal safety and welfare, his willingness to continue smoking in cheerful disregard of cancer, or to continue drinking in spite of the danger of becoming an alcoholic, Civil Defense authorities give their primary attention to the wholeness of his skin. Perhaps they would be more effective if they talked about the soundness of his wallet.

Soon there is to come before the U. S. Senate a proposal to spend as yet unspecified billions of dollars upon bomb shelters. The very proposal confesses to an expectation of continuing ineptitude in international relations leading to a failure so catastrophic that only those living in relatively spared areas, and then only those who had provided themselves with a shelter, will be able to survive. If it does not mean this, if it means that these specialized, highly expensive, almost unproved, and otherwise useless dug-outs are to remain forever untenanted holes-in-the-ground, then with all the ignorance, disease, injustice, and poverty still to be conquered, such an expenditure is criminally stupid. Until an equal sum has been spent not just to save a few selected skins but to save civilization itself, the proposal is almost blasphemous.

Nevertheless, let us assume, for the sake of discussion, that Mr. Citizen has succeeded in financing his private shelter. He has received the early-warning signal in plenty of time. He has remembered everything, except how a spaniel is likely to smell after days and days in a very narrow room. However, he couldn't have done anything about that, considering the emotional state of the family when the warning signal sounded. It was fortunate enough that when the signal came he had been home with them all, instead of away somewhere, at the office, for instance. And it was more than fortunate that he had been so beforehand that it had not been necessary to shoot any of his neighbors. Everyone, including the spaniel, had got in before the hysterical or the improvident had had a chance to bother them.

Inside the shelter everything had gone according to builder's specifications (except family tempers, which, to be fair, the builder hadn't specified). The storage batteries had continued to produce power, all the contrivances had continued to function (except the radio for a few frightening days, but that had nothing to do with the efficiency of the set). Now, however, all was well. The impossibly lethal radiation had subsided, the all-clear had sounded, and they could open their door.

Like Noah after the flood, but having no dove, the provident father sends the spaniel forth. She returns whining. He comes out himself. It is at this point that the man who thought he had remembered everything realizes he had forgotten something. He had forgotten to take the world in with him. He had forgotten his automobile, his home, his bank account, his life insurance, his stock certificates, and his bonds. To be sure he has the papers. He hadn't forgotten them. But in the mangled world he is looking at (the radio had said not one major city had been spared) what good were they? With almost every bank and most bank records destroyed, with almost every major industry devastated, the papers were about as valuable as any other paper with words printed on it. Indeed, it could be argued that some of the printed paper he had saved—his Bible, for instance—was now a good deal more valuable.

So there he stands, with nothing saved but his skin. It is hardly astonishing that he wonders, even when he looks at his similarly saved family, whether it was really worth it, whether it might not have been better for all of them to be part of the debris rather than part of the salvage. As he stands there, does he still swell with patriotic pride because we were able to drop more of those things on the enemy than he was able to drop on us? Does he still think, with those who began it all, that we should have had a "hard-headed" foreign policy and stand for no nonsense?

Perhaps at the moment he is in no condition to answer. Let's wait and ask him ten years from now, if he survives that long. At the moment, there is probably only one thing that he is really sure of—that as a foresighted business man, he has made a very poor bargain.

IS THERE A QUAKER PEACE TESTIMONY?

Mike Joins the Peace Vigil

By BARBARA HINCHCLIFFE

THERE were maybe twenty-five people in our Quaker peace vigil when Mike walked by, paused, set down his pack, and quietly took a place on the line. It was a typical line, for this area anyway: an elderly couple, each one weighing less than the sign each held; a number of neatly dressed men and women, whose faces, hair styles, and clothing were somehow ageless; a very intense looking group of young people, the only interracial group on the line; some young Friends, very restless, and the adult who had accompanied them—myself.

Later that afternoon, we learned that Mike was from the Coast, hitching his way to New York by way of New Orleans and Birmingham. The familiar CNVA symbols on several of our signs had been enough to make him stop. He had scarcely bothered to read the wording on the signs. He had seen his symbol; that was enough.

The thing that struck me about him right off the bat was his curiously serene look; I rather liked him. I was very much aware of the consternation he was causing some of the others on the line. Not that he was ugly—Friends aren't troubled by ugliness. But his open-necked shirt, blue jeans, and tennis sneakers were much the worse for travel. His hair needed cutting; he had a conspicuous beard.

Some gray flannel suits went by, looked at Mike, looked at each other, shook their heads with contempt and amusement.

"Beatniks," one of them said. Mike smiled at them gently. My kids were embarrassed.

Later, as the line broke up, Becky—who saw Mike's blue eyes and broad shoulders—smiled at him demurely. (It's astonishing what a young female Quaker can do with a demure smile.) "Are you really a beatnik?"

Mike set his pack down, lit a cigarette, smiled at her. "What's a beatnik?"

Well, that was how we all happened to be drinking coffee or cokes with Mike an hour later. Becky's answer, "Someone with a beard," had started off a round of definitions, and Mike had tried to explain the difference between the neo-nihilist, existentialist approach to life characterized as "beat" and the group known as "beatnik."

Then he turned it around on them. What were *they*?

Barbara Hinchcliffe, a member of Green Street Meeting, Philadelphia, Pa., is on the Information Service staff of the American Friends Service Committee. Her article is reprinted from *Notes and News*, a publication of the Friends Peace Committee of Philadelphia Yearly Meeting.

"We're Friends—Quakers—if you ever heard of them."

He nodded. "And? What do Friends believe about everything?"

Jonathan made a sober face and pronounced solemnly, "Friends believe that 'there is that of God in every man.'" All the kids groaned. "The phrase is an in-group joke," I explained, hastening to add that it wasn't *all* a joke. "Friends do believe that. It's a tradition—I mean a testimony—like our rejection of war."

"I guess I'm a kind of Friend, then. I believe in the divine in man—although I don't believe in a 'God' the way you do—and I reject war. I was in jail as a non-registrant." He looked at the boys.

There was an uneasy silence. They all looked at me. Then, "I'm going to be a C.O.," Jonathan said, somewhat defiantly. "I don't know yet," Russell added. "I haven't really worked it all out—what I think. I might go into the Coast Guard; it's a good deal."

Mike was puzzled. "I thought Quakers didn't co-operate with the military."

"Friends are encouraged to seek Divine guidance and follow what measure of Light they have," I replied wearily. I could see where the conversation was leading; I have had that conversation about once too often.

"It seems to me that you're saying that a Friend can join the armed forces, or do alternative service, or be a non-registrant—and, in any case, he'd still be a Friend. Is that right?"

"This is just what we were arguing about last First-day," Ann broke out. "Remember, I said Friends didn't really believe anything, and then Jonathan got mad at me, and we never *did* settle it."

"I did not get mad at that," Jonathan shouted. (He was really angry because Becky was sitting so close to Mike.) "I got mad when you said that my Uncle wasn't a good Friend because he's a realtor and he doesn't go around looking for Negroes to sell houses to, and I said he didn't go looking, but he would sell a house if a Negro family wanted one, and if the people selling their house were willing and —"

"Slow down, man," Mike interrupted, "Let's stay nonviolent." We all laughed. "That brings up another point. Are there many Negroes in your church?"

"Friends have Meetings, *not* churches," Sarah put in. "Meetings aren't the same as churches."

"There are some," I answered Mike. "Not so many

as some of us might like. Of course, Friends never proselytize, but we're completely open to anyone who sincerely is persuaded to join us."

"Could you be a Friend if you wouldn't sell your house to a Negro?" Mike asked.

"Well, now, if you weren't really 'clear' that that would be the best thing for all involved—that it wasn't in 'right ordering,' as Friends say, and you weren't acting out of prejudice—yes, you'd still be a Friend."

"This is just what we never settled," Ann was quite excited. "You can be a Friend and do just about anything, and then just say you're not 'clear' on that testimony, or you 'do not feel the weight of that concern,' and that makes everything all right."

"Ann, that's so exaggerated, it's ridiculous," I protested. "Friends try to be loving to other Friends who are not clear on testimonies, and help them to grow in the Light."

Mike spoke in his easy, quiet tones. "I owe you folks an apology. I've really been putting you on. I know a great many Friends out on the Coast; I know what Quakerism is all about. I just wanted to find out what these young Friends believed. I hope you won't get violent if I tell you I think you're all a little confused."

I could see that the hour was getting late, and the conversation the kind that could go on and on. Mike walked over toward the train station with us. "Where are you going now, Mike?"—this wistfully from Becky.

"Well, I'm heading for New York. I'll get some kind of job there for a while, at least till I get my book finished."

"A novel?" I guessed.

"No, I'm doing a kind of study on nonviolence. I've been in a lot of nonviolent direct action and in civil disobedience projects, and I have some ideas to put down about them."

"Do you think any of this nonviolent action stuff really does any good?" Russell was openly disbelieving.

"I don't know, Russell. I don't know. I just know what I have to do." The slow smile spread over his face, which looked even younger under the beard, somehow. "It's my karma. Or maybe you could say I have a 'concern!'"

We were all rather quiet riding back to the pleasant suburbs on the train, especially Becky. She sighed. "We never did find out what a beatnik is."

And Ann added in a still troubled voice, "And I still didn't find out what a Friend is."

IS THERE A QUAKER PEACE TESTIMONY?

Personal Action and Public Demonstration

By L. HUGH DONCASTER

I WANT to make some assumptions, or put on one side certain things at the beginning, so that we need not be bothered with them later. I want to assume that as Friends we all take it that our Peace Testimony is something that grows out of our Christian conviction; that we are concerned primarily for the Christian life in all its aspects, and that our peace witness is one facet within this wider context, and in a certain sense has no relevance—no real, ultimate, abiding relevance—unless it is in that wider context; and we are therefore not just against war, nor just against nuclear arms, but we are for a whole manner of living which incidentally excludes those things. I think it is useful to note that wider context at the beginning.

A New Opportunity for Witness

It seems to me that there is at present, in these last two or three years, a new opportunity for witness such as there has never been before. To a very large extent it is not true that the general public is now indifferent to the issues at stake. I think this is very largely the result of the Campaign for Nuclear Disarmament, but for years

and years it was difficult to arouse any interest among the general public; these questions seemed to them somehow academic and remote. Now I think people realize the urgency of the situation, and in general indifference is not nearly as much of an enemy as it used to be. This means there is a kind of openness, a willingness to talk and to think and to respond, which certainly wasn't true in my experience some years ago.

I think there is another reason why there is a particularly fresh opportunity for witness this last year or two: until recently the division between the pacifist and the non-pacifist was sharp, and it was rather theoretical. Constantly one would meet the attitude, "Oh well, you're a pacifist; that is idealistic but unrealistic and, of course, no use; since I am not a pacifist, there is no real meeting

L. Hugh Doncaster, who gave the 1963 Swarthmore lecture, *God in Every Man*, is a member of London Yearly Meeting and a lecturer and tutor at Woodbrooke. He delivered the address on which the present article is based at the Annual Weekend Conference at Swanick held by the London Yearly Meeting Peace Committee last March. The article is reprinted (somewhat abridged) from the January, 1964, issue of *The Friends' Quarterly*, London.

point." I think this division between pacifist and non-pacifist on both theological and political grounds is something much less important than it used to be. There is a very general feeling among non-pacifists that there is a point beyond which humanity must not go and that we have reached it. The question whether in all circumstances one would be a complete pacifist has to a large extent become irrelevant.

Those of us who were trying to do peace propaganda in the 1930's met exactly this position in relation to high explosives, but I think this time in a sense the issue has been clinched by the fearful reality of nuclear explosions. Although the potential destructiveness of war was already large-scale and indescribably horrible to think of, it was still possible to conceive of war as an instrument of policy; now it is impossible. Politically, an all-out war is nonsense. This means that there is, I believe, an openness in people's minds and a responsiveness if we are tender and imaginative; but it also means that there is the possibility of misusing this opportunity and alienating sympathy and interest which we might gain. This is something we must watch.

