

November 15, 1984

Includes the  
JUNIOR JOURNAL

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



LOOKING AT BOOKS



# FRIENDS JOURNAL

November 15, 1984 Vol. 30, No. 17

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## AMONG FRIENDS

### *Have Spirit, Will Travel*

David Firth told this little story in a recent issue of the *Friend*: "A Friend was telling the other day how when he first came to live in [England] he was asked in conversation what part of the United States he came from. 'Iowa,' he said. At this, one of the British Friends leaned over to pat his sleeve: 'Ah,' he explained solicitously, 'you'll excuse my saying so, but over here we pronounce that *Ohio*.' " U.S. Friends, of course, must not seem too self-righteous. Most of us have as much difficulty with Worcester and Winchester.

My wife and I had our own lesson in geography this past month, though we didn't travel as far as the British Isles. We joined many other members of Philadelphia Yearly Meeting who participated, either as visitors or hosts, in the second annual Friends Intervisitation Weekend sponsored by the Field Committee. It was an opportunity for Friends from different monthly meetings to come to know each other on a person-to-person basis and to join others in special activities planned regionally within our yearly meeting.

We joined 15 other visitors for a weekend with Friends of Lancaster (Pa.) Meeting. Our time there proved to be very special, indeed. Friends had taken great care in preparing for their visitors: overnight hospitality had been arranged; tours of Pennsylvania Dutch country were planned; two marvelous potluck meals were held at the meetinghouse. I particularly enjoyed the half-hour of lively hymn singing (who says that unprogrammed Friends don't enjoy singing!) followed by creative listening in small groups (a group process technique that Friends should try).

Michele and I enjoyed the overnight hospitality of a particularly dear member of the meeting. Her charming farmhouse, we were to learn, was situated on land deeded in 1750 by William Penn's sons.

At a forum on Sunday, visitors had an opportunity to introduce themselves and to tell a bit about their own monthly meetings. There was much to discuss: how First-day schools are organized; what special concerns meetings are considering; what outreach techniques are effective; how meetings nurture and care for their members. This was a rich period of personal sharing. Each of us found many new ideas to take home and share.

One final comment, appropriate, perhaps, in this books issue of the JOURNAL: Intervisitation Weekend, entitled "Have Spirit, Will Travel," is not a copyrighted story; Friends everywhere are encouraged to reproduce it and adapt it as they can.

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My favorite bumper-sticker this month (on a car outside Lancaster Meetinghouse): "If you think education is too costly, try ignorance."

*Vinton Deming*

November 15, 1984 FRIENDS JOURNAL





*A crowd waves good-bye as Lady Borton leaves Bidong.*

Lady Borton

Lady Borton



2C Studios

# “Our Enemy Is Not People”

An Interview  
With Lady Borton  
by Karen Cadbury

Lady Borton is a slender, intense woman of 41 who lives on a farm in southeastern Ohio where she works part time as a school bus driver for retarded children. In 1969 at the height of the Vietnam War she left a job teaching at Friends Select School in Philadelphia to volunteer for work with the American Friends Service Committee in Quang Ngai, Vietnam. From 1969 to 1971 she worked as an administrator in the prosthesis hospital in Quang Ngai, working with a Quaker team to provide medical assistance to casualties of the war. During that time she learned Vietnamese and, having the facility of the language, she came to understand the tremendous tragedy of Vietnam and the tremendous beauty of the Vietnamese culture.

In 1971 Lady returned to the United States and spent the next ten years trying to write about her experiences in Vietnam. Unable to complete the project in a way that for her satisfactorily communicated the suffering and ex-

periences of the Vietnamese people whom she had known during the war, she abandoned the project in 1979. In 1980 the American Friends Service Committee asked Lady if she would like to leave her home in Ohio to return to Southeast Asia again to act as a health administrator on the tiny Malaysian island of Pulau Bidong, which had become a temporary United Nations refugee camp for the boat people coming out of Vietnam. During this second assignment she began to write or, as she says, the book, *Sensing the Enemy*, “began to write itself.” The title for the book came from the lyrics of a Vietnamese song that goes like this:

*Our enemy is not people  
If we kill each other  
Whom shall we live with?*

**KC:** You’ve said that this is a book that can be taken on many levels. What do you mean by that?

**LB:** This is a book about community and a book about healing. It centers on my experiences in Pulau Bidong, but it goes back in memory to the time I worked with the Quakers in Quang Ngai. It is a story of a journey to an island in the South China Sea, but it is also an interior journey of my own, a process of my coming to terms with

*Karen Cadbury, a member of Central Philadelphia Meeting, interviewed Lady Borton in Philadelphia on May 30, 1984. Karen is director of the International Classroom, a program of international education, at the University Museum of the University of Pennsylvania and is on the Friends Peace Committee of Philadelphia Yearly Meeting.*

things I saw in Vietnam and the feelings I had there. There is a pressure now to rewrite the history; instead we have to look at the history, look at the things that happened, and accept that in ourselves. I've come to accept that quality within myself. That's where the idea of *Sensing the Enemy* came from.

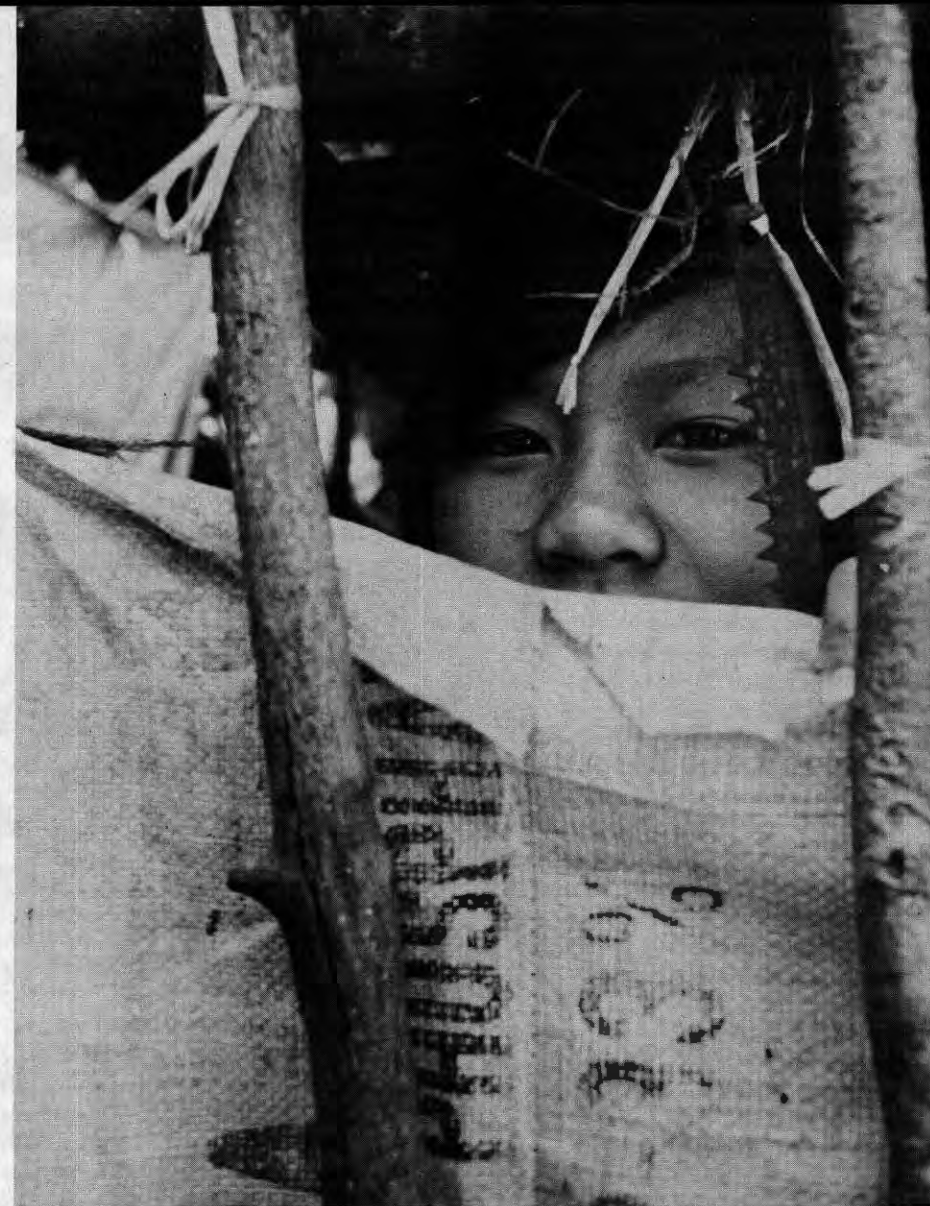
**KC:** Was going to Pulau Bidong in 1980 reminiscent of the time you spent in Vietnam during the war?

**LB:** I went to Bidong in a state of mind quite different from the first time I had gone to Southeast Asia. I went without expectations, thinking that I was never going to write again. I didn't think much about what the similarities would be, but when I landed, "whamo," all the people and the images really dropped me back into Vietnam again. You pick up 12,000 Vietnamese people and set them someplace and they are going to set up a little Vietnam. When I arrived I had been traveling 24 hours straight and I had been on the other side of the world, the other side of time, and the experience just opened up a whole part of me that I had just put aside in some way. That's how the writing started. This book has some kind of immediacy because I wrote every day, and at about the end of two weeks I knew that the book was just coming and that I had no control over it.

**KC:** In talking to the refugees in Bidong, were you able to determine why certain Vietnamese chose to leave the country and others chose to remain?

**LB:** I think that mainly people left because of the political change. It was a revolution, and the people who left were the losers. And it is terribly difficult, when there is a revolution and you are on the losing side, to find a place for yourself in the society. The Vietnamese in Vietnam would say that there is a place for these people; however, the place they would have for them is not the one these people would choose to have for themselves. This is understandable.

Bear in mind, that in this country we have tremendous freedom of choice to decide how we want to shape our lives. There just isn't that kind of freedom of choice in Vietnam now. Part of the problem is political, but even more I think that it is economic. It simply is not possible to be wealthy in Vietnam now because of the tightness of the economy.



There isn't gasoline. They can't afford to import things because they don't have enough income, so that creates a tremendous amount of distress.

This is not to criticize the people in Vietnam. I think we have to give them some generosity and remember that they have not exterminated the people who fought against them. They have put them in reeducation camps. They've tried to reacclimate them to the society. The reeducation camps are very hard. People are separated from their families, and what could be more difficult than that? They are not tortured, but they have to do hard labor, because right now everybody in Vietnam has to do physical labor. They have meager rations, and I think that unquestionably the rations inside the camps are more meager than they are outside the camps.

**KC:** Why does the government

so strongly oppose people leaving Vietnam?

**LB:** It is terribly difficult to reorganize a society when some of your most resourceful and talented people are slipping away. They want to try to hang on to them because intelligence and skills are your number one resource.

**KC:** Are there certain classes or ethnic or political groups that are more inclined to leave?

**LB:** Yes. The first people who left were the ethnic Chinese, and they were either pushed out or given permission to leave or encouraged to leave. Different people would say different things about that. Clearly they were not wanted and that was tied to the Chinese invasion of Vietnam. The Vietnamese fear of their own ethnic Chinese population is similar to the fear that Americans had about our ethnic Japanese population during



World War II. We put them in concentration camps.

For the most part the ethnic Chinese population in Vietnam was very wealthy. They were the business people, and at the height of their flight from the country they were taking out millions of dollars in gold. If you were fleeing for the rest of your life, and you could only take what you could carry in your hands, you'd take a few mementos, family photographs, marriage certificate, and your wealth in the tightest form, which is gold or dollars. A lot of that wealth is now in this country.

The next wave of immigrants were the professional people, ethnic Vietnamese. Many of these people got false papers and came out under Chinese names. So the Chinese were allowed out, but the Vietnamese were not.

**KC:** Where did they go other than to Bidong?

**LB:** The system was that they landed in Malaysia first and then a lot of them were pushed back out to sea to drown. There were two reasons for this. First, the Malay feared the Communist and they thought the boat people were Communist. Second, in Malaysia the ethnic Chinese population is presently at about 40 percent. The Malaysian population is another 40 percent, and the other 20 percent are Indians and other national groups. The Chinese control the wealth in Malaysia, and the Malaysians try to maintain political control by making Malay the language and by restricting education for the Chinese. The Malaysians are very phobic about the Chinese coming, and that is why they

are called illegal immigrants and the refugee camps are run like prisons. The refugees are not allowed to mix at all with the population of Malaysia. The Malay can turn a boat away if they want to, and they can refuse to allow people to leave the island. The United Nations is responsible for seeing to the basic human needs, and they did that through the Malaysian Red Crescent Society, which is like our Red Cross.

