**Editor's Page**

In this double issue of *Quaker Religious Thought* we present two very different explorations of the relationship between Quakerism and radical social witness: an essay by Otto Boetes, a Dutch Friend who has been deeply involved in political and social action in his own country, which challenges the naive liberalism of most contemporary Friends; a paper by Hugh Barbour, an American theologian and church historian, which carefully develops a theological rationale for a thorough recasting of our Quaker peace testimony. Each deserves to be read attentively in its own right; each is given added importance and depth by being brought into relation with the other.

With this double issue we complete Volume XIII of QRT. Beginning with Volume XIV we shall need to raise the per-issue price to $1, the subscription rates to $4 for one year, $7 for two years. This is the first increase in the price of Quaker Religious Thought since 1960. Of course all present subscriptions will be honored at the old rate until they expire.

The Quaker Theological Discussion Group is participating in the planning of two interest groups during the meetings of Friends General Conference at Ithaca College, Ithaca, N. Y., June 24-30. John Sexton (6202 Northwood Drive, Baltimore, Md. 21212) and Peter Blood will lead one on property, materialism and the Christian ethic, with the title, “Toward a Nonviolent Life Style.” Hugh Barbour (Department of Religion, Earlham College, Richmond, Ind. 47374) will lead a second group on “The New Religiosity: Quakerism and the Fads of the Time.” The workshop on “Rethinking the Roles of Women and Men” is in part an outgrowth of a concern expressed at last summer’s meeting of the QTDG.

We shall also sponsor a group at Friends United Meeting,
July 8-15 at Green Lake, Wisc., which will explore the role and place of Christ in Quakerism; this is to be led by Will Cooper (Earlham School of Religion, Richmond, Ind. 47374). We plan to schedule QTDG business meetings at both the FGC and the FUM gatherings.

C. D.

A Call in the Wilderness

A Critique of the Naive Philosophy of Friends

OTTO M. BOETES

Many of the thoughts expressed in this essay arose as challenge to (rather than inspiration from) sitting in Friends Meeting for Worship at Pendle Hill where harmony, poetry and peace were predominant and Christ absent, because he was out in the world with all those suffering. I speak of the naive rather than the tragic philosophy of Friends because Friends have not passed to that stage yet. There is so much romantic illusion in Quakerism: optimism about the chances we still think we have against the growing power of the “over-state” and its culture in which we participate.

I am convinced that we have much to learn from Martin Buber who as a Jew saw more deeply into the abysses of our time. He can help us explore part of the way to go in order to get rid of our illusions. But he cannot lead us all the way; we have to do it ourselves according to our condition.

THE “MEETING” AS THE CENTER OF REALITY

What Buber has to say about the “Inbetween” illuminates how the form of our Quaker meetings for worship relates to the concreteness of our everyday meetings with others.

“Where two or three are gathered in God’s name He is in the midst of them.” In this togetherness everyone has his own condition, his own problems, his own responsibility, his own life to live. No one can impose his way of thinking or life upon others. He who speaks, speaks out of his own conviction, distress and hopes, and those who hear listen to the true voice of the other, trying to understand their own responsibility to this unique event or call. Thus personal views and feelings are shared, and this sharing helps each to become the person that