The Need for New Forms of Witness

Another general point by way of introduction: I think in looking at our peace witness over the years, it is true to say that up to 1945 there were two facets. There was first of all conscientious objection, the personal faithfulness of the individual acting so as not to compromise his convictions about the relationship of Christianity to peace and war. He was given a good deal of freedom as to where he would draw the line. Along with that there was the necessity to reach out to others, to fellow Christians, to fellow citizens, to government, in trying to convert them to the ways of peace. The first of these was expected of all Friends; the other was a kind of optional extra.

Since 1945, I think that situation has been reversed. There will still be a need for conscientious objection in certain circumstances; but by and large, I think this is much less likely to take as significant a role as it has done in the past. It seems less likely that universal military conscription will be the pattern of the future, when more and more the technicalities of war tend to reduce actual war-making to the few rather than the many. There is therefore an entirely new urgency in the business of reaching out to others and trying to convert the public. The abolition of nuclear arms is one of the two major tasks facing our generation; the other is coping with the population explosion and with the adequate supply and distribution of food. This is something which we have to take seriously, and we have to recognize that our witnessing to our conviction and trying to reach through the barrier to convert the uncommitted public is now of

quite primary importance. There is an inescapable responsibility on the individual and on the group (that is, the Society of Friends) to witness in personal action and public demonstration in such a way as to arouse the sympathetic response of the general public.

As I see it at present, nuclear warfare creates a quite new situation for us, as Friends, in which personal refusal to fight is, if not irrelevant, at least less significant. Now we are called to public witness, to political action. As citizens in a democracy we are responsible for policy making, and it is our business therefore to become involved in such movements as the Campaign for Nuclear Disarmament and others, and in the attempt to mobilize effectively public opinion. If Friends are going to seek their way of commitment in this kind of field, it may well bring the Society once more into situations of disrepute, of being no longer the highly respectable citizens which most people seem to think we are, but which, most of us, in fact, do seem to be.

The Nature of Our Witness

In the face of that sort of situation, what is the nature of our witness? First, I would say that it is essential that there should be what I am going to call conscientious obligation: that is obedience to righteous law, giving oneself to be a good and effective citizen; as Neave Brayshaw used to remind us, doing more than you're paid to do; having integrity in our employment, in our way of life, in small things. For instance, I do not know how many of you drive cars, and how many of you keep the speed limits; but if we are going to break the law for reasons of conscience in certain circumstances, it behooves us to be particularly good citizens in other circumstances, and just where you draw the line is up to you. I think this general context of conscientious obligation is important. I remember that one of the things that grieved me during the war was hearing a farmer say that although he was not a pacifist himself, he had great respect for the courage and integrity of conscientious objectors. He had deliberately gone out of his way to employ them, but he had never found people so difficult in his life. They were thorough-going individualists; they were selfish; they did not do more than they were paid to do (in fact, it was the other way). If we are going to make an effective witness in what appears to many to be an anti-social way at certain points, we have got to be extremely good social citizens in order to be able to do it. There is the first point, conscientious obligation.

Then, of course, there must be, and will be, conscientious objection at certain points, disobedience to unrighteous law, refusals demanded by personal integrity. This kind of lawbreaking has always been within the field of witness of Friends. Most of you are familiar with the

words which we often quote from the declaration to Charles II. Later in that very remarkable document (and most of the rest of it is not as familiar as it should be) there is this passage: "For this we can say to all the world, we have wronged no man, we have used no force nor violence against any man; we have been found in no plots nor guilty of sedition. When we have been wronged, we have not sought to revenge ourselves, we have not made resistance against authority; but wherein we could not obey for conscience' sake, we have suffered the most of any people in the nation. We shall freely give up our bodies in sacrifice rather than disobey the Lord." This is characteristic of Quaker witness in this field. William Penn puts it neatly in the aphorism, "Where we cannot actually obey, we patiently shall suffer."

Then, of course, there is international conciliation and international service. Our witness must include these. But I turn now to the large question of moulding public opinion. Most of us have been concerned in the latter in all sorts of ways—the traditional methods of the public meeting, the issue of pamphlets, the issue of posters, etc. There is personal contact through conversation, sometimes through letters, and (perhaps the most important of all) the face-to-face contact by someone who is really concerned and sufficiently informed to be respected for his judgments. Then there are the more public but impersonal methods, like letters to the press, and things of that kind; and there is the letter to the members of Parliament, or Congress.

There are also the various kinds of legal public demonstrations: processions, marches, poster parades, leafletting, and so on; and, in a rather different category, vigils and fasts.

Then there is the kind of action which is deliberately breaking a law with a symbolic purpose: a nonviolent law-breaking, because, when we have tried all legal methods open to us, the government is still acting in ways which we believe to be wrong; we do not feel exempted from responsibility; and we have to go on somehow or other to make our witness and dissociate ourselves from that which the government is doing in our name. This seems to me to be justified only if all other ways have been tried, and tried to the limit, and still the evil is being done in our name. I have great sympathy with those who feel that, having done all they can, they then have to go and find some occasion for this sort of symbolic action.

Here is where the questions begin to arise, at least for me, in a very urgent kind of way. Is there any moral difference between breaking a law which is imposed upon one by the government, such as compulsory military service—a law which one knows to be wrong, and which

therefore one refuses to obey—and breaking a law which in itself may in much of its application be perfectly legitimate, but which is chosen for a symbolic purpose as a way of expressing one's complete and utter opposition to the government's nuclear policy? I am not sure that for myself I can see any *moral* difference between those two, if in fact the inner compulsion leads someone to act in that way. But though I think that they are morally on a par, other problems arise which I find less easy to answer positively.

The whole question of freedom and responsibility in a democratic society seems to me to be a very real one. Illegal action is less justified, I think, in a democracy than it is in an autocratic society, just because there are other ways open to us for influencing public opinion, although it is probably more tolerated than it would be in an autocratic régime. The question arises whether we are justified, while we are a minority (at least as far as representation in government is concerned) in trying to force or push the minority view in such a way that we are actually breaking the fabric of society by breaking a law which may not in itself be a bad law (for example, laws relating to the traffic, or laws of trespass). This, I think, is a problem. I think one must be very, very hesitant to use illegal forms of witness, because which of us has, in fact, used to the limit all the other ways open to us? At least I would feel for myself that I haven't, and this is a stop in my mind.

There is another side to this. I have found many people who are not in sympathy with unilateral nuclear disarmament, but who have been none the less profoundly impressed, and quite positively impressed, by such demonstrations as the Aldermaston Marches. Repeatedly I have found that this kind of person is quite strongly antipathetic to action which appears to be taking advantage of the law and order of the country. They regard it as the irresponsible actions of individuals who have not really thought their way through to the implications of what they are doing. This may be quite wrong, but this is the impression often made on the uncommitted. I think it has led to the loss of a very great deal of good will.

Motives Behind Personal Action and Public Demonstration

Now I want to turn and look briefly at our motives: the motives behind personal action and public demonstration. Why do we do these things? This is important in deciding what we shall do.

There is first and foremost the compelling motive of personal integrity. "Here I stand—or, if you like, here I sit—I can do no other." This is something which I respect and against which there is no argument. If the individual feels this inner compulsion, clearly he must

go through with it, whatever the consequences, even if he alienates public opinion. But if he is not so completely and absolutely convinced that this is right, then what? Then I think the thing that I ask is, "Is this particular method going to be an effective one in reaching out to the uncommitted?"

There are also other and minor motives. There is the question of bringing actual pressure to bear on a situation. I do not think this in fact is very important. Even if we sit down in the entrance of a nuclear research establishment, or something of that kind, we are not trying just to upset the work there and hinder it for a few hours. It is in fact a method of reaching out to the public (unless it is a case of saying, "Here I stand, or sit, I can do no other"). I do not think the question of actually bringing pressure to bear in an effective way at the time of the demonstration is one which many of us would regard as very important; and, indeed, it raises the question whether a minority has any right actually to prevent those who believe it right to work in such a way from doing so.

There are subtler things, like the element of exhibitionism which comes into all public witness and should be faced quite frankly by each one of us so that we can know how much this is operating. There is also the element of escapism, of having feelings of guilt about what is going on in our name. We are longing to do something about this, and if we can march, or sit, or what you will, we are in some way clearing our own consciences. Now this is operative I think for all of us, and rightly so, but we mustn't use this simply as a way of trying to clear our consciences, because there has to be more effective motive than that. There is also the question of nuisance value, which is another form of bringing pressure onto the actual situation.

What I want to suggest is that there are unworthy, unconscious, and often very powerful, motives at work in us. Some of our participation in various forms of witness may be partly because of these, or will often look like this to the public. If we are thinking in terms of creative outreach, we have got to be sure that as far as possible what we do does not look like, for example, mere exhibitionism. But when the conviction grows that this thing is required of me, and it must be done (and this I think does happen), guidance always brings integration, not division, in personality, a freedom for commitment in a certain direction, rather than a feeling of being torn apart by a mixture of motives.

However, just as important, there may be plenty of mixed motives and unworthy reasons for *not* participating in public witness and demonstration, and it is just as important to examine *these* closely. Is it laziness or indifference? Is it discomfort? Is it the fear of seeming

peculiar to my neighbor? Is it so much easier to do it down in Aldermaston than it is at Alfrick, the village where I live? Is it the fear of consequences, the effect of being imprisoned, the effect on employment, and so on?

(Continued on Page 106)

Memorial and Dedication

By BARBARA REYNOLDS

Give a man a gun; teach him how to shoot.
Train him to kill. Make him proud of being tough,
A credit to his country, brave enough to fight for it
To die for it, if need must be.

Don't let him think too much, lest he should see
The fallacy behind the hero-myth:
(What kind of government would spend money,
Thousands without end,
To teach one man to die?) Any human being can
die and,
Being dead,
He can no longer serve a nation state's designs.

And let him not suspect—it might upset some
scruples,
Bible-school instilled—
That he is not being taught to die, but kill:
To kill for Fatherland!
Let him rather think he guards ideals, a way of life;
Prepares to fight for freedom, for beliefs,
To make the world safe for democracy,
Or just to save mankind from some foul *ism*
Which his own nation with its finite vision
Is readying to crush—
Along with any women, men, or babies who just
chance to be,
Regrettably,
Enslaved by tyranny from which they must be freed.

Give a man a gun; teach him how to shoot.
(A man must fight for that which he believes.
A man will use the weapon that he knows.)
Make sure by praise (and marksmanship awards if
he can qualify)
That he will count this weapon as his friend.
Then turn him loose.

A man who has a weapon,
A man who has been taught to kill for his ideals—
Who knows no other way—
Will kill
Although he knows he, too, will be destroyed.
Brave fool!

Too bad the human being he killed had ideals, too.

IS THERE A QUAKER PEACE TESTIMONY?**Preparing the People for Peace**

By RAYMOND PAAVO ARVIO

PACIFISTS are often accused of madness or, worse yet, irrelevance. Pacifists shouldn't mind being called mad, but to be called irrelevant must perforce send us home to our books, our plans, and our roots, for we are just not complete if we are not relevant. The issues are too great to talk too much about witness for its own sake. It may be better for more of us to jump onto the power bandwagon than to remain inactive and *privately* concerned. (Some of us may be one step removed from the peace glad-hander of an earlier generation—who seemed to say that a little more good will and a few more handshakes will do it.)

Like many men my age, I am a product of the nuclear age. In 1945 I was 15 years old. When the Korean War started, I was 20. Anyone 33 years of age or younger moved into adulthood under the cloud of the atom bomb. The cops-and-robbers period of international conflict was over. War had become final. An ultimate commitment to war—an all-out effort—would mean the unleashing of horrors we can only guess. Hiroshima is a microcosm of the probabilities.