The people who left Vietnam and came to the camps in Bidong saw no future or jobs there. I think that the U.S. has to take responsibility for the economic crisis in Vietnam, because the U.S. created a consumer economy over a 30-year period of time. We went to Vietnam and brought all of our life and its accouterments, our radios, televisions, and cars. We dropped those things into Vietnam without looking further to see that this created a need for

those things in that society. I think this is directly tied to the boat people phenomenon. We dropped a lifestyle on the Vietnamese for over 30 years, and then with the end of the war they were cut off, just like that.

**KC:** And the boat people are people who couldn't adjust to the changes?

**LB:** That is a large part of it, going from having two cars, a washing machine, and a Honda, to having very little. For example I have a friend who is a doctor, and he was at the top of his profession, a very intelligent man, brilliant. Suddenly after the war he had to go back to using a hoe in a rice paddy. That is the level of life in Vietnam now. There is no gasoline, so transportation is on foot or bicycle. One of the most crucial problems at the present time is rice distribution. They don't have a system for distributing the rice because we bombed the train system and the trucks on the roads are American trucks that have been there since the end of the war; no headlights, wires hanging out all over them. So it's oxcart for distribution, and there are problems there. A lot of the animals were killed and the herds haven't been built up yet. Before the war the country had been exporting rice, but during the war Vietnam had to import massive amounts of rice from Louisiana. This year was the first year since the war that the Vietnamese were able to feed themselves.

**KC:** If the United States government were to recognize Vietnam at this time, what type of support would be most useful?

**LB:** The Vietnamese are a very intelligent people, highly educated and motivated and able to speak for themselves. But if I were to speak for them I would say that what is most needed is information. One of the things the U.S. embargo has done is to cut them off from needed information. The winter of 1983 I went to Vietnam, and when I talked to people at the medical institutes they requested subscriptions to journals and professional magazines. Under the U.S. embargo, institutions are restricted from sending anything that can be used for development, but as an individual one may send some things.

During the visit I went to see a woman doctor named Dr. Thuong at an obstetrics and gynecology hospital in Ho Chi Minh City. Dr. Thuong has done exten-



Right: A boatload of refugees arrives.  
Below: Bidong's jetty beach, spring 1980.



sive research on the effects of Agent Orange. She took me to a ward that was filled with teen-age women, 16, 17, 18, who had cancer of the uterus. They come from Ben Tru province, where there was extensive spraying of Agent Orange. Dr. Thuong has been researching birth defects, and she took me into a laboratory that was filled with specimens. It was floor to ceiling, wall to wall, of bottles of babies with deformities, and they were incredibly bizarre. Babies with four arms, three arms, face in the middle of the abdomen, eyes on the belly, belly with umbilical cord and face. I was looking at all these faces of babies and I saw myself reflected in the glass bottles and I was normal. I was back here for three months before I mentioned those babies to anyone. This is a tragedy that is happening in Vietnamese families, and we've got G.I.s here who are sick, and they've got children with birth defects. And a person like Dr. Thuong, who is a solid scientist, is frustrated because in doing her statistical research [she] can't get the information she needs.

**KC:** In your book there is the same tone that one finds in some of the recent books written about the war by Vietnam veterans, a sense of having been separated from American culture by the experience of the war.

**LB:** The experience was like a crucible. It's a turning point, and yet somehow you can't articulate it. It spins you out and sends you going backwards and changes all your assumptions. You are living and working in a world where assumptions remain the same and yours have changed and that puts you out of step. One dynamic that developed for those of us on the Quaker team is that there is a kind of closeness among us. We don't talk about it. We don't talk about that period particularly, but we continue to support and remain in touch with each other. I think that this has not happened for the veterans. They've had ten years or more where they haven't had that community. They are only now beginning to develop that. I feel that we need a lot of compassion for what happened to those young men when they were 17 and 18. They were in a place where they didn't really know the language, and I've only recently come to understand how terrified they were, in a way that I never was, because I could

tell what was going on around me, and because I was not perceived as the enemy. All of the Quaker team learned the language. That gives you a whole different level of contact. You can pick up what is going on around you. You can overhear things. You can have a conversation.

**KC:** In the book, you talk about your Quaker background. How has this been a factor in your work?

**LB:** This is my community of support. My father, who worked for AFSC at the end of World War I, would often tell stories about his work. And when I was a child I would go and visit my grandfather in Moorestown, New Jersey. The person who lived next to him was an elderly, Quaker lady who had just come back from working in Austria for the AFSC. I remember watching her a lot, and I had a sense of this dynamo, this interesting, sprightly woman, who was fascinating. She dealt with me as a person, which often older people don't do. She treated me as an individual, as somebody who was taking in things. I was also very much affected by Henry and Lydia Cadbury at Backlog Camp. They moved among very different people and took them into their lives, and that is an image I have carried on. It was a wonderful place for odd sorts of people to get together.

**KC:** What's left to be said about the war for Americans? For the refugees in diaspora? For Southeast Asia today?

**LB:** I'd like to help bring the different sides together and to help Americans see more about what has happened in Vietnam. The world I see is so small. You drop dioxin in Vietnam, but it's back here. We're all part of the same ecosystem. We dropped Agent Orange there, and it's in their soil and in their water, but where does the water flow? It flows into the South China Sea and the Pacific. And where does the Pacific flow? It goes to the shores of San Francisco. We're all part of the same world. In all societies, in Quaker meetings, we all have the same problem, that of not listening to each other. What's left to be said? I think the whole war is left. We haven't dealt with the Vietnamese yet. We have to put aside the need to blame and say this happened, and it wrenched the whole world over. The lie in my book is that it is not a book about refugees. □

# Reading the Bible

by Renee C. Crauder

**I** really should read the Bible regularly."

Does that sound familiar? At various times in my life I have used these reasons for not reading the Bible:

- It's hard to read—the plot isn't nearly as gripping as that new spy story.
- The language is different and I don't always understand what's meant.
- It's a big book and I don't have much time.
- Some of the stories are hard to believe as ever having happened.
- I know some people who believe that every single word and every single comma in the Bible come directly from God, but I don't.
- I'm a little afraid of reading it, afraid that what I'll find in there may mean a change in my comfortable lifestyle.

A few years ago, I hadn't read the Bible for a long time except as a reference for the literature courses I was teaching. The friend with whom I was discussing this said, "I'm not going to tell you to read the Bible. You have to come to that yourself. I will tell you that reading the Bible with an open heart—the only way to read it—is a two-edged sword. If you read carefully and with your heart as well as with your intellect

*During the six years in the '70s that she and her family lived in Bangladesh, Renee C. Crauder found herself called to a spiritual deepening. Now active on several yearly meeting committees and in mediation, she is a member of Radnor (Pa.) Meeting, and a volunteer at the JOURNAL. The article first appeared in the May 1984 Radnor Newsletter.*



you will change." I said, "Uh huh," and my Bible stayed closed—until I needed to read it.

There are perfectly good ways of reading the Bible with our intellect; for instance, we can read it from a historical perspective, bringing in our knowledge of ancient Middle Eastern history and finding corroboration and perhaps new insights. Or we can look at the Bible from a sociological-anthropological point of view, seeking to understand the customs and lives of the people at that time.

Some of what we find may be surprising, such as quotations we had attributed to Shakespeare; several stories that hold together very well and can be read at one sitting, such as the story of Joseph (Gen. 37-50), the Book of Daniel, the Acts of the Apostles, and for poetry many consider erotic, the Song of Songs.

But I want to talk about reading the Bible as an aid to meditation: How we can read it with our heart. Reading the Bible is the third part of the triad of the spiritual disciplines: meditation, journal keeping, Bible reading. These combine to deepen our prayer life, each one feeding the other two. There are many ways to read, and I'll mention just a few. Speed-reading is not one of them.

The Bible as we know it is a collection of different books and stories (some are the same stories from a different author or editor), all speaking of the interaction of God in the lives of the people whose

spiritual heirs we are. In reading with our heart, we can intuit the interaction of God in our lives today.

One way to read the Bible is to look for meaning on several levels. Let's look at Mark 4:21-23, the parable of the lamp:

And he said to them, "Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. If any man [woman] has ears to hear, let him [her] hear." (RSV)

The physical meaning surely is that if we don't put a light—in those days a candle or oil lamp—where we can see it and tend it, it will go out. Now what's the "hidden agenda"? Isn't Jesus saying that his message must be made public and not kept hidden in our hearts or it will die? And our own "light," our capacity for relating lovingly to others and ourselves, must be used or it will wither. And isn't he also saying that we must open our whole self to the Light—to God—so that God can use us to light the way for others? Try thinking of more interpretations. Is there a "correct" one? Whichever speaks most deeply to you right now is the correct one for you at this point.

Another way to gain understanding is to compare the same passage in different editions of the Bible. Let's take Psalm 46:10. The King James and the Revised Standard Versions have it as "Be still, and know that I am God." The Jerusa-

lem Bible states, "Pause a while and know that I am God." One translation may speak to us more than another.

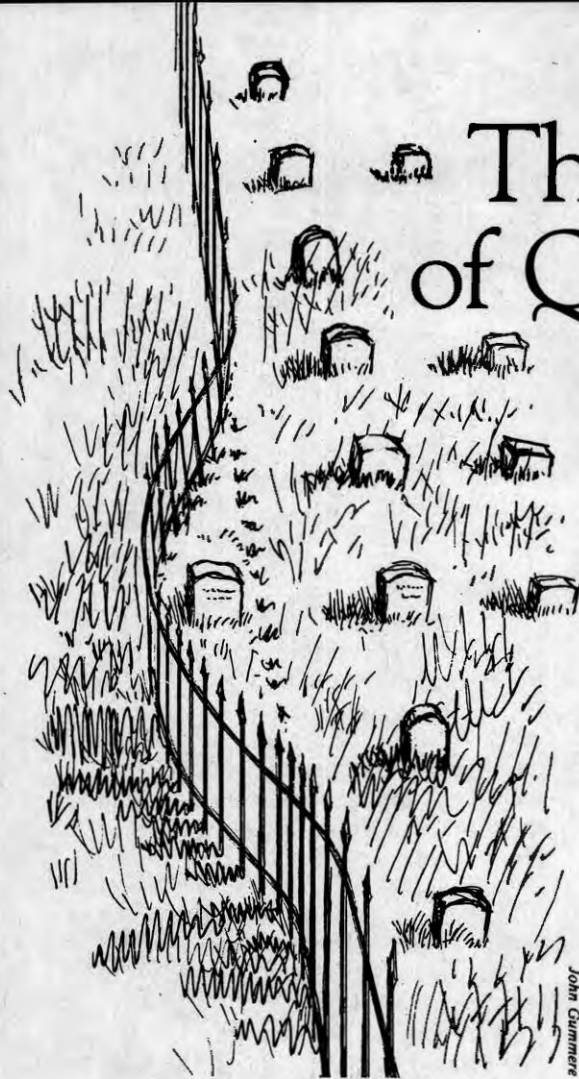
When we read, it's a good idea to go through the passage once, and then go back to reread. We need to pause at the parts that speak to us, ponder them, and try to open ourselves to what they have to say to us. This ability takes a little practice; its fruits are insight into ourselves and into what God asks of us; and we will know we are not alone (Isa. 41:13): "For I, Yahweh, your God, I am holding you by the right hand; I tell you, 'Do not be afraid, I will help you'" (Jerusalem Bible).

A fourth way is to read slowly and savor the words, as for instance in reading the Psalms. Try reading a psalm a day for a month (there are 150 psalms so pick the one that speaks to you each day). Then read Isaiah, a chapter a day. Then perhaps a Gospel; do read the Gospel of John slowly to appreciate its poetry.

When is the best time to read? As part of meditation. Yes, we'll have to add a few minutes. Just before going to bed is also a good time; we're letting go of the day's tensions and are receptive to this reading. A suggestion: I find it much easier to enjoy reading the Bible in an edition that is arranged for easy reading—one column, verses clearly marked on the margin, poetry set off with space around it. There are many new editions available.

Take courage and begin. □





# The Mystical Dimension of Quakerism

by Douglas V. Steere

**I**t is well known that each of the great world religions, if searched to its core, reveals a mystical dimension. Often this dimension is accented by identifiable groups and movements that have sprung up within it: Hinduism with Vedanta, Buddhism with Zen, Islam with Sufism, Judaism with Kabbala or with Hasidism, are obvious examples. In Quakerism this mystical dimension in Christianity unfolds and assumes a corporate character. From the very beginning, it focused on the mystical witness to the active presence of the "Beyond that is within," and for Quakers this

*Douglas V. Steere is T. Wistar Brown Professor Emeritus of Haverford College, where he taught philosophy from 1928 to 1964, and the author of many books and pamphlets on prayer, Quakerism, and other religious subjects. He is a member of Radnor (Pa.) Meeting. He has served as chairman of the board of Pendle Hill and was the Quaker representative as observer at Vatican II. This article is excerpted from the introduction to Quaker Spirituality, © 1984 by Douglas V. Steere. Reprinted by permission of Paulist Press.*

Beyond is Christ, the Seed, the Spirit, the Light, which is able to speak to the condition of one who turns to it. It finds great assistance in this turning by sharing in the corporate silence of a meeting for worship, but the sense of Presence may come anywhere at any time.

The mystical accent in Quakerism does not lessen its Christian rootage even though it does break down barriers and contains within it a strong ecumenical current. In the years immediately following the First World War, the Quakers worked in Poland distributing food and clothing. A woman worker who served a cluster of villages became ill with typhus and in 24 hours she was dead. In this village there was only a Roman Catholic cemetery, and by canonical law it was quite impossible to bury one not of that confession in its consecrated ground. They laid their cherished friend in a grave dug just outside the fence of the Roman Catholic cemetery and the next morning they discovered that in the night the villagers had moved the fence so that it embraced the grave. This moving outward of every type of fence so that it may embrace but not erase the unique and very special witness of the different religious groups comes close to the core of the meaning of this ecumenical current. Some years ago when I was attending Hampstead meeting for worship in London, a Quaker rose and quoted a line from John of the Cross: "The Father uttered one word and that word was his Son, and he utters it everlastingly in silence and in silence a soul has to hear it." That was all he said. I knew instantly that the walls were down and that that mystical truth which went beyond all denominational boundaries was being spoken, words that went to the heart of the Christian experience. I had a similar experience once in Tokyo when William Johnston took us to the Jesuit residence not far from Tokyo University and showed us the meditation room that was always open to students and visitors. Japan-like, it had nothing on the wall that the guests faced in their meditation

but a single scroll. On it in Japanese characters was a line from Hosea 2:14 that reiterated the same promise, "I will entice you into the desert and there I will speak to you in the depths of your heart." Once more the walls were down.

The Quaker witness in this mystical company is that the living promise of transformation is still accessible, is still going on here and now, and that only as we attend to it and obey its leading will we know what being "reached" and being "tendered" means.

Although Quakerism has never explicitly formulated the matter in any major statement with which I am familiar, many Friends feel themselves a part of something that is unwallled, that is a third force, that is neither Roman Catholic nor Protestant but a part of a Christian mystical stream that has nurtured and over and over again has renewed them all.

There have been Quaker scholars who have resisted this interpretation of the mystical character of the Quakers and have insisted that Quakerism is basically prophetic. It has always interested me that Professor Friedrich Heiler, whose famous book *Prayer* was so widely read and approved of a generation ago, made a sharp distinction there between the prophetic and the mystical, and like these Quaker scholars leaned strongly to the prophetic side. Late in his life he confessed that he could no longer support this distinction and that the mystical and the prophetic, when at their best, were parts of a common experience and a common witness. Certainly George Fox was prophetic and his witness and kindling power and his readiness to draw the social implications of his experience in the testimonies against war and for the rights of the "commonest he" make this blazingly clear. But the source of his leadings and the sustaining power of his life would seem to be squarely based in communion with the Presence within. His was an ethical mysticism, and when the Society of Friends has been truly alive, both of these prime factors have been present. □





Rufus Jones talks with students on his front porch at Haverford College.

# Rufus Jones and Mystical Quakerism

by John Punshon

Rufus M. Jones (1863–1948) was a Down East Yankee, born in the small town of South China, Maine. Though he achieved eminence as a scholar, his early life on the farm gave him such a vivid sense of the glory in everyday things that he got on as well with corn-belt Quakers as he did with the college campus variety among whom he spent his professional life. Capable of writing prose of high refinement and nice distinction, he nevertheless retained the common touch, and for this he was loved. By common consent he was one of the most influential Quakers of all time. He was from New England Yearly Meeting, which was in the Orthodox tradition, never having experienced a Hicksite separation, though driving the Wilburites from its benches in 1845. New England was not on the frontier of enthusiasm and revival in the way Ohio was, and the balanced and comprehensive Quakerism expressed by Rufus Jones is in part a tribute to his origins.

Passing through Harvard College at one of its greatest periods, Rufus Jones

was appointed instructor in philosophy (afterwards professor) at Haverford College, Philadelphia, in 1893, simultaneously becoming editor of a journal that subsequently became the *American Friend*. Haverford (where Jones had been an undergraduate) is one of the few citadels of cricket in the United States. Nobody has ever managed to win the prize put up by Rufus Jones for a six-hit that would lift the ball on to the verandah of his house, which is on the boundary of the green where the great game is played. He traveled widely, speaking and lecturing. After much heart-searching in 1903, he decided to decline the invitation to become the first director of studies at Woodbrooke, and with hindsight, that was probably the right decision for the Society; he was needed where he was.

Apart from his books, Rufus Jones has two memorials of continuing vitality. In 1917 the American Friends Service Committee came into being on the basis of some existing work instigated by him. He died 31 years after its foundation, and for 20 of those years he was its chairman. Quaker service bodies in modern times have attracted many people who, while at one with Quaker values, and wishing to be associated with Friends, nevertheless do not wish, for various reasons, to be in membership. Aware of this, Rufus Jones proposed that there should be some way for the Society of Friends to express its appreciation of such feelings while respecting

the independence of those having them. Accordingly, in 1936, the Wider Quaker Fellowship came into being.

Apart from the personal inspiration he gave the many Friends who knew him, he is best known for an interpretation of Quakerism that captured a whole generation of the silent tradition. It gave such a stamp to the vocabulary, the personal devotion, and the self-awareness of such Friends that criticism of the positions he took is often more hurtful than it would have been had his words seemed less self-evidently true.

Rufus Jones's central conviction was about the nature of the human relation to the divine. In his beautiful book *The Trail of Life in the Middle Years*, he writes,

And the deepest thing about man is the fact that he is self-conscious spirit—made in the image of the divine Spirit—in reality unsundered from God as the stream is unsundered from the fountain which is its source, and that true “life” begins when man finds that eternal Reality to which he “belongs.” This inward junction of the soul with God, Fox and the Quakers after him called “the Light within,” “the seed of God,” “something of God in man.” If it is true, it is universally true.

Almost by definition, therefore, religion must be a matter of personal experience, and to this kind of experience Rufus Jones attached the word “mystical.” Hence, mysticism becomes a constant theme in his writings and he offers a number of definitions of it. We can see him striving for clarity of expression, but it is a mistake to look for too great a precision, for his understanding, like the phenomenon itself, was alive and growing and not really the sort of subject suitable for abstract formulae. In *The Flowering of Mysticism* he puts it this way: “Mysticism is an immediate, intuitive, experimental knowledge of God, or one might say it is consciousness of a Beyond or of transcendent Reality or of Divine Presence.” He goes on, “. . . but the phrase will mean much or little or nothing as it wakens or does not waken in consciousness some memory of high-tide moments when the Spirit flooded in and changed the old levels of life.”

As a result of his historical studies, Rufus Jones was convinced that early Quakerism was this high-tide, spirit-

*A tutor at Woodbrooke, the Quaker studies center in England, since 1979, John Punshon has also served as clerk of his meeting, and is author of Pendle Hill pamphlet #245, Alternative Christianity. He spent much of 1984 in the United States, speaking to Friends at yearly meetings and other gatherings. This article is an excerpt from Punshon's book Portrait in Grey, published by the Quaker Home Service in London, in May 1984.*

flooding kind of religious experience and that it had lineal ancestors among the mystics of medieval and early modern Europe. But there are various forms of mysticism and he was concerned to be accurate. The kind of mysticism of which Quakerism was an example was positive and life-affirming rather than being a discipline of self-denial. Its fruit was an abiding sense of the divine presence rather than a periodic and hard-won experience of ecstasy. Its best expression came in social awareness and concern rather than in intense devotional life. It therefore led to the "group mysticism" of the silent meeting and the Quaker business method.

This attitude to religion rests on the assumption that the human and the divine are in some way parts of a single continuum. It is therefore artificial to conceive the human being as a creature, not naturally endowed with a measure of divinity. Without gainsaying its capacity for evil, human nature must include some component that is either divine of itself, or else gives the life of the soul access to the divine. If the soul is to transcend its limitations, be redeemed from its imperfections, be saved from its moral transgressions, it must find and submit itself to the divine principle within. It must adopt the path of the mystics.

It is easy to see the appeal that this sort of reasoning has in its own right. It is equally clear that such views answered the needs of the silent tradition in Quakerism at a critical point in its history. Quakers are always in need of respectable reasons for being different. The Orthodox could always use scriptural arguments, however specious, but for the non-Orthodox moving towards theological liberalism, some rationale for the continued avoidance of sacraments, the preservation of silent worship, and the avoidance of paid ministry was imperative. An enlightened and liberal age would never succumb to the dangers of idolatry, sacerdotalism, and lip-service in religion, so what justification was there for Friends to preserve their peculiarities? Tradition could not answer the rational religion of the early 20th century, but Rufus Jones could, and the mystical basis of Quakerism was his answer.

Central to his thought is an identification of what Quaker tradition has

called the "inward light" and what the wider mystical tradition has recognized as that of God within the soul. This can be expressed in a variety of ways, but it is certainly consonant with the early Quaker insistence on the possibility of direct and unmediated experience of God. If that is not mystical, nothing is. As he put the point in one of his magazine articles, "No philosophy can remake men and fill them with power. Theology which deals with dead systems is not creative or re-creative. It is the direct contact of a living Christ with the soul of man that effects the change."

Rufus Jones was far more interested in incarnation than atonement, for he saw Christ as a revelation of a way of life rather than the key figure in some cosmic sacrificial drama that alters our lives over our heads. It was this view, combined with his understanding of mystical experience, that produced his distinctive interpretation of Quakerism. The golden cord of shared mystical experience that is the life of the meeting is made up of many individual strands of discipleship. Fundamentally, liberalism was just another theology. Its insights were valuable, but if it had any sort of unity it came from its critical and intellectual principles. You could use it well, but you couldn't base your life on it. Mysticism was not like that. It was

not thinking. It was fundamental religious experience.

Granted all this, a picture emerges of original Quakerism as an outcrop of the mystical tradition at a time of rigid religious formality. It was, therefore, in sharp contrast to its competitors. The inward light was an expression of an experience rather than teaching, and carried with it a freedom denied to others whose more rigid or intellectual faith could not convey the same power. So Quakerism was not a denomination or a sect—it was a spiritual movement. It had great power to change people, and it could have again.

This is the understanding of Quakerism that developed in the silent tradition in the first part of the 20th century. It was articulated and vindicated by Rufus Jones. Though he caught perfectly the mood of others and was one of a group of like-minded souls, all of whom breathed the same religious atmosphere, it is not going too far to describe him as the founder of modern mystical Quakerism. He was well placed for this role—his personal influence and prestige, his professorship at Haverford and the editorship of the *American Friend*, his traveling ministry, and the 54 books he published all combined to set an indelible and unmistakable seal on the Society of Friends. □





## Quaker Authors Respond

# TO WHAT DEGREE DOES QUAKERISM INFLUENCE YOUR CREATIVITY?



Brinton Turkle

### Brinton Turkle

Only 4 of the 11 books I have written are about an 1800 Quaker family on Nantucket Island. But they tend to give the impression to some that I am a "Quaker author" instead of an author who happens to be a Quaker.

Quakerism has influenced these "Obadiah" books historically because, although they are for young children, I want the look, the speech, and family and social relationships to reflect the Quakers of that time. I am not interested in "morality" as such. I want to entertain children, not teach them lessons. What other Quaker influences may be in my books, I am not objective enough to discern. But I hope that respect for my readers is pervasive in all of my work. And respect is an aspect of Quakerism I particularly cherish.

*Brinton Turkle is the author of 11 books, four of them about Obadiah, a Quaker boy from Nantucket who wanted to be a pirate. He is a member of Santa Fe (N.M.) Meeting.*

### Leonard S. Kenworthy

If the phrase *Quaker concern* could be coupled with the words *Quaker creativity*, I would be much more comfortable in commenting on the number and range of my writings over the years. To me those concepts are closely connected.

Certainly at the heart of the Christian-Quaker message is the belief in the extraordinary possibilities in seemingly ordinary people and the importance of seeking every possible way of releasing those potentialities. Quaker meetings for worship are one place where those abilities are frequently freed, because it is in such times that we touch the deepest levels of our lives—where creativity probably lies.

But the Quaker message also stresses the releasing of the potentialities in as many of the people on our planet as possible. Hence social concern.