Multilateral Disarmament

The atom bomb has made multilateral disarmament possible. Multilateral disarmament is to be expected when the powers-that-are see its political and economic possibilities. Multilateral disarmament is the practical commitment of today's nation-states—and Communist China is no exception to the laws of nature and survival which point to an agreed-upon conclusion of impossible and unthinkable hostilities. *Multilateral disarmament is the calculated diplomatically oriented political response to an existing situation which requires that war be stilled temporarily.* Multilateral disarmament carries with it the curse of the seeds of new war because it is never complete, never renounces war, never supplants suspicion with trust. And we all recognize this by saying, "This is only the beginning." In our time, some phases of multilateral disarmament may in fact open up the floodgates of unilateral disarmament. The wave begun by this temporary multilateral peace has on its crest an irretrievable and growing and "growable" thrust for unilateral and

final actions to end once and for all the scourge of war preparation. Why the "scourge of war preparation"? Today, war itself may not be the enemy so much as may be preparation for war, which is self-deluding, self-defeating, and unsound for a world ready for peace. We need a slogan—the world is ready for peace—to move us into the next stages of political reality and political necessity. Here is an opportunity for all peace groups to contribute each in its own way to peace preparations. One notes the shift even in pacifist activity from a concern with war itself to preparation for war—an inchoate response—a feeling for new directions.

A Different Response

I submit that the atomic age *requires* by its nature a unilateral response. (Note no reference to religious commitment requiring this response.) A unilateral stance in the atomic age will receive the *expected and conditioned response* of similar actions from the enemy. The expected and conditioned response today is not to "overrun the defenseless country," but it is rather to seize any initiative open to demonstrate even further that Country A is more peaceful and more understanding and more democratic than Country B. These are realistic responses for our times, when nation-states must perform even minor aggressive acts under the cloak of peace action and peace preservation. Many pacifists still operate under the old rules of war. Their arguments and public positions, their concern for "peace with order," their preoccupation with justice and freedom and international checks and balances, are based on the old fighting rules. (I think here we are not thinking about Koreas and similar weapons-testing experiments but about the relationship of two major power blocs.) *The new rules of war—or international conflict—require a defensive posture based on heavy artillery cloaked with peace propaganda but with an ultimate commitment not to use ultimate weapons.*

I submit we are being fooled by history into maintaining the heavy apparatus of war for reasons that have nothing to do with war or the usual reasons for war. National prestige, the peace image, world leadership, internal politics, are indeed *the* motivating factors for the facade of war preparations—for no one, no nation, no movement, has yet decided to take the initiative to prepare the populations for the inevitability of peace. Governments have no alternative. As long as the populations feel that ultimate war or peace preservation are the

Raymond P. Arvio, clerk of Ramapo Meeting, Spring Valley, N. Y., has recently been appointed executive director of World Education, Inc. This article is an abridgement of the paper he presented at the Fall Conference of the Friends Peace Committee of Philadelphia Yearly Meeting.

reasons for this continued state of readiness, no leader, no party, no kingdom or principality will *seek to do what a situation in which war is impossible* requires. It is at this point that I think the peace movement can make one of its most significant contributions. While there remains in society a will toward war, *despite its historic non-necessity*, no leadership for peace will be exercised by government. The preparation of the people for peace is a worthy task for the movement.

A people prepared for peace is prepared for the risks of peace. Consider the great personal and societal risks we take when prepared for war. We have it in our power as persons and as nations to offer the ultimate sacrifice—one's own life and the life of others—on behalf of stated causes. The acts of courage and bravery by individuals as well as by nations are legion. Consider some illustrations of collective courage with national and international risk-taking, excluding actual war and peace actions:

The Peace Corps, to contribute to the needs of less-developed nations

The Marshall Plan, to rebuild a Europe we shattered
Point IV, to rebuild a world

Support of the UN, despite nascent American isolationism

The engagement in a World War in the Atlantic and the Pacific, despite unpreparedness

The attempt to build a Camp David spirit, despite public resistance to peace, because of no preparation

The challenge to the Communist world—alone and through the UN—which we made and are making in Berlin, in Vietnam, in Greece, in Korea, in Iran, with all the inherent possibilities of war

The Alliance for Progress, which has in it the seeds of destruction for whole classes of Latin-American society

Our participation in many international organizations—with all the exposure and risks involved.

We are a brave nation, like all groups with a sense of national identity and purpose. While we must admit that much of our bravery has been defensive (a defense after the fact, rather than in any aggressive leadership of the non-communist world), it is nevertheless true that American idealism, organizational know-how, and technical proficiency are at work in the world. *We must concede that it is better to do something about a world in conflict, with whatever light we have, than to do nothing at all.* And this is a special part of our own pacifist tension, for, seeing nothing to do, no handle to hold, we are inclined to sit back in our armchair or our analyst's armchair and settle for understanding. The uncertain psychological school of *understanding* problems in personal relationships—with no program to solve them—has affected us seriously in our social and political thinking. I submit that a nation genuinely conditioned for peace from what-

ever source will discover its political leadership showing more and more flexibility and imagination in the international relief of tension. It is also my contention that a nation whose people are prepared for peace will either affect the politicians positively or will uncover a new leadership prepared to act. Further, when a people systematically trained for acceptance of risks—as we are in international affairs—is also prepared for peace, we then have the makings of a situation in which bold unilateral and complete actions may be taken, for the bugaboo of "protecting the nation"—of the people not supporting the present political structure and regime if we become "defenseless"—will have disappeared.

The wind has been taken out of many pacifist sails by the recent peace moves of governments. There is *some* readiness among peoples to sustain the limited treaty on testing. More is needed. In terms of the broad range of opportunity and in terms of the opportunity we have to use this period for serious public preparation and ultimate unilateral disarmament, we must now be busier than ever. It is a matter of urgency for us and for unborn generations to move from our present state of peace through terror to the life of love we were called to live.

Personal Action and Public Demonstration

(Continued from Page 104)

These are questions which need to be examined every bit as carefully as, and perhaps more carefully than, the others. Although I said it is better not to act until we have that inner compulsion to do so, it is also very important that we should not just allow ourselves to drift because we have not honestly faced what is required of us.

The Effectiveness of Our Witness to the Uncommitted

Now I want to spend just a minute or two on the question of effectiveness. If I feel I must sit down somewhere, even if in my mind I know that it may have a bad effect on the public and on the police and on various other people, if I still feel I must, I must and there it is. But if I am still uncertain and ask myself about the effect on the public whom I am trying to reach, how can I evaluate this? It seems to me that there are certain generalizations which one can make. Effectiveness is to a large extent linked with the efficiency of the demonstration. I think demonstrations should be done well or not done at all. They don't want to look amateurish and badly organized and slipshod, and they need to make their mark. In this setting, size is important: numbers do count in this field of public relations. I think the Aldermaston March, for example, has made a very effective contribution as long as it has been growing larger and larger.

Secondly, I think that what I am going to call bear-

ing, or general attitude, is important too. I am not sure that the word "dignity" is a good word (it is almost a smear word), but I think there is a place for dignity in this kind of demonstration: for normality, for ordinariness, for being the ordinary, average, decent common man, and not being some kind of oddity. I think the public in the beginning thought of some of these demonstrations as being the pranks of queer folks or youngsters who hadn't really thought. Then people began to see that this was the ordinary person, and that all sorts of ordinary people from all sorts of ordinary walks of life, were giving up their Easter weekend to witness for something which they believed was important. There is a world of difference, in my mind, between a dignified sitting down and a rushing out between the legs of policemen in order to be arrested. The one time I watched at Trafalgar Square I happened by an accident of time to be on the wrong side of the police cordons: I was outside. The orderly sit-down was tremendously impressive. But the people who rushed out and squatted in the middle of the road, in front of a bus or something—this was pathetic, and the effect on the public was poor. This means there is all the difference between a dignified normal kind of action and what at least looks like exhibitionism.

Friends will remember one particularly pleasant occasion in the 17th century when some prisoners were being moved from one prison to another in London, and they walked unescorted two by two from one prison to the other, and people said to them, "Who are you? and what are you doing?" It was a little procession of Friends walking along. They said, "We are prisoners and we are going to Bridewell." They were asked, "Where is your keeper?" "Our word is our keeper," was the answer. They were cooperating in that kind of way. There were no limp bodies to be carried to Newgate or Bridewell, and they gained the sympathy of the public. I think that on those occasions where arrest is involved there is no place at all for making a policeman lift one. One should say as soon as arrested, "Well of course I will go with you," in order to save him the indignity of what is involved. I believe the effect on the public would be quite considerable.

Now one last point. It is quite clear that the period of greatest increase in the Society of Friends was also the period of greatest persecution, when individual Friends were suffering most for their faith. In general it is true that where the uncommitted public see people suffering for what they are doing, their sympathy is aroused as long as—and this is important—as long as they think this is being done for genuine, sincere, and good reasons, even though they may not agree with them. But if they think that it is exhibitionism or something of that sort,

then to be man-handled by a policeman or to be in prison does not arouse any sympathy at all. They seem then to be getting what they deserve. It is important, therefore, that we should try to see that our witness *looks* like the genuine thing, as well as *being* the genuine thing. I am therefore more sympathetic to demonstrations like vigils, and fasts, where the personal suffering (if that is the right word) is quite clear, than to some of the illegal actions and demonstrations which have been planned.

But here I have quite another set of stops in my mind: I find it very difficult to be happy about praying in public, if that is what a vigil involves. There is a danger of another and even subtler kind of exhibitionism and self-righteousness which may come in, and there is good reason to think that praying is better done behind closed doors in private, as a general rule, than in this sort of way. So I have some stop in my mind about that too. You see I am full of stops in my mind, and have very few things that are clear.

Conclusions

I think it is quite clear that there is an inescapable demand on us as individuals, and as a Society of Friends, to witness as effectively as possible, and this involves looking at these newer forms of witness seriously and finding what our share in them should be. This implies integrity in the whole way of living, as well as specific action in the realm of peace witness, and I do not believe that this specific action cuts much ice unless that integrity is there. But in determining the specific action—the nature of the witness that we should be involved in—I think we have got to be very honest in our examination of our own motives, to be sure that they are the right kind of motives, and as objective as we possibly can be in assessing the effect on the uncommitted public, in order so to act that we do effectively promote the cause of peace. Therefore we should neither abstain from action nor rush into it, without a compelling sense of its rightness, and when we have that, to go in wholeheartedly without reservation.

"Charles was overseas exactly a month when he was killed, shot in the head by Viet Cong ground fire while ferrying troops in his helicopter. But outside of the family, no one seemed to care. The facts just didn't register with anyone. When I told one of my neighbors that my husband had been killed in the war in Vietnam, she looked at me as if I were crazy. 'What war?' she said. 'There isn't any war going on!'"

—from "My Husband Died for His Country—and No One Cares" by Norman M. Lobsenz; from Redbook Magazine, October 1963. Reprinted in Peace Education News and Feature Service, AFSC.

Extracts from Yearly Meeting Epistles

Mid India Yearly Meeting: A number of epistles from friends were read out to us. The good will, helpful advice, and affection revealed in them have strengthened our hope and faith in our Friend Christ Jesus. We feel that we are put in a high rank in this world because He has chosen us to be His friends. Hence it becomes our duty to act like a true friend of all mankind may whatever come.

Our country is in trouble with China. We pray the Father to show our country the way. We pray to the Father that His will may be done in this world as it is in heaven.

Southeastern Yearly Meeting: Last year Southeastern Conference of Friends became Southeastern Yearly Meeting. We have a sense of happy adventure as we meet for the first time under this new name. We meet, also for the first time, in a Conference Center on the shores of a Florida lake, where Friends may get to know one another at meals and in free time between sessions.

This growth in fellowship is important and necessary for our proper functioning as a Yearly Meeting. Also important has been the vision given us of the urgent needs for help and reconciliation in the fields of race relations and peace education in our area, in service to migrants and especially to Cuban refugees now so heavily concentrated in Miami.

We have been glad for the presence of visiting Friends from many parts of the world. They have helped us to realize that differences in our forms of worship and practice do not matter if we are sensitive to the spirit in ourselves and each other as we worship and work together.