In my writing for children, for young people, for teachers, for Quakers and others, I have tried to combine creativity and concern. Others should be the judges of the extent to which I have succeeded.

*A prolific writer, Leonard S. Kenworthy lives in Kennett Square, Pa., and attends Kendal Meeting. His most recent book is *Living in the Light: Some Quaker Pioneers of the 20th Century*, Volume 1.*

### Dorothea Blom

A generation ago Henry Cadbury referred to the two billion people in our world, adding there could be two billion theologies—each person can have a unique relation to God. George Fox wrote, "You will say, Christ saith this, and the Apostles say: but what do you

say? . . . hast thou walked in the Light, and what thou speakest, is it from God?"

Such affirmations in Quaker writings matched assumptions I discovered in the meeting I found as a young person. The climate there made room for each of us to trust the creative process in relating to the Bible, insights, and the world. Creativity at its best comes from inner silence, room for God that new life may flow through us. Or our creativity can evolve as inner and outer worlds meet and mutually transform each other.

I was an art student who turned to free-lance journalism. During my 40s, experience in a museum convinced me that the best art arose from religious experience. *Deep, wordless* communication with it can affect value systems and reveal new ways of seeing and understanding. With time, this led me into a new career, teaching and writing on the arts as educators of the *whole person*, a career linked with spiritual life I had pursued as a Quaker.

*Dorothea Blom is the coauthor of nine books and the author of six Pendle Hill pamphlets as well as numerous articles. She is a member of Sandy Spring (Md.) Meeting.*

Dorothea Blom



Eloise Harmon



*Elise Boulding*

## Daisy Newman

When I'm writing a novel my characters embarrass me by insisting on coming to meeting. Shouldn't I be leaving my work at home?

But in the gathered silence the characters find direction for their lives. Perplexities are resolved for them, as they are for us. After all, my fictional characters are real people, even if they only exist on paper. Like us, they need the experience of God's presence.

In the mass of letters I receive from unknown readers, I'm told over and over of the spiritual impact of these paper people. They are transmitting to the world outside what they themselves have known in the meeting for worship, and it is in right ordering for them to be there.

Simplicity, harmony, truth, understanding aren't just Quaker testimonies, they are necessary to the whole creative process. What is unique about Friends' approach to religion is the emphasis on experience. Fiction is a means of sharing this experience and making it accessible to others. Storytelling is the backbone of the Bible. Modern fiction can serve the same purpose.

*Daisy Newman, author of many popular books, including I Take Thee, Serenity and Indian Summer of the Heart, is a member of Cambridge (Mass.) Meeting.*

## Elise Boulding

I have a strong activist streak in my temperament, which often keeps me "busy with many things." Friends' way of worship, discovered in my college days, became the instrument through which I learned to discipline my attentiveness to the outer world and to tap another level of consciousness entirely. I have had bursts of "God-consciousness" from childhood, but those bursts came at their own time. Now I have learned to seek that level, and while peak moments will always be a matter of divine grace, there are rewarding inner disciplines to be learned. It is from the inner streams which flow deep that my profoundest understandings of social process come as a sociologist. Learning to link that intuitive awareness with empirical data gathering and intellectual analysis has been painful, often highly conflictful for me. The inner struggle further competes with the struggle to be available for action in the world. That is a lot of struggle! Feeling part of a community committed to the centered life, and to finding the balances I seek, helps to carry me. My peak experiences of linking both the spiritual-intuitive and the intellectual, and meeting both inner and outer demands, have probably come in the hermitage year when I wrote *The Underside of History: A View of Women Through Time*, and in a continuing way when I conduct Imaging a World Without Weapons Workshops. Both are the products of the centering and prayer life I have learned in meeting.

*Elise Boulding is a member of Boulder (Colo.) Meeting. She is the author of Women in the Twentieth Century World, From a Monastery Kitchen, and Children's Rights and the Wheel of Life.*

## D. Elton Trueblood

One of the obvious features of Quakerism of the first period, in the 17th century, was the emergence of literary creativity. Friends have produced the written word far out of proportion to numbers. Perhaps the best explanation of such productivity is the way in which early Friends were conscious of a sustaining

fellowship. In many instances Friends were truly members "one of another."

Now in our generation I feel the strong support of the group to which I have belonged all of my life. Authorship does not, for the most part, thrive in isolation. The fellowship includes those of many generations as well as those of varied geographical locations. For this support I am grateful.

*Author of 28 books including The Humor of Christ, The People Called Quakers, and The Future of the Christian, D. Elton Trueblood is a member of Whitewater (Ind.) Meeting.*

## Kenneth Boulding

My religious poetry (*The Nayler Sonnets, Sonnets From the Interior Life and Other Autobiographical Verse*) comes almost entirely out of my experience as a Quaker. My work as an economist and social scientist, while it is within the framework of the scientific and academic community, has also been deeply influenced by my commitment to the gospel of love and the Peace Testimony. My major concern is how Friends can learn to express our religious insights and experience in ways that are most likely to be fruitful in the immensely complex environment of the world, seen as a total system.

*A member of Boulder (Colo.) Meeting, Kenneth Boulding is the author of Conflict and Defense, The Economics of Peace, and The Meaning of the Twentieth Century.*

*D. Elton Trueblood*





# Margaret Bacon

There is a sort of yin and yang to Quakerism. The yin is the liberating effect of believing that one's inspirations may reflect the inner workings of the Spirit. The yang is the concern that the meeting may not approve of one's ideas or one's actions. The push-pull of these two forces have made the Society of Friends as a whole a creative force in society at large, but they have not always been easy on the creative individual.

For me, the validation which comes when I speak in meeting, or write for *FRIENDS JOURNAL*, or write Quaker books is one and the same. That the words and concepts that seem to bubble up within from an unknown source can speak to the condition of listeners and of readers is a source of endless awe and gratitude.

I do find, however, that I am always concerned that Friends approve of my writing and that I maintain a reputation for being faithful to the Truth, as well as a spokesperson for Quakerism to the world. This has sometimes been inhibiting. Although I like to write short stories, I find I cannot use Quaker characters. I do not want to present stereotyped, sentimental portraits, nor do I want to speak ill of Friends. I get around this problem most of the time by writing Quaker biographies, trying to make my subjects as human as possible, and allowing them to speak directly through me to the reader.

*Margaret Bacon's books include The Quiet Rebels, I Speak for My Slave Sister, and Valiant Friend. She is a member of Central Philadelphia (Pa.) Meeting.*

# Chuck Fager

Most of my recent work has been strongly influenced by my developing understanding of Quakerism, its past, present, and possible future. This includes such ventures as my monthly independent publication, *A Friendly Letter*, now three and a half years old. It is also much of what has led me to write a handbook for Quaker Bible study, *A Respondent Spark*. And if I were somehow able to become wealthy enough to take a couple of years off from the struggle to make ends meet,

there are a number of other, more imaginative projects I would want to undertake, primarily involving some Quaker fiction. My favorite of these future projects is a series of mystery stories featuring a Quaker detective who is a prison visitor and reformer, which is how he knows about crime and criminals. One of my recent ideas for this series centers around a plot to steal the original of John Woolman's journal. I don't know if these stories would interest anyone else, which is why I'll have to await a time of prosperity to try them out. In the meantime, they are fun to think about, and who knows when way may open. . . .

*Chuck Fager, a member of Langley Hill (Va.) Meeting, is the author of White Reflections on Black Power, Selma 1965, and The Magic Quilts.*

# Edwin B. Bronner

Each of us sees what we call the "cold facts" through the refraction or haze of our own prior knowledge, prejudices, and commitments. A Quaker who tries to live his or her religion seven days a week—who seeks to avoid a separation of the sacred and the secular—has greater difficulty than some others in separating a professional life from the personal.

After I began to write and publish in the field of history in the 1940s it seemed natural to specialize in Quaker topics. When I came to Haverford in 1962 my professional life and personal commitment seemed to mesh. Even so, one must always seek to be objective, to avoid the dangers of special pleading. While many of the things I have published emphasized the contribution of Quakers, others have pointed up the failures and foibles of Friends. The world expects Quakers to be better than they are, and takes special glee in discovering that they share the weaknesses of humanity. This has made some writers defensive, but I have tried to be objective and to see Friends as they really are, not as we wish them to be.

*Edwin B. Bronner is the author of William Penn's Holy Experiment, Sharing Our Quaker Faith, and American Quakers Today. He is a member of Haverford (Pa.) Meeting.*



Ron Mattson

Douglas V. Steere

# Douglas V. Steere

I have no adequate instrument to clock the source of any creativity that I may have. As a convinced Friend who has had over 50 years in Quaker company, I have certainly, from the outset, been deeply influenced by the stimulus that both the American Friends Service Committee and its British counterpart have given me by their unflinching concerns for the needs of my fellows, and I have for a sizable piece of my life been drawn into shaping my life to have a small part in their outreach. Pendle Hill and the steady attendance at corporate silent meetings for worship in many parts of the world have renewed me again and again and laid on me fresh concerns to be carried out. In my own interior life, in my writing, and in my life as a teacher, these leadings have all had their part. My love for John Woolman, for Isaac Pennington, for Rufus Jones, and for Henry Hodgkin has never dimmed and I am sure they are guests of my life that have quickened me again and again.

*A member of Radnor (Pa.) Meeting, Douglas V. Steere is author of many books on religion and spirituality, including Prayer and Worship, Doors Into Life, and On Listening to Another.*



# Hansel and Gretel in Honduras

by Kathy Maclaurin

**Y**ou see them early in the morning, sleeping in shop doorways, huddled together for warmth, a cardboard box over their heads, bare feet drawn up against the cold. Later they roam the city, alone or in small groups. At red lights, they come running up to your car, asking to clean your windshield for a few centavos. When you park, they offer to guard your car. They are dirty, ragged, malnourished; often their hair is a rusty red and their eyes are hollow. These are the abandoned street children of Tegucigalpa, children whose worst dreams have already come true. Most of them have living families, but the parents have shut these children out of their lives. Sometimes parents deliberately lose a child in the teeming market of Tegucigalpa because they have nothing to offer him. Sometimes

*Kathy Maclaurin and her husband, Robert, run a broomstick factory in Honduras. They have traveled throughout the world and lived in Bangkok, Thailand, for four years. Kathy Maclaurin has published art history texts and at present is writing a book about Honduras, from which this article was taken. She is a member of North Shore (Mass.) Meeting.*



Left: Two boys from the Hogar play with the Maclaurins' son Angus (center). Above: One of the boys with the Hogar's only pet.

Photographs by Wendy Maclaurin

the child himself, after being beaten repeatedly for not begging or stealing enough each day, decides to leave a home that is no refuge.

A few years ago, I read a grisly study on overcrowding of rats. When a rat population grows beyond a certain critical point, instincts fail. Mothers battle their offspring for food and finally even eat their young. Something like that is happening in Honduras today. Families are large—it's a macho point of pride to father many children—but the glue that holds a family together through good times and bad is disintegrating. The population of Tegucigalpa is increasing by 20,000 a year. People who have exhausted their land and resources look to the city for opportunity, but there is no work for these illiterate farmers. Often the husband becomes an alcoholic, the wife turns to prostitution, and the children end up on the streets. There are thousands of them, casualties of a new rootlessness.

A few homes have been established for these child victims, and one of them is the Hogar de Amor y Esperanza (Home of Love and Hope). Founded in a mansion near the airport, it houses 75 street children who range in age from 5

to 17. I work at the Hogar one day a week. Sometimes I teach typing, mending, or finger math; sometimes I give a guitar lesson, read out loud, or help the younger boys with their homework. It's little enough that I do for them; my Spanish isn't very fluent, and I've been very slow to learn all their names. But they all know me, and I love the way their faces light up when they see me. In some odd way, I feel I take more than I give; at the end of each day at the home, I feel nourished and energized.

My favorite activity is reading aloud to the younger children; they always move up close so they can snuggle. The Hogar library has a few fairy tales in Spanish: "Aladdin's Lamp," "Sleeping Beauty," and "Rumpelstiltskin," and to my surprise, these children tune right in to fairy tales and fantasy. Kings, queens, dragons, and wicked witches must be archetypal images. I've translated a few children's books into Spanish, and the boys like to hear them over and over again. *Millions of Cats* by Wanda Gag was a great success, and I'm working on a 90-page life of Helen Keller. The boys appreciate her story because they've had to struggle with handicaps too. But everybody's favorite is *Lito the Shoeshine Boy*, a true story by David Mangurian about an abandoned boy in Tegucigalpa who makes his living by shining shoes and selling newspapers. It's a tragic story, one which I can hardly bear to read in English to my own five-year-old. But these boys pore over each photograph and hang on every detail of Lito's bleak, futureless life. The children can't tell me why they find this such a satisfying story. They can't verbalize their feelings; in fact, they're barely conscious of feelings at all. To survive on the streets, they've had to cut themselves off from their emotions. But I think the book dramatizes the difference between Lito's prospects and theirs.