Lake Erie Yearly Meeting: Our sessions have been filled with a new sense of beginnings as the Association approved the formation of the Lake Erie Yearly Meeting by those Meetings within the Association which felt ready to do so. Because some Meetings are not yet prepared to take this step for themselves, the Association and the Yearly Meeting will function together, using the same set of officers and the same business meeting. It is our desire that form and organization serve the function we seek—a simplicity that leaves us free for fellowship, worship, and service.

As we took this step we were reminded of the early history of the Association, when new and united meetings formed by Friends of various backgrounds came together for mutual sharing and assistance. The innovations of those days have served us well. It is with deep gratitude for the insight and wisdom of those Friends that we take the next steps that lead us to the more traditional framework of Friends organizational procedures.

It was in those early days of our fellowship that our concern for greater unity was expressed. We were startled by the current relevance of a message of Leslie Shaffer's given in our 1942 session, which urged us to explore the areas of unity with neighboring Yearly Meetings.

The Association would in no way lessen its desire to see the extension of greater unity of all Friends. We deeply appreciate the fraternal delegates who were present at this session

from Friends World Committee, Indiana Yearly Meeting (General Conference), Ohio Yearly Meeting (Conservative), and Wilmington Yearly Meeting (Five Years). The messages of appreciation and good will gave us a sense of fellowship with all Friends, and inspired us in our search for Divine guidance.

Pacific Yearly Meeting: This year as never before we are aware that we are truly an international Yearly Meeting. With members present from Canada, Mexico, and the United States, including Hawaii, and with business requiring us to act as an international body, we rejoice that the spirit knows no boundaries.

In action, too, we showed our new realization of our international character. We have continued to support the idea of "Friends in the Orient," appointing two Canadian Friends to represent us while they are living in Singapore and later, as way may open, in other parts of Asia. We unite in spirit with the struggles of the Seoul group of Friends to find its identity in an area isolated from other Friends. We unite also with the concern of Friends in Mexico for a seminar on nonviolence in conflict areas of Latin America.

Moved by the increasing racial strife in the United States, we have realized that this struggle has grown into a major civil conflict. Although nonviolence is an important force, existing violence and hatred will leave a bitter harvest. We can rejoice in the social revolution and in the leadership it is producing. Yet we are troubled about its tragedy and violence; we are concerned about the nature of our own involvement. Are Friends becoming so partisan that they can no longer find love for those who hate as for those who suffer? Shall we be able lovingly to help those who will lose the struggle? Are we in real danger of finding ourselves victors over men rather than over injustice? We are concerned that our peace testimony be rightly related to this conflict. We earnestly desire that in our own acts, wherever we are, we may truly practice peace.

Books

THE HUMOR OF CHRIST. By ELTON TRUEBLOOD. Harper and Row, New York, 1964. 127 pages. \$2.50

This is one of the best of Dr. Trueblood's many books, and that partly because the subject is especially difficult. Even in modern civilized nations humor is not the same across boundaries. We cannot expect to identify it easily in a Semite living in Galilee many centuries ago. Another difficulty is that people who take Jesus seriously think He must have been always sober too. They do not suppose humor compatible with reverent religion. They would not expect to find the hound of heaven "under running laughter."

Here it is claimed with great probability that whether we can surely identify the passages or not, the gospels (except John's) retain instances of Jesus' humor. Humor even in our own milieu is hard to define. Elton Trueblood writes, he says, as a philosopher, not as a Biblical scholar; but what we need is neither; we need a psychologist, and even he is baffled to define



A PUBLICATION OF THE RELIGIOUS EDUCATION
COMMITTEE OF PHILADELPHIA YEARLY MEETING

Why Do Adults Study the Bible?

By BLANCHE ZIMMERMAN

IN Philadelphia Yearly Meeting, there is a new and growing concern for greater Bible literacy. The three articles following this introduction bring to you a wide sampling of Friends' thinking about Bible study by adults.

There is in all of us a religious drive. We cultivate this to our joy, to our wholeness, to our integrity; we ignore it to our sorrow—and to futility.

Belief in God is essential to the cultivation of the kind of religious drive we are talking about. Also essential is all of the help we can get from other sources.

The harvest of inspiration and enrichment which the Bible holds for us will not be handed to us. Each individual must hoe his own garden. But we can and must work along with each other, exchanging methods and tools and sharing the fruits.

This is what we are being asked to do. Let's do it!

The study of the Bible will not, by itself, provide an intellectual proof of the reality of God to those who are not convinced of it on other grounds. The open-minded study of the Bible affords a quite unique and priceless *support* to belief in God, which I conceive to be fundamentally a matter of personal religious experience, interpreted by a right use of reason.

—Edward Grubb

"Blowin' In the Wind"

By CAROLINE PINEO

A POPULAR song asks, "How many times must a man look up before he can see the sky?" The last line replies, "The answer, my friend, is blowin' in the wind, the answer is blowin' in the wind." Thus does a popular song reflect the prevailing mood of men caught in the currents and cross-currents of change.

"How long will it take?" you ask.

Comes the reply, "Are the winds strong, or but a soft whisper? Are they warm, or a chilly blast? Do they move in but one direction, or does a storm result when from varying directions they meet? The answer, my friend, is blowin' in the wind."

The work of the Religious Education Committee reflects the basic questions of those who ask, "What should our Meeting be doing about . . . ? How can we stimulate . . . ? How can we reach . . . ? Who are the best . . . ? Where can they be found? What does 'renewal' mean?"

The answers, my friend, are blowin' in the wind. And wherever the Yearly Meeting winds blow strong, *there* is to be

found vitality, experimentation, fellowship. *There* is an honest search for "speaking to and answering that of God."

This search may be deeply personal and the answers not fully known for those in its midst. But fortunately there is a record of experience, both of individuals and of a people, who have faced these same questions. The story of their struggle is found in the Bible; and as a part of our heritage, we need to know and understand its message.

For this reason Bible study is an integral part of any First-day school curriculum. Much effort is given to the development and use of study materials appropriate for different age-groups. The recently published *Curriculum Handbook*, prepared by the Religious Education Committee, includes many suggestions for study for children and young people. A growing need has been felt for guidance for adults also.

To discover what Bible study is undertaken by adult groups, a questionnaire was circulated during the summer. Approximately 75 per cent of the Meetings replied, and their replies are summarized in terms of two basic questions:

1. *What has been your experience with Bible study and what plans do you have for the coming year?*

The great majority of Meetings include some Bible study, although specific programs vary widely as to schedules and amount of time given, type of course material used, numbers attending, strength of leadership. A few Meetings have developed detailed plans which have seemed to be significant and well-received. Fifteen per cent indicated no Bible study in recent years.

A few telling comments:

Sessions with outside leadership are noticeably better attended and more successful.

We regret having to use material other than Friends'.

Some of our leaders are more dedicated than strong.

Those who lead the groups learn the most.

Had worth due to the loyalty and leadership of the group.

Though few Meetings reported failures, success has been limited by such factors as lack of skilled leadership, both in knowledge of the Bible and in the art of leadership; pointless or useless discussion; failure to do outside reading; insufficient courses compatible with Friends' viewpoints.

2. *In what ways is help needed to insure more effective study programs and consequently greater understanding of the Bible?*

There were requests for

Qualified people to speak on specific Bible subjects and lead discussion groups;

More courses written by Quakers, up-to-date, superior in quality, creative;

Adult curriculum charts, bibliographies, traveling libraries;

Training sessions for leaders and teachers of adult classes;

Information exchange so that experience might be shared.

Motivation and relevancy may be crucial to giving the Bible its proper place in the life of the Meeting. Replies to this

simple questionnaire would seem to indicate that there is a real concern and a willingness to do something about it. There is also a plea for help in creating the environment which challenges real learning rather than contagious 'spectatoritis.'

Some Spontaneous Remarks on Bible Literacy

These notes were taken in a recent gathering of a group considering Bible study.

"Are Friends generally approving Bible study, but revealing that we are usually not willing to pay the price?"

"I am tired of the attempt to give children something that we do not have ourselves."

"The dependence on leaders is a weak link."

"We should spread abroad more conversation about the techniques of leading a discussion or study group."

"Lack of interest is often due to the popular notion that the Bible is not a living thing. There has been a mistaken devaluation of the Bible and we are reaping a bad harvest."

"Why should adults want to know what is in the Bible? Not for the old reason, that the Bible was a supernatural medium leading to salvation. That is gone. There seems now to be little real conviction of its value. Mature, intelligent people have many other interests that compete powerfully with the prestige of the Bible. The fundamental trouble is not busyness, preoccupation, or modesty as to one's ability to master the language or other complexities."

"We need a knowledge of the text, a degree of literacy, before we are in any way qualified to decide whether the Bible has something for us or not. We must read and understand a poem before we can judge it."

"If we are ever going to present the Bible intelligently to our children, we need emancipated adults."

Individual Bible Study

By LYDIA C. CADBURY

TO try to read our whole Bible through is very frustrating, and it is best to begin on easier portions. The Bible is such a big library of separate books that we have wide choice. We find in it histories, liturgy, love songs, prayers, proverbs, and laws. We can start with the first five books of the Old Testament, reading them rapidly straight through. No commentary is needed for these delightful tales. The legend and myth in them are not to be taken as history but as an important part of every literate person's knowledge. The narrative carries one easily along. The stories of war and cruelty, of polygamy and child sacrifice, cannot be passed over; but they must not be used to condemn the Old Testament. Written perhaps about 800 B.C., they picture the life and ideals of primitive tribes. The really amazing thing is that these old books abound in insight and wisdom.

The David Stories

We can then continue with the remarkable David cycle of stories. David is a fully historical figure. In spite of some fearful crimes in his career, he is a glorious person, modest and loving.

The Prophets

The prophets must be read with a commentary. The *Interpreters Bible*, or any Bible dictionary, will give short, readable

accounts of the background of their teaching. Here the new translations are very important, for the texts of these ancient books have sustained grave damage.

Devotional Reading

The Psalms constitute our great treasure of prayer and worship. Let us read the Psalms through at least once a year. The occasional strain of hatred and revenge must be simply accepted as a part of those early centuries.

The New Testament

Each of the four Gospels should be read at a sitting at least once a year and in addition read by chapters daily. New translations help out chiefly in debated passages; thus Jesus' words in the King James version, "Blessed are the poor in spirit," are found in the New English Bible, "How blest are those who know that they are poor." The great events of Jesus' life are best studied through small books on special topics: Jesus' Jewish inheritance, the Kingdom of God, the organization of the early Church. With a map, Acts will show how fast the Christians overran the Roman Empire. Paul's *Letters*, especially in the J. B. Phillips' translation, can be read in short sections and the complexities of his thought analyzed. Those of us who keep on hand and read daily some book on New Testament thought, or on the teachings of Jesus, are maintained thereby within the circle of Jesus' influence.

To Teach a Class

A good teacher does not need to be a deep scholar. Scholarship helps enormously, but there are not enough scholars to go around. We ordinary persons must learn to teach Bible classes.

The Beginning

Begin on an easier book, like Mark, the shortest and simplest of the Gospels. Read Mark through at one sitting. Then read the article on Mark in one or two Bible dictionaries. Look up in these dictionaries their articles on persons who appear in Mark's Gospels: the twelve disciples, the Herods, John the Baptist, Pontius Pilate; on places mentioned: Jerusalem, Bethany, Capernaum; on the social classes: the scribes, the Pharisees, the Sadducees. Find in the Old Testament all the references to it in the Gospels.

In the Class

In the class, read aloud six or eight verses at a time, chapter by chapter, and comment on famous passages. Members of the class can write up five-minute papers on topics like the Sanhedrin, the Jewish Passover, or the place of Elijah in prophecy. Other members can compare the story of Jesus' baptism and temptation in Mark with Luke's treatment. The leader will find that his intensive reading has alerted him to many ideas in Mark that his previous knowledge has entirely missed. He is able to make enlightening comments that will reveal to the class the special genius of Mark. In this way we may never become scholars, but we can take an active part as well as provide some leadership in a Bible class.