I don't like to read the newspapers. I have a limited tolerance for stories of random violence, corruption, and natural disaster. Whenever I read the papers, I feel that the forces of darkness and despair are winning all over the world. But whenever I go to the Hogar I see love and hope gaining ground. Each week I look forward to joining my favorite "guerrillas" in the quiet war that the U.S. press never mentions. □



# JUNIOR JOURNAL

## I Have a Dream

I have a dream that one day all of our nuclear weapons, all of our handguns, all of our knives, and all other violent weapons will be destroyed.

Just think what our country would be like without weapons. People couldn't murder without guns or other weapons. People couldn't commit other terrible crimes without weapons.

Just think how friendly our world would be! You wouldn't have to worry about being mugged or hurt. Everybody would be friendly. You could walk the streets at night, and you wouldn't have to worry.

This is my dream to live in a world free of all weapons which hurt and kill. I hope my dream comes true.

*Sage Sennhenn, grade 6  
Philadelphia, Pa.*

## Peace, At What Cost?

The sun rose and shone down on a barren and desolate land. The ground was scorched, the trees were charred and the lakes were dry. No living thing was in sight.

The day before, war ravaged the land. Jets flew overhead shooting missiles and dropping bombs. The slain piled up on the ground, while the fighting went on around them. Men hurled grenades at one another, and monstrous tanks rumbled along the ground. The fighting became a wild frenzy with people killing for the sake of killing. Men of all nationalities fought among each other, and the screams of the dying tore through the air, sending chills down the backs of even the most stronghearted. The

fighting reached its peak. Then it happened. The button was pressed. The Bomb was dropped.

There was a brilliant flash of fire and a beyond-sonic boom. In that megaparsec, all was destroyed. Everything came to an end.

Now, finally, there is peace. The world is coated with a stillness and silence it had not known for eons. There is no war, no hatred, no gunshots, no people, no animals, no lakes, no families, no friendship, no love.

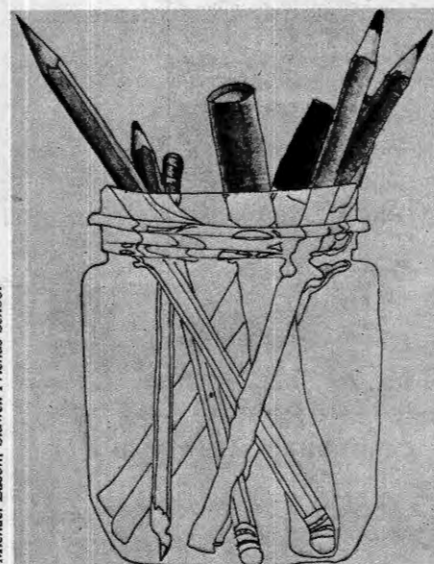
No anything.

*John P. Hope, age 13  
Harrisburg (Pa.) Monthly Meeting*

## I Looked Into My Heart

I looked into my heart and saw  
Ten goats dancing;  
I saw mountaintops that looked  
like ice cream cones;  
I also saw trees in them;  
I saw feelings;  
I saw mad, sad, lonely,  
friendship;  
I also saw my dog  
chasing a cat;  
I saw the future and  
When I was a baby.

*Aaron Millon,  
Sidwell Friends  
School*



*Michael Edson, Sidwell Friends School*

## In the Beginning

Come, my friends, and listen to  
Some poems meant for me and you.

A poem meant for young and old,  
Sharp and sensitive, broad and bold.

Poems old, poems new,  
Ruby red, royal blue.

Poems wet, poems dry,  
A song, a tune, a lullaby.

Poems you lose, poems you gain,  
Poems in bubbles of  
French champagne.

Poems start, poems end,  
Poems straight, poems bend.

Poems you gulp, poems you sip,  
Poems you rock, poems you tip.

Poems exotic, poems bland,  
Poems mild, poems grand.

Poems up and over the moon . . .  
Poems at midnight, poems at noon.

Come along and you will see  
My parade of poetry.

*Arva Blackwood  
Brooklyn Friends School*

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Headmaster

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# Readers' Favorites

We asked you what books you most enjoyed reading in the past year. Here are your responses! —Ed.

**An Unknown Woman: A Journey to Self-Discovery**, by Alice Koller (Holt, Rinehart & Winston, 1982). A powerful story of a young woman's search for identity and meaning that reads like a thriller.

**The Color Purple**, by Alice Walker (Harcourt Brace Jovanovich, 1982). The black experience in the South—authentic, wise, passionate, and full of very real, flawed characters you fall in love with.

**Zen in the Art of Archery**, by Eugene Herrigel (Random, 1971). An appropriately oblique approach to Zen Buddhism, written with insight and clarity, and applicable to every human endeavor.

Lucy Aron, Los Angeles, Calif.

**Couples**, by John Updike (Knopf, 1968). Updike examines the private lives of postwar exurbanites in a most insightful fashion. The core of the couples' interaction—adultery—inevitably leads to disorientation, disillusionment, despair.

**The Kingdom by the Sea**, by Paul Theroux (Houghton Mifflin, 1984). The author walks the coasts of once-dominant Britain and tells of a people in decline.

**The Day They Came to Arrest the Book**, by Nat Hentoff (Delacorte, 1982). Should *Huckleberry Finn* be removed from the schoolroom because of its offensiveness to blacks, and for other reasons? No; free expression cannot be suppressed.

Maurice Boyd, Washington, D.C.

**The Talking Earth**, by Jean Craighead George (Harper & Row, 1983). Billy Wind, a Seminole, age 15, is sent on a mission by tribal elders to learn and understand the history and reality of her people's ways.

**It's Crazy to Stay Chinese in Minnesota**, by Eleanor Wong Telemaque (Lodestar, 1978). The author gives us a memory she has of her adolescence—her vulnerability and apprehension at age 17, looking to the future, and looking at where she fits in: Chinese, or American.

Joan Broadfield, Chester, Pa.

**Gandhi Through Western Eyes**, by Horace Alexander (New Society Publishers, 1984). An intimate portrait of Gandhi by his Quaker friend, Horace Alexander. The treatment is sympathetic, candid, objective with occasional touches of humor.

**Man's Search for Meaning**, by Victor Frankl (Simon & Schuster, 1980). A penetrating study of Frankl's experience in a Nazi concentration camp and his reflections of its meaning. It has meaning at many levels.

**Seven Storey Mountain**, by Thomas Merton (Octagon, 1978). Thomas Merton traces the steps of his fascinating life from his childhood in America and France to becoming a Trappist monk.

John Brouhard, Aberdeen, S.D.

**The Eye of the Heron**, by Ursula K. LeGuin (Harper & Row, 1983). This science fiction/fantasy novel tells a moving story of non-violent resistance to oppression. The pain, joy, and self-discovery of the characters make this book very special.

Veronica A. Burrows, Princeton, N.J.

**Weapons and Hope**, by Freeman Dyson (Harper & Row, 1984). Freeman Dyson's objective in this book is to establish a meaningful dialogue between those who think nuclear weapons unfortunate but necessary and those who think them a disaster.

**The March of Folly**, by Barbara Tuchman (Knopf, 1984). This author defines the nature of folly and its incidence from Jeroboam, the foolish son of Solomon, to Vietnam.

**The Bible**. This writer's favorite is that established by a commission appointed by the father of the subsequently executed British king Charles I. It is divided into some 66 chapters in two divisions containing fascinating history, magnificent poetry and prose, guidance and inspiration.

Robert O. Byrd, Richmond Hill, Ontario

**Weapons and Hope**, by Freeman Dyson (Harper & Row, 1984). It is historical and literate. It is scientifically sound and adheres to our highest moral standards. It has given me hope.

Sidney Cobb, S. Easton, Mass.

**Apostle to the Skeptics**, by James Brabazon (G. P. Putnam's Sons, 1975). In admirable prose, James Brabazon discusses Albert Schweitzer, who disagreed with established Christianity, yet followed Christ into Africa. **Under the Influence**, by James R. Milam and Katherine Ketcham (Madrona Publications, 1981). This book contains vital information, in nontechnical language, about the latest research into alcoholism.

Marie F. Cotton, Oberlin, Ohio





**Inspired Thoughts**, by Swami Rama (Himalayan International Institute of Yoga Science and Philosophy of the U.S.A., 1983). A collection of lectures and articles treating keys to successful living, meditation, religion and modern humanity, and related topics.

**Tolstoy**, by Henri Troyat (Octagon, 1967). Leo Tolstoy—indeed all of Russia—comes alive. Tolstoy was one of those rare persons of whom the world needs more.

**Consuming Passions: The Anthropology of Eating**, by Peter Farb and George Armelagos (Houghton Mifflin, 1980). A scholarly work that explores customs relating to food and drink in many of the world's societies.

Allan Durrant, Irvington, N.J.

**Beyond the Wall**, by Edward Abbey (Holt, Rinehart & Winston, 1984). Vivid descriptions of deserts and wildlife abound in this impassioned plea that we not destroy them. Abbey's writing rings true and is alive as no other that I know.

**The Irrational Season**, by Madeleine L'Engle (Seabury Press, 1977). Untraditional essays for the seasons of the church year by the author of *A Wrinkle in Time*. She challenges, uplifts, and inspires.

**The Sexual Addiction**, by Patrick Carnes (CompCare Pub., 1983). Carnes has written about the subject in a way that makes much sexual crime and deviance understandable and gives real hope for healing.

Harriet Elkington, Sheridan, Wyo.

**An American Saga: The Story of Helen Thomas and Simon Flexner**, by James Thomas Flexner (Little, Brown, 1984). Her son describes the innermost feelings of his mother growing up in a Baltimore Quaker family of doctors, educators, liberators.

Esther Hicks Emory, Westbury, N.Y.

**The Quality of Mercy**, by William Shawcross (Simon & Schuster, 1984). An exhaustive and disturbing examination of relief operations in Cambodia, pointing up achievements and failures of a host of international agencies (including AFSC).

**Violent Neighbors**, by Tom Buckley (Times Books, 1984). A country-by-country review of how Central America got that way and how administration policies are shaping their future and ours.

**Familiar Friend**, by David Firth (Quaker Home Service, 1983). Delightful short essays by the editor of the *Friend*. You need two copies—one to keep and one to share.

Norma Jacob, Kennett Square, Pa.

**Where Nights Are Longest: Travels By Car Through Western Russia**, by Colin Thubron (Random House, 1984). Concisely paints vivid portraits of people and places visited

by this British writer who weaves brief accounts of Russian history between descriptions of Russian culture.

**Sensing the Enemy**, by Lady Borton (Doubleday, 1984). The Vietnamese boat refugees' humanity and their struggle to survive is movingly described by this Quaker witness who served for six months as a health official with the Malaysian Red Cross.

Christopher Jocius, Champaign, Ill.

**Twigs From My Tree**, by Edith Newlin Chase (William L. Bauhan, 1984). Earnestness, wit, affection, love of nature, wisdom; seeing significance in great and small. Her poems have been compared with those of Whittier and Frost.

**More Than Land: Stories of New England Country Life and Surveying**, by Heman Chase (William L. Bauhan, 1978). Vignettes, anecdotes, thoughtful observations on the human drama: old-time Yankees, city folk, farmers, and summer people.

**Small Window Panes: Verses for Children**, by Edith Newlin Chase (Phineas Press, 1978). Delightful, rhythmic poems that are fun to recite as well as read. Inspiring for children, thoughtful enough for adults.

Marjorie M. Killeen, Keene, N.H.

**Who Dies?**, by Stephen Levine (Anchor Books, 1982). With vast knowledge of religions and many years' work with the terminally ill, the author gives us a book that illumines death as life's greatest possibility.

**Dharma and Development**, by Joanna Macy (Kumarian Press, 1983). This describes the Sarvodaya (self-help/cooperative) movement in Sri Lanka—the most exciting possibilities for a warless world I've ever read.

**The Zen Environment**, by Marian Mountain (Bantam Books, 1983). With meditation as her guide, the author moves to a life of utter simplicity in the Carmel Mountains.

Gene Knudsen-Hoffman, Santa Barbara, Calif.

**The Origin of Consciousness in the Breakdown of the Bicameral Mind**, by Julian Jaynes (Houghton Mifflin, 1977). Anyone interested in a faith based on hearing God's voice should read this book, ponder its implications for Quaker history, and not be intimidated by Jaynes's reductionism.

Lisa Kuenning, Orelan, Pa.