Editorial Staff: Charles A. Doehliert, Norman Hollingsworth, Margaret W. Evans, Caroline Pineo

(The cost of this supplement is borne by the Religious Education Committee from private subscriptions.)

it. It involves the incongruous, the surprising, and the ridiculous. It may involve paradox and exaggeration. It may be word play which gets lost in translation. It has many forms—irony, sarcasm, banter, etc. It can be good natured or very critical. The author uses many adjectives with it, but his favorites are “wry” and “sly.”

Some phrases of Jesus are probably traditional, like the first one quoted of speck and beam. Original humor is more often spontaneous and unconscious. It does not consist of remembering funny stories. Desirable though it is religiously—it has been called a “saving sense”—it is not something that one can “add by taking thought,” to use a gospel phrase. Incidentally, has our author overlooked the reference to adding eighteen inches to our height (or age) as a very little thing (Luke 12:25, 26)?

Our motive for assigning humor to Jesus may be sometimes the wrong one, just as we may laugh at the wrong place in His teaching. The modern American in assessing character often regards a sense of humor as an asset and cannot well deny it to an idealized Jesus. In other cases Jesus’ teaching seems plainly to offend a modern preference, and the only way to make it acceptable is to assume he meant it humorously. Toward the end of the book I think Elton Trueblood illustrates this tendency. Nevertheless, he proves his main thesis that Jesus’ humor is a neglected fact. His pages are marked by appropriate wide-ranging quotations from authors ancient and modern. Of these and of gospel passages, an index would have been useful. The book is good enough to deserve one. In another unindexed book, that I wrote some years ago, I said, “I have read various analyses of Jesus’ sense of humor, but they are not very convincing.” This new one generally is. HENRY J. CADBURY

THE RELIGIOUS SPEECHES OF BERNARD SHAW.

Edited by WARREN SYLVESTER SMITH. Foreword by ARTHUR H. NETHERCOT. The Pennsylvania State University Press, University Park, Pa., 1963. 104 pages. \$3.50

Shaw, who once described himself as a “sort of unofficial bishop of everywhere,” did not in his mature years belong to any religious sect, for “where on earth,” as he put it, “is there a Church that will receive me . . . or into which I could honestly consent to be received?” For all that, he had a life-long concern with problems of an essentially religious nature, and he was part-and-parcel of the tremendous intellectual-religious-socialist ferment of his era. Yet the pose of diabolism and the Mephistophelean appearance prevented many from seeing that Shaw may well have been, as A. C. Ward has described him, “the Good Man of our time.”

It should not surprise Friends too greatly that one of the speeches in this book was delivered at Friends House in London. Editor Smith has described in a FRIENDS JOURNAL article (October 1, 1963) Shaw’s kinship to Friends’ testimonies; the introduction to the present volume and, of course, the speeches themselves give further evidence of a side of Shaw’s thinking that was remarkably close to that of Rufus Jones, especially in its mysticism, belief in continuing revelation, and conviction that if God’s purpose is ever to be fulfilled on this earth it is our hands and our brains that must do it. We are the instruments of the Will of God, or the “*élan vital*,” or whatever

the driving force in the universe is that strives unceasingly for “something better.” Shaw warned against “pulling up the wheat with the tares,” but was nevertheless ruthless in weeding out what he considered to be harmful myths perpetuated as truth by the literal-minded Bible-worshippers. Much of his reputation for being a “scoffer” was based on his flippant attitude toward hand-me-down beliefs which he regarded as falsehoods obstructing the real and glowing truth—falsehoods to be purged by ridicule. The vivid platform style and wit of these speeches are inimitably Shaw’s own. (“Just think about yourselves, ladies and gentlemen. I do not wish to be uncomplimentary, but can you conceive God deliberately creating you if he could have created anything better?”)

Do the speeches, delivered between 1906 and 1937, have relevance today, except as another item of “Shavianism”? Obviously Friend Warren Smith feels that they do. That he speaks with authority is evident from the care and insight that have gone into his introduction. Shaw deserves to be heard in the present ecumenical dialogue. He can indeed speak to the search for a revitalized, “honest-to-God” religion. One hopes the book will serve as a stimulus to those not acquainted with Shaw’s major writings to further exploration, especially in the prefaces to (and the plays) *Man and Superman*, *Back to Methuselah*, *Androcles and the Lion*, *Major Barbara*, and *Saint Joan*; in *The Intelligent Woman’s Guide to Socialism and Capitalism*; and in *The Black Girl in Her Search for God*.

They will not find ultimate answers to ultimate questions. Shaw’s religion, like his God, was “unfinished.” Besides, he did not believe in attempting to provide “all the answers.” To challenge men to think for themselves—to question and then to question some more—was for him as great a passion as his “mighty moral passion.” His thoughts were not intended as dogmas for all time but as way-stations on the road to truth, and he knew that the sooner his ideas became obsolete the nearer thought would have reached to that truth. E. A. N.

ASPECTS OF ALCOHOLISM. By EBBE CURTIS HOFF. J. B. Lippincott Co., Philadelphia, 1963. 64 pages. \$3.00

For anyone interested in helping an alcoholic, this book is a useful reference. It is factual, well filled with tables and statistics. Asserting that “alcoholism is in essence a medical problem,” it lays a weight of responsibility on the physician.

The twelve brief chapters deal with the diagnosis and treatment of alcoholism. Nothing new is offered, but present medical (and to a lesser extent, sociological and psychological) thinking on alcoholism is ably summarized. Good bibliographies of recent literature follow each chapter.

The author, who holds both Ph.D. and M.D. degrees and is with the Virginia Department of Health, is not concerned with education or prevention except indirectly. It is not clear to what action one should be impelled by the numerous statistics (e.g., Philadelphia ranks sixth among the large cities in percentage of alcoholics; only about a third of the general hospitals of New York state admit alcoholics as patients; only about seven per cent of alcoholics are on skid rows), but any book this brief and factual deserves our hearty commendation.

DONALD G. BAKER

Friends and Their Friends

J. Russell Smith, whose letter appears in the correspondence column of this issue, was honored by Drew Pearson in his *Washington Merry-Go-Round* on the occasion of Dr. Smith's 90th birthday. He was cited as a great teacher and interpreter of geography, who showed clearly the influence of geography upon the development of mankind. He was also cited as a pioneer in soil conservation and a crusader against the ravages of soil erosion—as a person one of whose monuments is terraced or contoured farmland dotted with thousands of water-conserving ponds.

This is the one-hundredth anniversary year of the founding of Swarthmore College, Swarthmore, Pa. To celebrate the occasion, a special program of events is under way, including concerts, plays, art exhibitions, lectures, etc.

A significant part in the program will be played by three "Centennial Scholars"—a humanist, a social scientist, and a natural scientist—all of international stature. Each will spend ten days on the campus, during which time he will deliver two public lectures on the prospects for man in his field, will meet with students and faculty, and will participate in the regular routine of the college.

On March 8 and 15 Constantinos Doxiadis, architect and planner, will speak on the human prospects of man's environment; Hermann J. Muller, biologist and geneticist, will consider the biological aspects of man's political future, April 5 and 12; and on April 19 and 26 Gunnar Myrdal, economist, will speak on the prospects for man's economic and political institutions.

New England Friends and other persons concerned for peace will join in silent witness in Boston, Mass., on Friday, March 27, near the statue of Mary Dyer, the 17th-century Quaker who was hanged on Boston Common for her religious convictions.

The witness will be held from 11 a.m. to 4 p.m. At regular intervals the line of witnesses will proceed along the sidewalk in front of the State House, circling once and returning to stand in silent meditation for another half-hour. (Last year a total of 216 persons joined the line during the five-hour witness.)

A letter informing them of the witness and its purpose will be sent in advance to all members of the Massachusetts legislature, to the Governor of Massachusetts, and to the Mayor of Boston by New England Yearly Meeting and the New England AFSC, co-sponsors.

Two performances of the great "St. John Passion" of Johann Sebastian Bach will be presented in the Philadelphia area in March.

One performance will be at Roberts Hall on the Haverford College campus on Saturday, March 14, at 8 p.m. and the other will be given at the Church of the Holy Communion at 21st and Chestnut Streets on Sunday, March 15, at 8 p.m.

Dr. William Reese, of Haverford College, will conduct the combined choruses of Haverford and Bryn Mawr Colleges and the New Choral Society of Philadelphia.

Accompanying the 125-voice chorus and the soloists will be a chamber orchestra featuring Orlando Cole, violoncellist; Henry M. Cook, organist; and John Davison at the harpsichord.

Tickets for the Haverford concert on March 14 are available through Mr. Richard Morris at 81 Lloyd Hall, Haverford College, Haverford, Pa. The price of admission is \$1.50. Make check payable to Haverford College.

For cards of admission for the Church of the Holy Communion concert on March 15, send a \$1.50 donation for each admission to Mrs. L. Boor, 2529 S. 19th St., Philadelphia 45, Pa. Make check payable to the New Choral Society Concert Fund. For further information, call DE 4-2016.

In Pendle Hill's recently published pamphlet, *Obstacles to Mystical Experience*, Scott Crom defines the hazards which confront the seeker on his road to enlightenment—or awareness of the Christ Within, to put it in Quaker terms. He feels that many of the so-called intellectual objections to religion are in reality emotional, and represent a resistance to that sacrifice of the ego which is essential to the mystical process. Drawing from the wisdom of both East and West, he cuts through formal doctrine and legalism to the way of illumination which is at the heart of all religious experience.

Scott Crom is an Associate Professor of Philosophy at Beloit (Wis.) College and Clerk of Beloit Preparative Meeting. The pamphlet (No. 132) may be obtained from Pendle Hill, Wallingford, Pa., for 35 cents.

The 14th Ward Lecture was given at Guilford College on January 17, 1964, by M. Albert Linton. His subject was "Thomas Gilbert Pearson, Untiring Protector of Birds." The lecture has been printed and is available on request.

T. Canby Jones, chairman of the religion and philosophy department at Wilmington College, has been named editor of *Quaker Religious Thought*, semi-annual magazine published by the Quaker Theological Discussion Group. His paper, "Christ as Servant as Motivation to Quaker Service," presented at a meeting of the Discussion Group last summer, is included in the Autumn, 1963, issue. He will begin his editorial duties with the Spring, 1964, issue.

In a historic decision on January 20, the United States Court of Appeals reversed the conviction of Daniel Seeger, college secretary in the American Friends Service Committee's New York Metropolitan Office. He had been refused a C.O. classification because he could not "assert a simple belief or disbelief in a deity," the *New York Times* of January 21 reported. He was later prosecuted by the Justice Department, when he refused induction into the armed forces.

The Court ruled as unconstitutional that section of the

present draft law which requires a person seeking C.O. status to base his refusal to bear arms on belief in a "Supreme Being." The government will now appeal to the Supreme Court for a ruling; should the Court of Appeals' decision be upheld, Congress would be required to enact a new section of the draft law.

In his decision, Judge Irving R. Kaufman wrote: "... for Daniel Seeger, the stern and moral voice of conscience occupies that hallowed place in the hearts and minds of men which was traditionally reserved for the commandments of God. . . . We here respect the right of Daniel Seeger to believe what he will largely because of the conviction that every individual is a child of God; and that Man, created in the image of his Maker, is endowed for that reason with human dignity."

Daniel Seeger and his wife, Betty-Jean Seeger, have for some time attended Friends Meeting in New York City.

In a footnote to Virgie B. Hortenstine's article, "Work, Violence, and Faith in Fayette County" (FRIENDS JOURNAL, November 15, 1963), it was mentioned that Eric Weinberger, leader of the Haywood County (Tenn.) tote-bag project, had been forced to leave, after physical molestation and the threat of imprisonment, and that a replacement for him was being sought. Latest word from Virgie Hortenstine is that the tote-bag industry is being continued at the same address (care of Mr. Odell Sanders, 307 West Margin Street, Brownsville, Tenn.) under the supervision of two Lane College students.

As to the "climate" in Haywood County, there have been no further demonstrations, and Negro leaders report that most segregationists feel that they won a victory because they stopped the demonstrations and forced Eric Weinberger to leave. Nevertheless, the tote-bag project has been allowed to continue, Negroes can now use the public library, and the bus stop has been integrated.