**The Americanization of Edward Bok, an Autobiography**, by Edward Bok (Scribners, 1965). An inspiring guidepost stressing importance of honesty, being unselfish, contacting only the best of ideals, goals. Opens doors to fulfillment.

**Elbert Hubbard's Scrapbook**, by Elbert Hubbard (William Wise, 1923). An amazing collection of quotations, poems by the best minds that have influenced the seeker.



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**Walden**, by Henry David Thoreau (Bucaneer Books, 1983). Each rereading etches deeper the great rewards of loving nature, human beings, living simply, never retreating from what's right.

*Herbert J. Miller, Red Bluff, Calif.*

**The Idea of Disarmament**, by Alan Geyer (Brethren Press, 1982). An examination of deterrence and counterforce and of the proposals, treaties, and scenarios related to disarmament.

**Defense Without the Bomb**, by the Alternative Defense Commission (Taylor and Francis, 1983). A highly qualified commission describes alternative methods of defense for Britain and other nations that may renounce nuclear weapons.

*Phillips P. Moulton, Ann Arbor, Mich.*

**The Second Self**, by Sherry Turkle (Simon & Schuster, 1984). How human interaction with the computer is redefining what we mean by being human.

**Russia**, by David K. Shi (Times Books, 1983). A fascinating study of daily life in Russia.

*Carol Murphy, Swarthmore, Pa.*

**The Delight Makers**, by Adolf F. Bandelier (Harcourt Brace Jovanovich, 1971). This

novel, based on archaeological explorations in New Mexico between 1879 and 1890, is a beautifully constructed story of the Pueblo Indians of the Southwest in the 12th century. An amazing story!

*Ellen Paullin, Newington, Conn.*

**An Interrupted Life: The Diaries of Etty Hillesum** (Pantheon Books, 1984). The spiritual odyssey (from unbelief to deep faith) of a young woman in Holland (1941-1943) before her deportation to Auschwitz, where she perished.

**Finding the Trail of Life**, by Rufus Jones (Macmillan, 1938). A tender reminiscence of the faith that was nurtured and nourished as he grew up in a late 19th-century Quaker home. Should be reissued.

*Martha Ala Penzer, Brooklyn, N.Y.*

**The Gift of Good Land: Further Essays Cultural and Agricultural**, by Wendell Berry (North Point Press, 1981). Superbly written essays detail the delicate balances between place, scale, and history in farming.

**Shindler's List**, by Thomas Keneally (Penguin Books, 1982). Biographic novel about a courageous industrialist who saved thousands of Jews from the Holocaust. A captivating profile of a virtuous person's struggles within an inhuman system.

*Ethen Perkins, Princeton, Oreg.*

**Shadows of Hiroshima**, by Wilfred Burchett (Schocken Books, 1984). The first westerner in Hiroshima after the atomic blast shows how the politics of nuclear confusion were commenced before the ashes had cooled.

*Richard H. Post, Quogue, N.Y.*

**Green Politics: The Global Promise**, by Fritjof Capra and Charlene Spretnak (Dutton, 1984). Two knowledgeable inquirers explore the Green Movement in Europe and West Germany in-depth and offer guidelines to the burgeoning American movement.

**The Upstart Spring**, by Walter Truett Anderson (Addison-Wesley, 1983). The spawning of the human potential movement in a matrix provided by California and the turbulent '60s and '70s. Offers perspective on a significant period.

**In Search of Our Mothers' Gardens**, by Alice Walker (Harcourt Brace Jovanovich, 1983). A thoughtful black writer considers the sources of strength and wisdom of earlier generations of black women and the issues facing their descendants.

*Bea Reiner, St. Petersburg, Fla.*

**Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends**, by Michael J. Sheeran (Philadelphia Yearly Meeting, 1983). Sheeran concludes his examination of

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of life. In summer, the author attends Bulls Head-Oswego Meeting.

Jeanne Rockwell, Barrytown, N.Y.

**The Third Wave**, by Alvin Toffler (Bantam, 1981). Optimistically deals with the transition from an industrial to a new technological civilization.

**The Turning Point**, by Fritjof Capra (Simon & Schuster, 1982). Tells how global disharmony results from clinging to outdated ideas and medieval notions of reality.

**Towards a Planetary Vision**, by David Spangler (Findhorn Foundation, 1977). Spangler challenges us to envision a future where all Earth's inhabitants realize creative participation in a universal wholeness.

Marcella I. Schmoeger, Lansdowne, Pa.

**Most of All, They Taught Me Happiness**, by Robert Muller (Doubleday, 1978). A truly inspiring book of faith in the practice of peace by a ranking U.N. official. It demonstrates joyful optimism with full awareness of the world's problems.

Patricia K. Shotwell, Weston, Mass.

**The Liberation of Life**, by Charles Birch and John B. Cobb, Jr. (Cambridge University Press, 1982). The authors' combined learning and imagination give us a model of life that

situates each living organism in its total environment and regards each as a subject.

Margaret H. Stevens, Lake Elmo, Minn.

**The End of Religion**, by Dom Aelred Graham (Harcourt Brace Jovanovich, 1971). A Benedictine monk's synthesis of Eastern mysticism and Christian tradition points toward the end of churches, but the rise of universal individual search for "That of God."

Charlotte P. Taylor, Wilmington, Del.

**Kinds of Love**, by May Sarton (Norton, 1980). A small New Hampshire town prepares for its bicentennial. "It is a major novel about mature people anywhere," says one reviewer. Quakers will enjoy the sections from "Christina's Journal."

**A Mother and Two Daughters**, by Gail Godwin (Viking Press, 1982). Speaks to all mothers and daughters, especially in these days of "enlightenment." The ambivalent feelings of both are perceived, but the author shows restraint in expressing their emotions. **The Covenant**, by James Michener (Fawcett, 1982). Helped me understand the racial bitterness in South Africa today. The vivid fictionalized families, who lived in these territories successively, illustrate the conflicting claims present today.

Lorie Trayer, Palmyra, Pa.

(Continued on next page)

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## BOOKS

**Let Your Words Be Few: Symbolism of Speaking and Silence Among 17th-Century Quakers.** By Richard Bauman. Cambridge University Press, London, New York, 1983. 168 pages. \$32.50, \$9.95/paperback.

Richard Bauman has examined 17th-century Quakers from a new dimension in this volume. He has analyzed the symbolism of speaking and of silence in the first two generations of Friends from the viewpoints of ethnography, symbolic anthropology, and the sociology of religion.

While this illuminating book gives most attention to the use of words by early Friends, he has also written a section on the place of silence, as well as a chapter on the manner in which signs give expression to one's beliefs. He concludes that silence in worship was related to the quest for perfection, which placed a special burden upon the person who broke the silence with a vocal contribution.

He discusses the importance of plain language as a way in which to express Quaker beliefs in equality and simplicity. The refusal to swear oaths or to take a loyalty oath

was one further step in carrying out principle in practice. Bauman also examines the practice of proclaiming Truth, of suffering for one's determination to speak Truth in the churches of others as well as in public meetings organized by Friends in taverns, public buildings, or out-of-doors.

He reminds us that 17th-century Friends used the term *threshing session* to apply to public meetings where nonbelievers were confronted with Truth and it was hoped that new converts could be harvested for the movement. The term is used today to describe a free and open discussion.

That the book was carefully researched is indicated by ten pages of references in the rear. Sources, when cited, have been listed in the text. The index is inadequate, and careful readers will need to write many additional entries in the margins.

Edwin B. Bronner

**Four Reasonable Men: Marcus Aurelius, John Stuart Mill, Ernest Renan, Henry Sidgwick.** By Brand Blanshard. Wesleyan University Press, Middletown, Conn., 1984. 308 pages. \$25.95, \$9.95/paperback.

The four representatives of "reasonableness" singled out in this book by a major

**Fearfully and Wonderfully Made**, by Dr. Paul Brand and Philip Yancy (Zondervan, 1980). This book gave me a new appreciation of the wondrously complex human body, a new meaning of the spiritual Body of Christ and their relationships.

**Living in the Light: Some Quaker Pioneers of the 20th Century, Vol. I**, edited by Leonard S. Kenworthy (Quaker Publications and Friends General Conference, 1984). Biographies of ten men, five women, and three couples, American Friends, many of whom we have known, heard, and loved. **The Road Less Traveled**, by M. Scott Peck (Simon & Schuster, 1980). As a psychiatrist, he sees gifts of grace and love as cornerstones of self-discipline and self-caring in our arduous, spiritual lifelong journey. Inspiring!

Lois S. Vaught, Sandy Spring, Md.



### DECEMBER 1985

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14
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29	30	31				

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American philosopher of this century are a Stoic Roman emperor and three 19th-century thinkers: the free-lance classical liberal "saint of rationalism," John Stuart Mill; the French ex-Catholic Orientalist and critical historian of a life of Jesus, Ernest Renan; and the academic philosopher-ethicist Henry Sidgwick. These separate studies are meant primarily as biographies in-depth, and, as such, due largely to Blanshard's admirable style, are a delight to read. He does not conceal flaws in the lives of his heroes. Besides, he offers critical appraisals of their teachings, with which he, a courageous and unrepentant rationalist in the philosophical sense, does not always agree. However, to Blanshard "reasonableness" does not mean sweet reasonableness in the popular sense. It stands for the "settled disposition to guide one's belief and conduct by the evidence of relevant facts." Its "enemy" is prejudice, to which he devotes a judicious essay as an appendix to the book. Thus this volume provides valuable illustrations for the plea of his impressive Gifford lectures on reason and belief.

Friends may wonder why Blanshard, who for more than 20 years at Swarthmore College was an active, though non-pacifist member of the Society and never left it, has not included any Quakers among his paragons of "reasonableness." Short of an introduction to this volume, which might have explained the rationale for his choices, one can merely surmise that he does not consider reasonableness even in his sense one of their prime distinctions. But as he presents his four models, including their religious thought, they may well deserve a place at the non-mystical end of the spectrum of a wider Quakerism.

Herbert Spiegelberg

**Why Friends Are Friends: Some Quaker Core Convictions.** By Jack L. Willcuts. Barclay Press, Newberg, Oreg., 1984. 90 pages. \$3.95/paperback.

Because Quakers have no creed or written statements of their faith, individual Friends and various groups continue to define, refine, and redefine what Jack Willcuts calls "core convictions."

This new addition to such Quaker literature is most welcome, partly because of its content, partly because of the admirable way in which the author's ideas are presented, and partly because he is the superintendent of the Northwest Yearly Meeting, the editor of *Evangelical Friend*, and a leading figure in the Evangelical Friends Alliance.

This book or booklet is brief, the topics well chosen, and the style clear, crisp, concise, cogent, and challenging. Its contents can be grasped quickly from the titles of the six chapters: "The Wonder of Worship,"



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He is provocative; to many he may also  
be provoking. His views are well fortified by  
selections from the Bible—and many "bib-  
lically illiterate Friends" could learn much  
from him. The section on the sacraments is  
especially welcome, as few Friends write  
on that topic these days. "Getting the Sense  
of the Meeting" presents an area in which  
so-called "silent meeting Friends" have  
no monopoly, fortunately. "Letting Peace  
Prevail" is another testimony on which  
all Friends are gradually growing closer.  
"Called to the Ministry" stresses the im-  
portance of every member of a Friends  
meeting and urges pastors to work increas-  
ingly as "enablers." Some Friends will dif-  
fer with him most in his presentation of  
"The Wonder of Worship," although it is  
a powerful statement of programmed wor-  
ship by Quakers.

Space precludes examples of the many ar-  
resting ideas and phrases in this brief but  
valuable book. Read it and reflect on it; it  
is well worth the price and the time. It should  
strengthen your "core convictions."

Leonard S. Kenworthy

**Star of Peace.** By Jan de Hartog. Harper and  
Row, New York, 1984. 376 pages. \$16.95.

It is 1939. The *Star of Peace*, a Dutch  
freighter recently and hastily converted to  
carry 250 Jewish refugees from Germany to  
Uruguay, has been turned away; the Nazis,  
apparently out of sheer maliciousness, gave  
the refugees forged visas. There is no choice  
but to return to Germany.

But the freighter's captain, too, is recently  
converted—from a drinker and a brawler to  
a man of God who cannot, will not, deliver  
Jews back to the Nazis. "When God has  
taken the trouble to make his will known to  
me, he will provide me the means to obey  
it," says a letter left to young Joris Kuiper,  
the captain, from his late father, the former  
captain. And it is Kuiper's relationship to the  
memory of his father and the will of his God  
that drives de Hartog's story—not the plight  
of refugees, not the cat-and-mouse game  
with the Coast Guard, not the unrest of the  
unpaid crew (which compares Kuiper with  
his father and finds him wanting).