University Friends Meeting, Seattle, has recently been given opportunity to recommend recipients for scholarship grants that are provided by the Jessie M. Jackson Atkinson Foundation. This is a trust fund set up by the will of Wallace Atkinson, a former member of the Meeting. The will also provides a similar amount for the use of the Meeting itself.

This scholarship fund makes it possible for students recommended by the Meeting to receive cash grants each term. The recipient must be a student in good standing at the University of Washington. Preference will be given to students associated in some way with the Society of Friends, but they need not be members of University Meeting. Applicants should write to the clerk of the Meeting, Sally Bryant, 4001 Ninth Avenue, N.E., Seattle 98125; or to Elizabeth Bagshaw, Student advisor, Communications Building, University of Washington, Seattle, 98125.

At the forthcoming general conference for Friends, Cape May, N. J., June 20-27, 1964, there will be four series of lectures: Charles Wells on "The Christian Witness in the Nuclear Age"; Paul Lacey on "Estrangement and Reconciliation: The

Search for Meaning in Modern Literature"; Josephine Benton on "Books to Live By"; and Henry J. Cadbury on "The Acts of the Apostles."

It is hoped that all of these lectures can be tape-recorded and replayed in the afternoons, for those who wish to hear more than one series of lectures. Friends interested in tape-recording the morning lectures (Friends General Conference will supply the tape) are invited to correspond with the General Conference office, 1520 Race Street, Philadelphia, Pa. 19102.

The Wells Radio-TV Project, Inc., has announced the release of fifteen-minute broadcasts by Charles A. Wells for use at cost by any religious or other responsible group wishing to sponsor them. For further information, including sample broadcast tape for audition at a local station, write to Wells Radio-TV Project, Inc., Box 143, Princeton, N. J.

Friends World Committee to Move Midwest Office

The Friends World Committee, American Section and Fellowship Council, has decided to move its Midwest Office to Plainfield, Indiana, just west of Indianapolis on U.S. Route 40. The Midwest Office is now located at Wilmington College, Wilmington, Ohio, where it was established in 1954. The decision to move was made by the Committee at its Annual Meeting, held in Washington, D. C., on February 1.

The choice of Plainfield provides an office location for the Friends World Committee nearer the geographical center of Midwest American Quakerism. It puts the office in an improved position as regards all means of transportation. The warm welcome and promise of support which have been expressed by official groups within Western Yearly Meeting, and by individual Friends throughout Indiana, are valuable assets for the work to be undertaken. It is expected that a room with outside entrance will be added to the present small office building used by the Superintendent and the Director of Christian Education of Western Yearly Meeting.

Officers of the Friends World Committee have pointed to ten years of successful operation of their Midwest Office at Wilmington, with appreciation for the cooperation and support of Friends in the area, and of Wilmington College. A phenomenal increase has occurred in contacts among the various groups of Friends in Ohio, and joint activities among these groups are common.

Marshall O. Sutton, Associate Secretary of F.W.C., American Section, will move with his family to the Indianapolis area along with the office. Marshall and Virginia Sutton, with their children, Lisa and Peter, have lived in Wilmington since his appointment to the Friends World Committee staff in 1958. During more than five years, Marshall has travelled extensively in the Midwest, visiting many Meetings and becoming acquainted with Friends. Last spring he visited Meetings and Friends in Oregon and California.

Among other matters dealt with by F.W.C. American Section at its Annual Meeting were (1) Plans for the Triennial Meeting of the World-wide Friends World Committee for Con-

sultation at Waterford in Ireland, July 21-28, where approximately sixty representatives from twenty-three Yearly Meetings in North America and the West Indies are expected to take part; (2) Arrangements for visits in America by Friends from abroad, and by American Friends both within America and overseas; (3) The program of Quaker Leadership Grants, including two Summer Study Tours, for "more mature young Friends, or Friends in the middle years, whose opportunities for service are expanding"; (4) The use of audio-visual materials describing many different aspects of Quaker work in different areas.

A. Ward Applegate, of Western Yearly Meeting, was re-appointed chairman of the American Section. Vice-chairmen and their Yearly Meetings are Edwin B. Bronner (Philadelphia), Fred Haslam (Canadian), Warren O. Mendenhall (California), Eva M. Newlin (North Carolina), and Dorothy Gilbert Thorne (Wilmington).

HERBERT M. HADLEY
Executive Secretary

Letters to the Editor

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

To all those who have had breakfast:

President Johnson keeps on talking about "the poor." Who are the people he is talking about?

You can get a specific answer to that question by writing to the National Sharecroppers Fund, 112 East 19th St., New York City, and asking for their reprint *The Invisible Americans*, a statement of fact.

Swarthmore, Pa.

J. RUSSELL SMITH

I heartily concur in the thought expressed in Robert O. Blood, Jr.'s letter in the issue of February 1. Friends ought to pioneer in their AFSC activities in making family planning a part of their efforts in populous less-developed countries. Hong Kong may be an extreme example, but India, Pakistan, and others are equally confronted with the race between economic growth and population growth. There is increasing recognition of the importance of curbing population growth, and Friends ought not to neglect this in their efforts. Indeed, the Philadelphia Yearly Meeting Statement of 1962, referred to by Colin Bell in his note following Robert Blood's letter, clearly recognizes this.

Waban, Mass.

CHARLES A. MYERS

The Family Relations Committee of Philadelphia Yearly Meeting, at its February 3, 1964, meeting, welcomed the opportunity to endorse Robert O. Blood's views in his letter on page 64 of the FRIENDS JOURNAL of February 1.

The writer states that "Friends ought to be pioneering in making family planning part of a comprehensive program which offers realistic hopes to solving the problems of poverty, starvation, and disease in Asia." We agree, but ask, "Why confine it to Asia?" The whole world desperately needs it—including many in our own country.

Mrs. Alice Neilson of the Planned Parenthood Association of Philadelphia spoke briefly at a recent meeting of "The Quaker Women of Philadelphia," stating that for the American Friends Service Committee to "stand up and be counted" on this issue would be of tremendous help as an opening wedge all around the world, because of the esteem in which AFSC is held.

In answer to Colin Bell's three questions, as cited in the FRIENDS JOURNAL of February 1,

(a) the Family Relations Committee strongly advocates population control on a world-wide scale;

(b) this Committee feels that as Christians we have a responsibility to support all efforts directed at family planning by assisting organizations dedicated to this purpose;

(c) this Committee feels that the AFSC should include in its projects medical and educational units to further family planning, wherever AFSC recognizes a need for such services; in so doing, it should cooperate with governments which have endorsed family planning and are actually practicing it, and with International Planned Parenthood Affiliates which are operating particularly in underdeveloped countries.

Philadelphia, Pa.

HERTHA REINEMANN, *Chairman*

I should like to second Robert Blood's comments (February 1) on the value of the AFSC including family planning in its offerings. I have talked with men in Uganda who are completely demoralized by the burdens of supporting a too-large family. One man said, "I put two of my children through high school. What more could I do? I had fifteen." Another lost his job because he stole because of his family. There are places in Liberia where the women just plod hopelessly along, knowing they are going to have child after child. Other people, Africans of very fine ideals, said they couldn't really get excited by medical care for young children. "It's too bad, but if some of them don't die, there would be too many of them."

While I am not an expert sociologist, I can say it is truly heartbreaking to walk down a street in undeveloped countries and see the hordes of children who do not have parents who have time to give them the love and care they need and deserve.

So I agree that "Friends ought to be pioneering in family planning."

Los Angeles, Calif.

PAUL B. JOHNSON

I note Colin W. Bell's concern (FRIENDS JOURNAL, February 1) that Friends consider the population question in the broadest possible way and express their views. There is an angle to this matter that is too rarely understood and that might particularly appeal to our humanitarian beliefs.

Today's nutritionists know that meat is not a necessity, and many look upon its protein suspiciously. Man's body is not that of a carnivore. He belongs to the frugivorous primate family, and anthropologists think he took up meat only under the exigencies of the ice age. A child would naturally play with a lamb and would never chase it with a knife to slay it for its meat. Most adults would shrink from a visit to the slaughter-house.

Yet meat consumption in this country has struck an all-time high at 210 lbs. per capita per year—four times the world average; and livestock numbers have been adding to the population explosion.

John Woolman wrote: "I was early convinced in mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men but also toward the brute creatures." Tolstoy and Gandhi considered abstention from meat an essential part of the nonviolence program. There is a Friends Vegetarian Society in Great Britain.

I think that Friends should take this matter primarily into their concern because of its ethical side; but the economic aspect is also important, even as it was in slavery. From a practical standpoint birth control over the animal segment of the population explosion could be put into effect overnight.

Durham, N. H.

HENRY BAILEY STEVENS

I am grateful for the January 1 article by Joseph Havens, "Christian Roots and Post-Christian Horizons," and his lifting up of the comment of Paul Lacey in an earlier article to the effect that our differences in religious experience "may be more fruitful and more creative than our similarities."

I would suggest that one does not need to travel far geographically to find differences among Friends. When we really communicate within our own families or in our own Meetings we find that a living sharing of what is pushing up from within us and beyond us enlivens and makes for a mood of creative worship. Diversity is surely richly present and that which melts us down is also present. May we make use of the rich diversity in our midst so that we may encourage the same genuine communication with others beyond the borders of our more intimate fellowship! These blessings we know first hand must be shared or they may die. The security that comes from being vulnerable in true communication can help us to be very free in whatever religious fellowship we may enter. As Joseph Havens says: "it is trying, and it takes time, but the stakes are high." We cannot afford the luxury of a comfortable fellowship or a comfortable creed! There are deeper experiences waiting.

Wilmington, O.

MARSHALL O. SUTTON

Having read Joseph Havens' fine article ("Christian Roots and Post-Christian Horizons," January 1), I cannot find in it anything which need offend the Friend who values his place in the Christian community.

If there is one thing that has characterized Quakerism, it is openness to the religious spirit within. George Fox spoke of the spirit that was before the Gospels, out of which they were written, and he himself had "great openings." The vitality of Quakerism is in the conviction every member develops within himself: "This I knew experimentally."

We are not a creedal church, but a community of seekers. Our diversity proves this. The spirit of Friends is caught and held up for all to see in those beautiful words of John Woolman explaining why he went to the Indians—to see whether

"they might in any degree be helped forward by my following the leadings of truth among them."

Is not this our destiny—to follow the leadings of truth among scientists, Zen Buddhists, Hindus, fellow Christians, seekers of all kinds? The richest religious experience I have known came from meetings in the Quaker International Centre in Delhi where Friends, Sikhs, Hindus, Muslims—men and women of many faiths—met together.

Those who have been born to a Christian culture need not abandon it—probably could not if they would. But let us ask where the first Christians came from? Jesus himself had to make the decision whether to minister only to Jews, or to widen his ministry to include all mankind. If he had restricted himself to the Jews, the Christian community we value would never have come into being.

Similarly, we could welcome the challenge afforded us by points of view that differ from our own or may even be hostile to it. It was in its conflict with other habits and philosophies that Christianity strengthened itself in its early years; why not now?

The silent meeting has a seeking temper which welcomes and encourages the deepest probings of faith, truth, reality. It seems as if it were meant to embrace and foster all sorts of religious search and experience. This precious instrument is ours; but what music shall we play upon it? Shall we forever repeat the old and beautiful melodies? Or shall we imagine an even grander music, enriched by every culture, every religion, every insight of which man is capable, though as yet it but faintly reaches our ears?

Shaftsbury, Vt.

BRADFORD SMITH

Both Joseph Havens' article, "Christian Roots and Post-Christian Horizons," and J. H. McCandless's reactions to it have caused me to wonder whether either of these two has accurately stated what it means to be a Quaker Christian. Havens defines a Christian as one "for whom the real message of Christ arises precisely from the fact that He is God and was also incarnated in the man born in Nazareth." And McCandless tacitly concurs. It is this formulation that is highly suspect.

Both these men are operating on the premise that Christianity is a "Christocentric" religion. True, it sometimes exhibits this characteristic, but this was not always the case. New Testament Christianity is theocentric. The Christological passages in the New Testament and the early Christian creeds were not taken originally as summaries of the Christian faith. Rather they were a series of statements contesting certain Docetic or Gnostic perversions of Christianity. Paul's statement, "God was in Christ," is a notorious mistranslation. Correctly translated it reads, "In Christ, God was reconciling the world unto Himself." That is, Christ is the One chosen by God, sent by God; but God He is not.

Nor is God to be considered to be like Christ. I wish the phrase "the Christ-like God" could be banished forever. It is Christ who is like God, who reveals God. He is a God-like Christ. The difference is one of centrality of emphasis—God or Christ—and this difference is all-important.

Early Quakerism was also theocentric. Though there is no agreement among early Quaker writers about the relation between the Christ Within and Jesus the crucified, a central tendency can be discerned. Both Fox and Barclay were convinced that those people who had never heard of the historic Jesus, Christianity, or the Bible and who lived humble, simple lives were guided by this Christ Within and were united to God and members of his catholic Church. Such a position does not allow us the spiritual pride, intolerance, or exclusiveness that is reflected in the statement, "This is He, this is He, there is no other."

No, the center of Christian fellowship is not Christ, but God. It is a truncated and poverty-stricken faith that proclaims otherwise. Theologically speaking, such a faith is a unitarianism of the second person of the Trinity. It is this theocentric nature of Christian faith that enables us to have fruitful dialogue with those of other faiths and in certain conditions, with those of no faith.

Jesus was the man of the people, Who knew their joys and sorrows because He lived as one of them. He learnt life at the carpenter's bench in Nazareth. He knew the trouble His mother had in patching the old garment, the value of the woman's lost coin, the cost to the widow of her two mites, the difficulty of the poor woman in getting justice from the unjust judge. He took our common life and daily toil and made them divine things. The crowded cities of Galilee were His home. His heart went out to the helpless and the diseased, to the oppressed poor, to the rich, starved of true fellowship, and to the self-righteous, separated by their hardness of heart from their fellows and from God. He gave Himself to man without reserve, in loving fellowship; their life and lot came into His life; those who opened their hearts to Him knew His life; and overcoming love came into their lives. When His people refused Him, and crucified Him, His love still sought them undespairing.

This is how Jesus lived and died, and still lives on among men.

This is how God lives among men.

This is how we are to live among men.

(*Faith and Practice*,

London Yearly Meeting, 1955, p. 145)

Yellow Springs, Ohio

JOSEPH LETSON

BIRTHS

DAY—On January 21, in Wilmington, Del., a daughter, DOREN DAY, to Peter and Suzanne Day, members of State College (Pa.) Meeting, and active in the Meeting at Newark, Del.

HARDIN—On January 14, to David and Mary Ruth Hardin, of Danville, Va., a second son, THOMAS COBLE HARDIN. The father and paternal grandparents, George and Helen Hardin, are members of Lansdowne (Pa.) Meeting.

MARRIAGE

STORCH-JENSEN—On February 4, in Basel, Switzerland, CHRISTINE WALTON JENSEN, daughter of Dan and Margaret W. Jensen, all of Abington Meeting, Jenkintown, Pa., granddaughter of George A. Walton, of Newtown (Pa.) Meeting, and HOWARD VAUGHN STORCH, JR., of Pittsburgh, Pa.

DEATH

TWINING—On January 20, STEPHEN B. TWINING, aged 85, a life-long member of Yardley (Pa.) Meeting.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

MARCH

1—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting on Worship and Ministry at 10 a.m. Meeting for worship at 11 a.m. Luncheon served (donation basis) at 12:15 p.m. Meeting for business (including annual report of the Nominating Committee) at 1:10 p.m. At 2 p.m., Curt Regen, chairman of the Advancement Committee of New York Yearly Meeting, will speak and lead discussion on "Outreach and Strengthening Our Meetings." Program for children.

1—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Edwin T. Rome, Attorney, will speak on "Justice in Our Criminal Courts." Social hour with tea will conclude the meeting.

2—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

3—Lecture by Konrad Braun on "The Struggle for Fundamental Human Rights," Pendle Hill, 8 p.m.

7—Haddonfield Quarterly Meeting at Haddonfield, N. J. Meeting for worship, 3:30 p.m., followed by meeting for business. Supper, 6 p.m., for those members (and families) who have attended the afternoon session. Movie, "The Land Called New Jersey," 7:15 p.m. Singing City Choir Concert, 8:15 p.m. Tickets, which are available from Meeting representatives, are being sold for the benefit of the Friends Neighborhood Guild. Child care provided during afternoon session.

7—Salem Quarterly Meeting at Woodstown (N.J.) Meeting House, 10:30 a.m.

7—Nottingham Quarterly Meeting at Oxford (Pa.) Meeting House. Ministry and Counsel at 10 a.m., followed by meeting for worship. Luncheon served by host Meeting. Business and conference sessions in the afternoon.

7—Northwest Quarterly Meeting, Waterman Building, Burlington, Vt. Meeting for worship at 11 a.m.; meeting for business, 1:30 p.m. Henry B. Williams, Hanover, N. H., clerk.

8—Baltimore Quarterly Meeting at Baltimore Meeting House, Stony Run. Ministry and Counsel at 9:45 a.m. Meeting for worship at 11 a.m. Luncheon served by host Meeting. Business and conference sessions in the afternoon. Jessie Bernard, of State College, will speak on "Nonviolence in World Affairs."

13-14—Work camp on the theme "Nonviolent Action—How It Works." George Lakey, executive secretary of Friends Peace Committee, will discuss the history of nonviolence and its relevance today in international affairs. For further information or application, write to Friends Social Order Committee, 1515 Cherry Street, Philadelphia 19102.

14—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, Germantown. Meeting on Worship and Ministry at 2:30 p.m. Meeting for worship, 4 p.m., followed by meeting for business: Annual Report of the Treasurer; the Nominating Committee; proposed budget for 1964; report to Yearly Meeting. Supper at 6 p.m. Please exercise care in making reservations; if necessary to cancel, call VI 4-4924. Discussion of Monthly Meeting Annual Reports, led by representatives of each Meeting, 7 p.m.

14—Conference on Alcohol, Race Street Meeting House, west of 15th Street, Philadelphia, 1 to 5 p.m. Registration and refreshments at 1 p.m. Address, "Cultural Conditioning in the Use of Alcohol," by Dr. Albion Roy King, 2 p.m. From 2:50 p.m. until about 4:30 brief statements by representatives of six agencies in-

terested in the prevention or treatment of alcoholism will be presented, and discussion will follow. Parking available after 12:30 p.m. on the grounds of Friends' Select School, 16th Street between Cherry and Race Streets.

14—American Friends Service Committee Regional Meeting, Scarsdale Meeting House, 133 Popham Road, Scarsdale, N. Y., 4 to 8:45 p.m. Speakers include Louis Schneider and Cecil Evans, on "Quakers and the East-West Dialogue." Special programs for children and high-school students. For further information, write to Virginia Apsey, AFSC, 2 West 20th Street, Room 220, New York 11, N. Y.

19—Chester Monthly Meeting Forum, 24th and Chestnut Streets,

Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m. Topic: "World Court," with J. Barton Harrison.

20-22—Seminar on "Faith and the Comic Vision," to be led by Paul Lacey. Dinner, Friday evening, to noon meal on Sunday. Cost, \$16.00, including fee of \$4.00, which should be sent with application. Registration limited to 30. Apply to Powell House, Old Chatham, N. Y.

On Sunday afternoon, March 22, at 3 p.m., Samuel and Clarissa Cooper, directors of the John Woolman Memorial, will speak on "The Relevance of John Woolman." All are invited.

26-April 1—Philadelphia Yearly Meeting, 10 a.m., 2 p.m., and 7 p.m., at Fourth and Arch Streets.

MEETING ADVERTISEMENTS

Arizona

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

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, Harriet Schaffran, 525-5773.

CARMEL — Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

CLAREMONT — Meeting for Worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors, call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors, call AX 5-0262.

PALO ALTO—First-day school for adults, 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

SANTA BARBARA — Meeting for worship, Sunday 11 a.m., 326 Cota Street.

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

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

Colorado

BOULDER—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-1478.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

Connecticut

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

WILTON—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

Delaware

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

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.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day school, 11 a.m.

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day school at 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

HONOLULU — Meeting Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday at 7:30 p.m. BU 8-3066.

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

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

Indiana

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

Iowa

DES MOINES — South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

Maryland

EASTON—Third Haven Meeting and First-day school, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH, CAPE COD — Worship and First-day school, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

Michigan

ANN ARBOR—Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

MONADNOCK—Southwestern, N.H. Meeting for worship 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

DOVER—First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day; First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-18 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day schools, monthly meetings, suppers, etc.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Meeting for worship and First-day school, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

North Carolina

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A., Phone: 942-3755.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6488.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship, 11:15 a.m.

BUCKINGHAM at Lahaska—Meeting for worship 11:00 a.m. First-day school 11:00 a.m. Family Meeting the 4th First-day of the month at 11:00 a.m.

CHESTER—24th and Chestnut Streets, Chester. Meeting for worship, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 10:30 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

MUNCY at Pennsdale—Meeting for worship at 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

SWARTHMORE—Whittier Place, College Campus. Adult Forum. First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5938.

Switzerland

LUCERNE—Salzfasstr 7, The Herbsters, last Sunday of the month. Worship, 3:15 p.m. Friends and friends of Friends welcome.

Tennessee

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction old route 123 and route 193.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 2-7006.

WANTED

OPPORTUNITY FOR YOUNG COUPLE to direct eight selected pre-teen boys and girls for eight week camping experience in the Black Mountains of North Carolina. Camp Celo, Route #5, Burnsville, N. C.

MAINTENANCE MAN for boys' Camp Pocono. Any experience on construction and automobiles of value. Any age; retired or handicapped person given favorable consideration. Write C. F. Paxson, Penns Park, Bucks County, Pa.

ANN ARBOR FRIENDS MEETING is seeking a Quaker couple who will be at the University of Michigan during the 1964-65 academic year to serve as counselors and directors of the Friends Center International Co-op. Apartment and board furnished. Contact Arthur Wolfe, 1700-31 Murfin Ave., Ann Arbor, Mich.

HOUSEKEEPER-COMPANION for elderly man. Comfortable home in New Jersey suburbs. Write Box K-297, Friends Journal.

CONGENIAL COUPLE to rent 2 room and possibly 3 room efficiency apartment. \$95.00 or \$125.00 a month accordingly. Garage and laundry facilities. Near Philadelphia. Write Box F-296, Friends Journal.

AVAILABLE

A MODERN THREE-BEDROOM COUNTRY HOME in a lovely, spacious setting. Ideal for studying, writing, or meditation, etc., while the owners, Earl and Ada Fowler, are in Europe. If interested, address Route 3, Box 534, Albany, Ga. 31701.

RE-UPHOLSTERY, SLIPCOVERS, 40 years experience, reasonable. Serving Philadelphia and suburbs within 25 miles. SEREMBA—LUDlow 6-7592. Member Swarthmore Meeting.

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

FURNITURE RE-UPHOLSTERY AND SLIP COVERS THOM SEREMBA

near Philadelphia. Please see our advertisement in classified column under "Available."
MEMBER SWARTHMORE MEETING

BURIAL LOTS

are for sale to FRIENDS only at
FAIR HILL BURIAL GROUND

For information, write to
HARRY BRADFORD
1245 W. Allegheny Avenue, Phila. 33, Pa.

FYFE & BOYD FUNERAL HOME

* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

Member Germantown Meeting

Counseling Service

of the
Family Relations Committee

For appointments call counselors—

Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.S.W., Philadelphia 44, Pa., call GE 8-2329 between 8 and 10 p.m.

Lovett Dewees, M.D., and Ross Roby, M.D., consultants.

The Penington 215 EAST 15TH ST. NEW YORK 3, N. Y.