Hendrik Richters, the ship's dissolute doc-  
tor on his first assignment, is a fine foil to  
the pious, penny-pinching Kuiper, whose  
cabin he must share. But even though the  
crew members are probably drawn from de  
Hartog's own years at sea, they seem stock  
characters, thinly drawn and predictable—  
with the notable exception of the dour Vinke-  
mans, ship's medic and Hendrik's salvation.

The refugees also brush too close to our  
stereotypes and not close enough to our  
hearts: the bossy matron, the gloomy rabbi  
("It is the curse of the Pentateuch"), and the  
lovely teen-age orphan finding courage in  
adversity.

Nevertheless, the book works because  
Kuiper's faith is inspiring and de Har-  
tog's plotting is exciting. Despite Kuiper's  
doubts—about his own self-worth, even  
about his conversion—he is willing to be "a  
fool of God."

Selden W. Smith

**Witness to War: An American Doctor in El  
Salvador.** By Charles Clements, M.D.  
Bantam Books, New York, 1984. 268 pages.  
\$15.95.

Reading Charles Clements's descriptions  
of the brutal war in El Salvador and of his  
own journey from a professional military  
career to a Quaker physician doing humani-  
tarian work with the victims of that war  
leaves one filled with many emotions.

There is gratitude for Clements's faithful-  
ness to his sense of the Inner Light, which  
took him from the Air Force Academy and  
Vietnam War to medical school, from war-  
torn El Salvador to the United States where  
he is now speaking "truth to power" as he  
travels to tell citizens and politicians what he  
saw and to raise money for medical care.  
There is great sadness as he describes the  
reality of war in very human terms. He paints  
vivid pictures of the children who have had  
too much of their childhood taken away  
from them, of women who are struggling to  
raise families alone since so many of the men  
have been killed, of the insurgents who are  
trying not just to oppose the old order but  
to demonstrate what the new can look like,  
and of the elderly who often have to flee  
from the terror of the military.

His description of the tension between a  
commitment to nonviolence and the reality  
of armed resistance to the well-supplied  
Salvadorian troops will be read with great  
interest as one wrestles with what the Peace  
Testimony really means. When oppression  
has been great and torture widespread, is it  
right to take up arms? How does one address  
the sanctity of life when there is military and  
economic violence? Clements shares with the  
reader his journey in answering these ques-  
tions and leaves us with the question of what  
we can do to affirm the preciousness of life  
as Friends and U.S. citizens.

His training and skills as a physician are  
evident in his description of the human cost  
of the war, and again questions are raised  
within the reader. Why the types of wounds  
that he dealt with? Why does dental floss  
have to be used in place of suture materials?  
Why does surgery have to be done sometimes  
with a Swiss Army knife? Where are the



medical supplies that could help alleviate some of the unnecessary suffering?

There is much in this excellent, timely, well-written book to interest Friends. No one who reads it will close its covers, read the newspaper, or watch the evening news, and forget the victims of this war. Reading it will help us as a religious people and as citizens of the United States to reflect on what our responsibility is to the people of El Salvador.

Phyllis Taylor

**Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends.** By Michael J. Sheeran. *Philadelphia Yearly Meeting, Philadelphia, Pa., 1983. 153 pages. \$4.95/paperback.*

This readable yet profound study of the origins, presuppositions, practices, and problems of Quaker decision making offers a great deal else besides. The author sees that the mainspring of our voteless practice is a reliance upon the chief heritage and foundation of the Quaker faith itself. He has carefully thought through the circumstances and openings of early Quakerism, ensuing changes, and how he sees the strength and weaknesses of Friends today. Those already in the habit of Quaker decision making will enjoy his documented insights. Even more valuable is the weighing of where such modes of action came from, how they relate to the religious dimensions of the Society of Friends, and how beliefs and attitudes today are affecting the Society and its effectiveness in the future. In a word, he presents us with issues of faith as well as of practice.

From a good review of early Quaker history, we are reminded that the cornerstone of unity-based decisions was reliance upon the experience that there is that of God in each one. Thereby the search together for truth led into the concord of a blessed meeting, one "gathered" into the Life.

To assess Quaker decision making today, Michael Sheeran attended many meetings and interviewed many Friends. Fascinating anecdotes and comments illustrate the course of events, the changing phases and currents, and how training, patience, temperament, and other factors bear on the result. Whether unity is achieved on the high ground or at a lowest common denominator is posed. Words like *unanimity* and *consensus* are misleading labels for the harmony and unity the meeting seeks. By sifting the spectrum of dissent possible in the course of reaching a decision, the nature of the unity is clarified—dissent varying from not standing in the way of a decision to requesting being recorded in opposition. The concord is seen to be an exercise in obedience, of seeking truth in contradistinction to personal or group interest.

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## OLD AND NEW FAVORITES

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unfolds is discussed in an excellent chapter on leadership. Qualities important to sound clerking are perceptively illustrated. Anyone wanting to know more about the many facets and ingredients of business meetings will find this section rewarding.

Sheeran sees the individual as crying out for community, for participation in the decisions that govern his or her life. Yet the mores of Western culture block us from surrendering the individual-focused starting point that dominates our lives. But if the hunger for community is growing, if the ache for meaningful belonging increases, then, if Friends can minister to this longing for significance, Philadelphia Yearly Meeting might be the vanguard for a new revolution.

Eric G. Curtis

**Education for Continuity and Change.** By Mary Elizabeth Moore. Abingdon Press, Nashville, Tenn., 1983. 222 pages. \$10.95/paperback.

For much of this century, thoughtful religious educators have been aware of the tension between advocates of historical tradition and advocates of experiential learning. Perhaps nowhere else does this controversy affect families and faith communities so profoundly as it does in Quaker meetings. Here

is a very informative and challenging book that can help those willing to stretch their minds to apply process theology to religious education. Mary Elizabeth Moore, assistant professor of Christian education and theology at Claremont School of Theology, points out that this tension between continuity and change has been a vital part of the long history of our Judeo-Christian heritage. Shifting emphasis from one to the other has been one of the persistent issues in Western religious education.

Moore proposes to resolve this tension by combining the two approaches with what she calls "the traditioning model" based on this assumption: "A theory of Christian religious education should explain and stimulate both continuity and change." A simple statement but one that is both daring and transforming! The entire book raises many questions that this reviewer would like to see Friends take more seriously. Is the purpose of religious education to stimulate change? Can religious education explain continuity? The discipline is undergoing its own changing patterns, becoming more aware of its strengths and weaknesses, seeking new understanding of its role in personal and cultural development. Here is a prophetic book to help us get started.

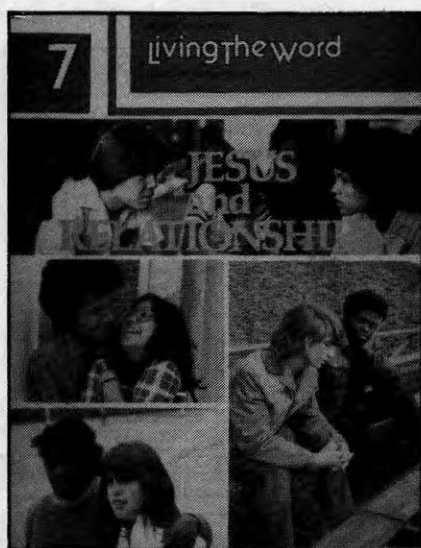
Cindy Taylor

**Pray Without Ceasing: A Prayer Manual.** By Candida Palmer. Friends United Meeting, 1983. Available from Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374. Student manual, 121 pages. \$4.95/paperback. Leader's edition, 171 pages. \$6.95/paperback.

Candida Palmer's prayer manual, a fruit of her M.A. in Quaker studies at the Earlham School of Religion, leads the reader to a deeper relationship with God through prayer.

Many prayer books presume that the reader has consciously begun the spiritual journey and give instructions from this already-begun place. *Pray Without Ceasing* invites each person to step aboard the inner journey just where he or she is now. Organized into eight week-long themes, the manual can be used by individuals, prayer partners, families, or groups. Perhaps the most felicitous use is in a group which meets weekly with a leader. Participants and leader follow the manual's suggestions for daily prayer and meditation and share their insights at the weekly meeting.

Prayer is work and habit. *Pray Without Ceasing* helps readers to build prayer habits into their lives. The suggestions in the manual explore each theme in a nonjudgmental, nonprescriptive way designed to open closed inner spaces to the "Other," to God.



## LIVING THE WORD

Have we got something for you! The Winter Quarter of the Joint Educational Development (JED) *Living the Word* curriculum is now available through January 15. Whether you have used the curriculum already or are just beginning, FGC wants to share its enthusiasm for this flexible, colorful, rich material.

*Living the Word* is updated quarterly, so the same material will not be continuously available, as we are accustomed to. Some meetings are buying all three quarters and some are spreading two quarters out or rounding it out with Quaker or peace materials. There are nine levels, ranging from birth through adulthood, with extra materials for youth.

Ordering dates for JED: Winter—October 15, 1984 to January 15, 1985  
Spring—January 15 to April 15, 1985  
Fall—July 15 to October 15, 1985

Friends General Conference carries over 100 additional titles. For an FGC catalogue or more information on JED, please write to **Friends General Conference, 1520-B Race St., Philadelphia, PA 19102**. Cindy Taylor, Religious Education Secretary, and Gretchen Castle, Publications Manager, are available at (215) 241-7270 if you want to discuss ideas or problems.

Publications and Religious Education are two of several Friends General Conference programs which depend on your tax deductible contribution. Thank you for your continuing support of Friends General Conference.



Week one begins with prayers of yearning for God. Other weeks focus on prayers of listening, recognition, petition, thanksgiving, and rebirth. The theme of week three is "Prayer of Access." "Time and again the wilderness (or the pain and agony) has proved to be the door of access to God." Readings include the story of Ruth, some Isaiah and Lamentations, and selections from John Woolman's *Journal*.

*Pray Without Ceasing*, written with the Quaker audience in mind, is as helpful to newer Friends and attenders as it is to more experienced Friends. The eight weeks spent in covering its contents will give the reader a solid beginning in the spiritual disciplines of prayer, Bible reading, and journal keeping, all so necessary in developing a rich prayer life and greater understanding of the inner journey—the "yes" to God's prompting.

Renee C. Crauder

**Dance of Death.** By Fritz Eichenberg. Abbeville Press, New York, 1983. 136 pages. \$29.95.

Quaker artist Fritz Eichenberg has created a rich volume containing his series of 17 wood engravings and poems on death, accompanied by a history of that theme as portrayed in Western art.

Humanity's "dialogue" with death may have originated in Indian or Arabic poetry. It was around the time of the Black Death, which almost depopulated Europe, that death became a common theme in the art of that continent. Print media, with their virtue of accessibility, figured heavily in its promotion. What is most interesting throughout this history are the associations with death held by those of different times and places. Death could come in any way and did not wait for an invitation, so it was best to be prepared; some of the earlier death scenes were explicit statements on the overall wisdom of piety. After the Thirty Years' War, death became more associated with violence, particularly war. Consequently, many images of death are as political as they are religious.

Among the generous sampling reproduced in the book are works by artists as diverse as Albrecht Dürer, Honoré Daumier, and Robert Rauschenberg.

This is the background against which Fritz Eichenberg has produced his own series of the Dance of Death. The artist does not focus on death by natural causes but reacts appropriately to human cruelty, which kills for a variety of selfish reasons. He speaks directly to today's world, leaving few social issues untouched. The greatness of his work speaks for itself; in summary, though, it is done with sincere passion, a keen eye for human char-

acter, and a superb technique that is unmistakable for that of any other artist.

John Davis Gummere

Books reviewed in *FRIENDS JOURNAL* can generally be purchased from Friends Book Store or taken on loan from the Philadelphia Yearly Meeting Library, both located at 15th and Cherry Streets, Philadelphia, PA 19102. Library books will be mailed to Friends anywhere, the only cost being for return postage. Telephone the book store at (215) 241-7225, the library at (215) 241-7220.

## Books in Brief

**Green Politics: The Global Promise.** By Fritjof Capra and Charlene Spretnak. Dutton, New York, 1984. 244 pages. \$11.95. A spirit is sweeping the industrial nations—the spirit of the Greens. Just as feminists have pointed out that the "personal is political," the Greens are pointing out how the spiritual is political. You do not kill that which is held sacred and the Greens hold the Earth to be sacred.