A Quaker Residence in the heart of the City providing rooms and meals in a homelike atmosphere. Friends and friends of Friends are welcomed as permanent Guests and we have limited transient accommodations.

Write MISS SENTA DeWANGER, Manager, or phone ORegon 3-7080

BUYING A HOUSE ON LONG ISLAND, N. Y.?

Many Quality Listings (See our Photo Files)

WILBUR L. LEW

Licensed Real Estate Broker

516 IV 3-4423 1082 Grand Ave., No. Baldwin, N. Y.

INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of FRIENDS MEETING HOUSE FUND, INC. Interest: 4% payable semiannually. For prospectus and specimen note, write:

FRIENDS GENERAL CONFERENCE
1520 Race Street, Philadelphia, Pa., 19102

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngswood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

SUMMER JOB

Two elderly ladies need someone to cook evening dinner daily, no other duties. Comfortable room, \$50 per week. Two girls, or couple, acceptable at same total pay. Mastic, Long Island, six miles from ocean. Car necessary for recreation.

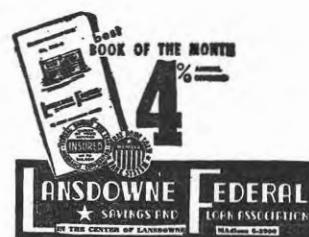
MRS. J. T. NICHOLS

110—5TH STREET

GARDEN CITY, L. I., NEW YORK

PATRONIZE OUR ADVERTISERS

SO
CONVENIENT
TO
SAVE-BY-MAIL . . .



FRED A. WERNER, President

32 SOUTH
LANDSOWNE
AVENUE,
LANDSOWNE,
PENNA.



Marple Store Antique Shop

STUART AND MABEL BREMILLER

816 WEST SPRINGFIELD ROAD
SPRINGFIELD, DELAWARE COUNTY, PA.

Area Code 215

Kingswood 3-3809

Opposite
Springfield
Friends
Meeting

Open daily
10:30 to 5:30
except First Day

We BUY as
well as SELL:

- FURNITURE
- CHINA
- GLASS
- PRINTS, etc.

FOR SALE • SOUTHERN BRAZIL

Do you want to retire or spend your winters in an excellent climate, 3000 ft. above sea level, in friendly German-speaking neighborhood? We offer our lovely home for sale, comfortably furnished, in 83 acres of grounds with house and dependences for hired help. One-day plane trip from New York. \$18,000.

Apply: **WIEDEMANN,**
480 PARK AVE., APT. 9G, NEW YORK, N. Y.

ANTIQUES

I am always interested in buying (or selling) 18th century furniture and furnishings

★
HERBERT M. LOWRY
768 Germantown Pike
Lafayette Hill, Pa.

Member of Central Phila. Monthly Meeting

**ASK OUR OPINION
OF YOUR SECURITIES****BIOREN & CO.**

Members of New York Stock Exchange
Philadelphia-Baltimore Stock Exchange
American Stock Exchange

LIBERTY TRUST BUILDING
Broad and Arch Streets
Philadelphia 7, Pa.
LOcust 4-3500

CHARLES J. ERICKSON
Registered Representative

ARE YOU A SUBSCRIBER OR ONLY A READER?

A Complete,
Modern Plant
to Serve You

**FINE
PRINTING**

Offset and
Letterpress
Facilities

THE LEGAL INTELLIGENCER
10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104
Telephone *EVERgreen* 6-1535

**IT'S SO EASY TO OPEN
AN INSURED SAVINGS ACCOUNT BY MAIL**

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

International Vacation Courses in Scandinavia

International Understanding Through Living and Learning Together

The Folk High School concept with its broad educational appeal to people of every background is of special interest to Friends. This concept is coupled with a unique opportunity for international fellowship and understanding in the International Vacation Courses.

This summer in four delightful locations in Scandinavia the opportunity to combine lectures, discussion groups, with purposeful travel will again be provided by Dr. Peter Manniche. Participants will come from Africa, Asia, Europe, as well as America. Dr. Manniche's concern for world peace and for "the happy development of the newly independent countries" is central to this experience.

Individual Friends and Friends Meetings are invited to consider this interesting possibility. The sponsoring of a Friend or student in this project would be a significant contribution toward international understanding.

Write now for illustrated brochure giving complete information to:

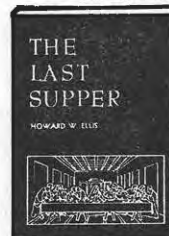
MARGARET SCATTERGOOD, U.S. Representative
International Vacation Courses
4607 Chain Bridge Road
McLean, Virginia, 22101

PLEASE MENTION THE
FRIENDS JOURNAL
WHEN WRITING TO ADVERTISERS

THE LAST SUPPER

*The Story of the Leonardo
da Vinci Masterpiece*

by Howard W. Ellis



A reverent interpretation of the great painting, including a discussion of the work of Leonardo on the original in Milan, the background of the Jewish Passover, and a character study of each of the disciples. Beautifully bound and illustrated. \$1.00 each, \$10.00 per dozen, postpaid.

The Upper Room

World's most widely used daily devotional guide
1908 Grand Ave. Nashville, Tenn. 37203

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence
Since 1868

FRIENDS BOOK STORE302 ARCH STREET, PHILADELPHIA 6, PA.
MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

ALEXANDER TUNSTALL MACNUTT

Headmaster

Box B, Locust Valley, Long Island, N. Y.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

Abington Friends School

FOUNDED 1697

Jenkintown, Pennsylvania

Offering—

Preparation for college with a concern for the fullest development of the individual—emphasis on academic excellence, personal integrity, and the social values that characterize the Religious Society of Friends.

A DAY SCHOOL FOR
BOYS THROUGH FIRST GRADE
FOR GIRLS FROM NURSERY
THROUGH HIGH SCHOOL

HOWARD W. BARTRAM, Headmaster

FRIENDS' SELECT SCHOOLTHE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School
Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for colleges best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

JOHN H. COLBAUGH, Headmaster

3825 WISCONSIN AVENUE, N.W.

WASHINGTON 16, D. C.

FRIENDS JOURNAL is on sale at the John Wanamaker store and at Friends Book Store, 302 Arch Street, Philadelphia, Pa.

Oakwood School is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

OAKWOOD

Quaker Boarding

GRADES 9 TO 12 INCLUSIVE

For further information write THOMAS E. PURDY, Headmaster

**SCHOOL**

Coeducational

POUGHKEEPSIE, NEW YORK

Pendle Hill Summer School

June 28 to July 19

Theme: Dialogue in Depth

Areas for Dialogue:

Quakerism and Modern Science
Christianity and Religions of the East
Religion and Psychology
Religious Consciousness and the World of Business
The Individual and the World of International Relations

Leadership:

Joseph Havens, Dean; Teresina Havens, Fred Blum, William Cleveland, and Duncan Wood.

Cost:

\$150 for room, meals and tuition.

Apply early to: PENDLE HILL, WALLINGFORD, PA. 19086

ECHO FARM

A Small Residential and Day Camp in Rural Bucks County

For Boys and Girls 9-13

Phone—Area 215, 822-9385

ECHO FARM

R. R. No. 1, Box 225, Perkasio, Pa.

Riding lessons, stable management, and animal care.

Tractor driving. Woodsmanship, standard sports. Guitar lessons and folk sings with GEORGE BRITTON.

Swimming in spring-fed pond. Red Cross Water Safety Instructors.

Quaker leadership, family atmosphere. Interracial.

THE ROCK provides a summer of venturesome concerns and adventurous activities for a thoughtful boy or girl 11 thru 17. RFD, Williamsburg, Mass. Robert & Margaret Williams, Directors.

Journey's End Farm Camp

Is a farm devoted to children for seven weeks each summer. Cows, calves, burros, rabbits, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome supervised program centered in the life of a Quaker farm family. For boys and girls, 6 to 12 years. Interracial.

RALPH AND MARIE CURTIS
R. D. #1, NEWFOUNDLAND, PENNA.
Phone (Hamlin) MU 9-2353

Horizon's Edge Country-Home School

A family school for boys and girls, grades 1-8. Young children need wholesome family life. Horizon's Edge, a home-centered school, helps each child find and become himself, develop basic values and responsibility. Sound academic foundation moves at individual's speed.

HORIZON'S EDGE SCHOOL
WILLIAM AND MILDRED MEEH
CANTERBURY, N. H.

The ... LO was destroyed in ... 1963. Anyone interested in ... nation about this year's camp write: **ROBERT AND DOROTHY BARRUS** Route #5, Burnsville, N. C.



Camp CHOCONUT

A summer of constructive fun for 40 boys 9 to 16 in Pennsylvania's Blue Ridge Mountains, 17 miles south of Binghamton, N. Y. 800 wooded acres surround our pure, spring-fed lake. Emphasis on basic camping and on teaching fundamental skills to increase independence and self-assurance. Program includes: campcraft, trips, natural science, work projects, shop, farm animals, sports and extensive waterfront program. Booklet on request.

S. Hamill Horne, Box 33-F, Gladwyne, Pa.
Telephone 215 Midway 9-3548

CAMP DARK WATERS

Camp Dark Waters is a residential summer camp for about 70 boys and girls, age 8 to 13 years. Its location on Haines Creek near Medford, New Jersey, gives access to many beautiful miles of canoeing on New Jersey streams.

A varied program of activities, work and free play, gives children an opportunity to grow under Friends leadership. Rates for Friends children are \$30.00 per week.

Inquiries should be directed to:
STEVE AND MICKEY EDGERTON
R. D. #1, AMBLER, PA.

PLEASE NOTIFY US THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS

For more than 25 years The FARM AND WILDERNESS CAMPS

TIMBERLAKE, 100 boys, 9-14

INDIAN BROOK, 100 girls, 9-14

TAMARACK FARM, coed work camp, 13-17

SALTASH MOUNTAIN CAMP, boys, 11-15

have featured friendly, informal, relaxed camping with daily Meeting for Worship under Quaker leadership

Outstanding campcraft training with mountain hikes and canoe trips.

Carefully planned work and service projects on the farm, in the forest, in local communities.

Natural science "safaris" in the unspoiled mountain wilderness surrounding the Camps; trail building and conservation projects on 2200 acre tract.

Indian lore at Timberlake.

Games, sports, physical fitness, square dances. Excellent waterfront program. (Top-flight staff who return year after year.)

For many years these camps have been fully integrated. Outdoor Education Fund assures campers from varied backgrounds and all parts of country.

Write for booklets

KENNETH AND SUSAN WEBB
South Road, Woodstock, Vermont

If you enjoy the FRIENDS JOURNAL, a gift subscription to someone else will double your enjoyment



POCONO the International Camp for Boys

Ages 7 to 17 in four separate age groups

A friendly camp where boys of varied and interesting backgrounds come to learn and share a wide range of worthwhile experiences. Sail and canoe on 14-mile lake high in the Poconos. All sports and crafts. CANOE TRIP IN CANADA for QUALIFIED OLDER CAMPERS.

45th season. Inclusive fee. Quaker leadership.

CHAUNCEY F. PAXSON, PENNS PARK, BUCKS COUNTY, PENNA.
(Room for a few qualified counselors on this year's staff)

DARROW CANOE TRIPS

FOR 36 YOUNG MEN, AGES 10 TO 16 — THREE AGE GROUPS
SMALL INFORMAL GROUPS UNDER QUAKER LEADERSHIP

Base Camp, "THE BIRCHES," located on Grand Lake in Eastern Maine. Six or seven weeks of OUTDOOR LIVING in MAINE and CANADA.

Post-season WORK CAMP of one week offered.

Extensive canoe trips under the direction of Maine Guide—including white water trips on the ALLAGASH and ST. CROIX in Maine and MIRAMICHI and CAINS in New Brunswick.

Junior Maine Guide Training, superior fishing

Write: **GEORGE AND JANIE DARROW, OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.**
or Phone: (914) 454-2341

OUTFITTERS FOR FAMILY AND ADULT TRIPS
Cabin, canoes, and equipment available