The best introduction to the ideas behind this spirit and movement is *Green Politics*. Although there is a heavy emphasis on the electoral aspect of the West German Greens in the book, the movement's fundamentally grassroots and spiritual base does come through when looking at the "four pillars" or philosophy of the Greens. These are ecology (the interrelationship between nature and humanity), social responsibility (social justice), grassroots democracy (bottom up, not top down),

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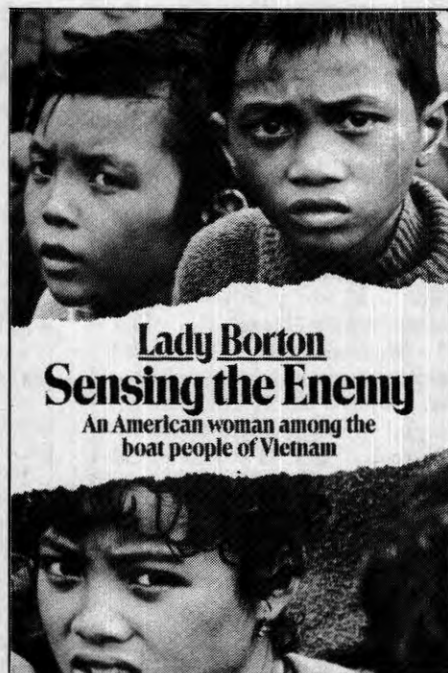
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Book Review



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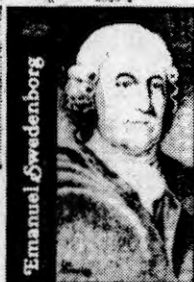
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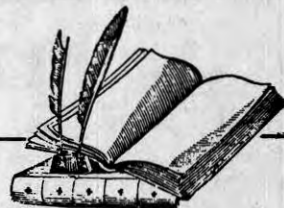
and nonviolence (an end to personal and structural violence and oppression).

Most of these principles have American roots. As such there is a discussion of the possibility of building a green alternative in the United States. This book will be of interest to peace and ecology activists as well as those concerned with the connections between spirituality and politics.

**Facing the Threat of Nuclear Weapons.** By Sidney D. Drell. University of Washington Press, Seattle, WA 98105, 1983. 120 pages. \$4.95/paperback. The author is a theoretical physicist who founded the Stanford Arms Control and Disarmament Program. He states firmly that who's ahead in the nuclear arms race is relatively unimportant; what is urgently needed is arms control. The last chapter is an open letter on the danger of nuclear war by Andrei Sakharov.

**The Way Out Must Lead In: Life Histories in the Civil Rights Movement.** By William R. Beardslee. Lawrence Hill, 520 Riverside Drive, Westport, CT 06880, 1983. 193 pages. \$7.95/paperback. In 1974, the author, a psychiatrist who was involved in the civil rights movement in the 60s returned and talked with some of the workers who had stayed with the movement. In this second and revised edition, Beardslee has taken a second look at the same persons. The spirit is not dead.

**Dear Grandma, Love Elias.** By Nancy Hicks Marshall. Brunswick Publishing Co., Lawrenceville, VA 23868, 1984. 54 pages. \$3.50/paperback. Baby Elias "writes" philosophical letters about family life, day care, and meeting for worship to his grandmother (see "Friends Meeting," FJ 11/15/83).



## Poets & Reviewers

Edwin B. Bronner, clerk of Haverford (Pa.) Meeting, is professor of history and curator of the Quaker Collection at Haverford College. A Quaker Studies Program "graduate" and a member of Radnor (Pa.) Meeting, Renee C. Crauder is a volunteer at the JOURNAL. Eric G. Curtis, clerk of Wrightstown (Pa.) Meeting, was headmaster of George School for many years. John Davis Gummere is a painter and graphic artist who is on the JOURNAL staff. Leonard S. Kenworthy is the author of many books and articles on Quakers and Quakerism. He is an attender at Kendal (Pa.) Meeting. A member of State College (Pa.) Meeting, Selden W. Smith is a writer and editor. Herbert Spiegelberg, a member of St. Louis (Mo.) Meeting, is emeritus professor of philosophy at Washington University. Cindy Taylor is religious education secretary of Friends General Conference. She is a member of Albuquerque (N.Mex.) Meeting. Phyllis Taylor, a nurse, is on the national steering committee of Witness for Peace. She is a member of Germantown (Pa.) Meeting.



# REPORTS

## Quakers Uniting In Publications

When spirit breaks through in a particular way in our corporate life, there is cause for joy. Such was the Quaker publishers and distributors gathering at Quaker Hill in Richmond, Indiana, September 27-29.

Coming out of a concern shared by Friends throughout the world, we joined together to look at our call to ministry through the printed word. Our discussion began with sharing what our organizations do and who we are. Present were: Ned Worth and Rebecca Mays from Pendle Hill; Barbara Mays, Eleneida Waltz, and John Willkens from Friends United Press; Jack Willcuts and Bryan McClelland from Barclay Press; Sharli Land and Betsy Dearborn from the Friends World Committee for Consultation, Section of the Americas; Gretchen Castle and Helen Parker from Friends General Conference; Betty Polster from Argenta Friends Press (Canada); Charlotte Tinker from Philadelphia Yearly Meeting Book Services Committee; and Ken Ives from Progressiv Publishr. Regrets came from: Chuck Fager of Kimo Press; Clifford Barnard from Quaker Home Service (London); Ted Hoare from Australia Yearly Meeting; and Horace Rogers, Philadelphia Yearly Meeting Book Store manager.

A dozen of us in one working day formed an international network with plans for follow-up. We decided to name ourselves QUIP: Quakers Uniting In Publications: Ministry Through the Printed Word. We saw a range of cooperative possibilities: sharing with Friends the range of existing materials within Quaker publishing through a joint catalogue; developing ways of communicating information about resources among Quaker publishers/distributors so that each group within Friends can have more access to them; helping each other find the best market for a particular Quaker writer and more easily identifying the gaps in Quaker publishing; producing more tasteful materials by utilizing each other's more specialized skills; pooling financial resources to allow for specialty book printing and to provide loans for each other; and maximizing economic resources by cooperative buying.

We are producing our first newsletter at the end of January. Friends interested in being part of this network should forward their name, organizational affiliation, address, and phone number to Gretchen Castle, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102, by January 1.

Gretchen Castle and Betsy Dearborn

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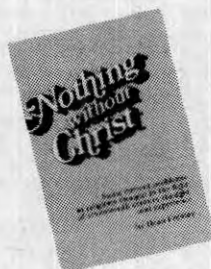
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"Milestones" should be sent to the attention of Susan Hardee Norris. Items should be brief, focusing on Quaker activities, and should be written as legibly as possible. They should also be no more than a year old. There is no charge.

### Births

**Horton**—*Kelly Page Horton* on September 18 in Austin, Texas, to Jerry and Judy Horton and sisters, Carolyn, Martha, and Janis Adams. The baby's godparents are Elisabeth Barnett and Tom Turino. Her mother is currently co-clerk of Friends Meeting of Austin.

**Minnich**—On September 2, *Austin Jerome Minnich* to Maya Gokhale and Ronald Minnich, who are members of Mill Creek (Del.) Meeting.

**Rosenberg**—*Rebecca Haines Rosenberg*, on August 17, to Deborah Haines and David Rosenberg. The baby's mother is a member of Rockland (N.Y.) Meeting.

**Wajda-Levie**—*Morgan Peter Wajda-Levie* on September 27 to Alison W. Levie and Michael F. Wajda. Both parents are members of Harrisburg (Pa.) Monthly Meeting. His maternal grandmother, Eleanor G. Levie, is a member of Westbury (N.Y.) Meeting.

### Marriages

**Monaghan-Wulbert**—*Roland Wulbert* and *Patricia Monaghan* on July 22, under the care of Chena Ridge (Alaska) Friends Meeting. Patricia is a member of Chena Ridge, and Roland is an attendant and a member of the Ministry and Oversight Committee.

**Guindon-Curtis**—*Timothy Allen Curtis* and *Helena Maria Guindon* on September 9 at Sterling, Pa., under the care of North Branch (Pa.) Meeting. Timothy and his parents, Ralph and Marie Allen Curtis, are members of North Branch. Helena and her parents, Wilford and Lucille Standing Guindon, are members of Monteverde (Costa Rica) Friends Meeting.

**Saltiel-Sternthal**—*Burton A. Sternthal* and *Susan Ann Frances Saltiel* on September 29 under the care of Frankford (Pa.) Monthly Meeting. Susan and her parents are members of Frankford Meeting, where Susan is clerk and an overseer, as well. Burton teaches at La Salle College, Philadelphia, and Susan works for the AFSC.

**Tyson-Bartlett**—On June 23, *Paul J. Bartlett* and *Bella Mott Tyson* at Tuckerton, Little Egg Harbor (N.J.) Meeting. Paul is a member of Moorestown

(N.J.) Meeting, and he keeps the Tuckerton meetinghouse open during the summer months.

### Deaths

**Conrow**—*Frances Gardiner Conrow*, 76, on August 27. Among the most active and supportive members of Westfield (N.J.) Meeting, Frances served through the years as clerk, as an overseer, and as a member of the Worship and Ministry Committee, as well as most other committees. Her contributions to the vocal ministry reflected a deep and penetrating spirituality. She was also active in Philadelphia Yearly Meeting affairs, and she labored with devotion on the yearly meeting committee that produced the 1972 revision of *Faith and Practice*. Her last four years were spent at Medford Leas. She is survived by her children, Kenneth Conrow and Mary Coelho; brother, H. Lindley Gardiner; and six grandchildren.

**MacNutt**—*Elizabeth Huey MacNutt*, 80, on August 21 in Wilmington, Ohio. A beloved member of Campus (Ohio) Friends Meeting and a former member of Westbury (N.Y.) Meeting, she taught at Wilmington (Del.) Friends School, George School, and Wilmington College. She also directed a nursery school in Garden City, N.Y., which evolved into Westbury Friends School. She is survived by her children, Mary Mercer Riis and F. Barry MacNutt; her brother, William R. Huey; and three grandchildren.

**Pharo**—In Winter Park, Fla., *Chester Burns Pharo* on May 12. Chester was a member of the Tuckerton, Little Egg Harbor (N.J.) Meeting. He retired as printer for the *Tuckerton Beacon* newspaper on September 1, 1961. He is survived by two nephews and two nieces.

**Scudder**—*Elizabeth Wilson Scudder*, 79, on September 8 at Mercer Medical Center, Trenton, N.J., where she had been a board member. A 1924 graduate of George School and a long-time member of Trenton (N.J.) Meeting, Betty was active in the meeting's activities and committees and served for many years on the board of the Trenton Friends Home. She was also active throughout her life in numerous historical and horticultural organizations. She is survived by her husband, Joseph Broadhurst Scudder.

**Toomer**—*Marjorie Contens Toomer*, 89, beloved member of Doylestown (Pa.) Meeting, on August 20. Active in education as well as her meeting, she leaves a legacy of many wonderful memories and a large number of friends. She is survived by two daughters, Susan L. Sandberg and Margot Toomer Latimer; nine grandchildren; and eight great-grandchildren.

**Wojan**—A member of Hartford (Conn.) Meeting and a staff member of the Fellowship of Reconciliation, 1942-1951, *Ruth Steenburgh Wojan*, 65, on January 26, 1983, at home. She is survived by her husband, Ben; daughters, Martha and Marilyn; and sons, Mark, Alaric, and Timothy.

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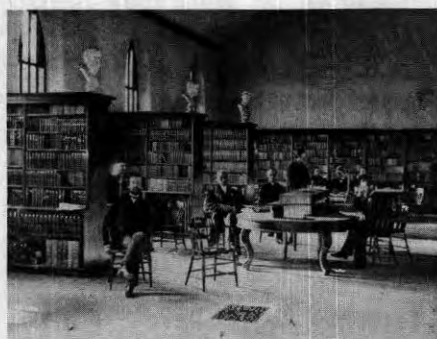
### 152 Pages... Over 150 Photos

There are sixteen chapters in all, each written by a different author or authors. And each chapter covers a different part of Haverford's history or an aspect of life at the College. Included among them are:

**The Early Years:** Haverford's Quaker beginnings... the construction of Founders Hall... financial problems and the struggle of a small college to survive... the transformation of the ideal of a "guarded education" for the male children of Quaker families.

**The Sharpless Years:** Isaac Sharpless revitalized the College by improving its academic reputation as well as the relationship among students, teachers and the administration.

**Quakerism:** Quakerism has been felt at the College in different ways over the years. As author David Potter puts it, "the assumption of an earlier Quaker Golden Age [at Haverford] ignores the vitality of the Friends testimony that new truth is always available to the seeker in every generation."



Other chapters cover Haverford's academic programs, its contributions in the humanities and the social and natural sciences. A chapter on student life will bring back memories: campus pranks... Roache and O'Brien's... "swims" in the Duck Pond... "BrynHaverMawrFord" and coeducation. And, of course, there are the great athletes and teams: in 1864 Haverford's defeat of the University of Pennsylvania in the first intercollegiate cricket match in America... the glorious soccer victories... the rise and decline of football.

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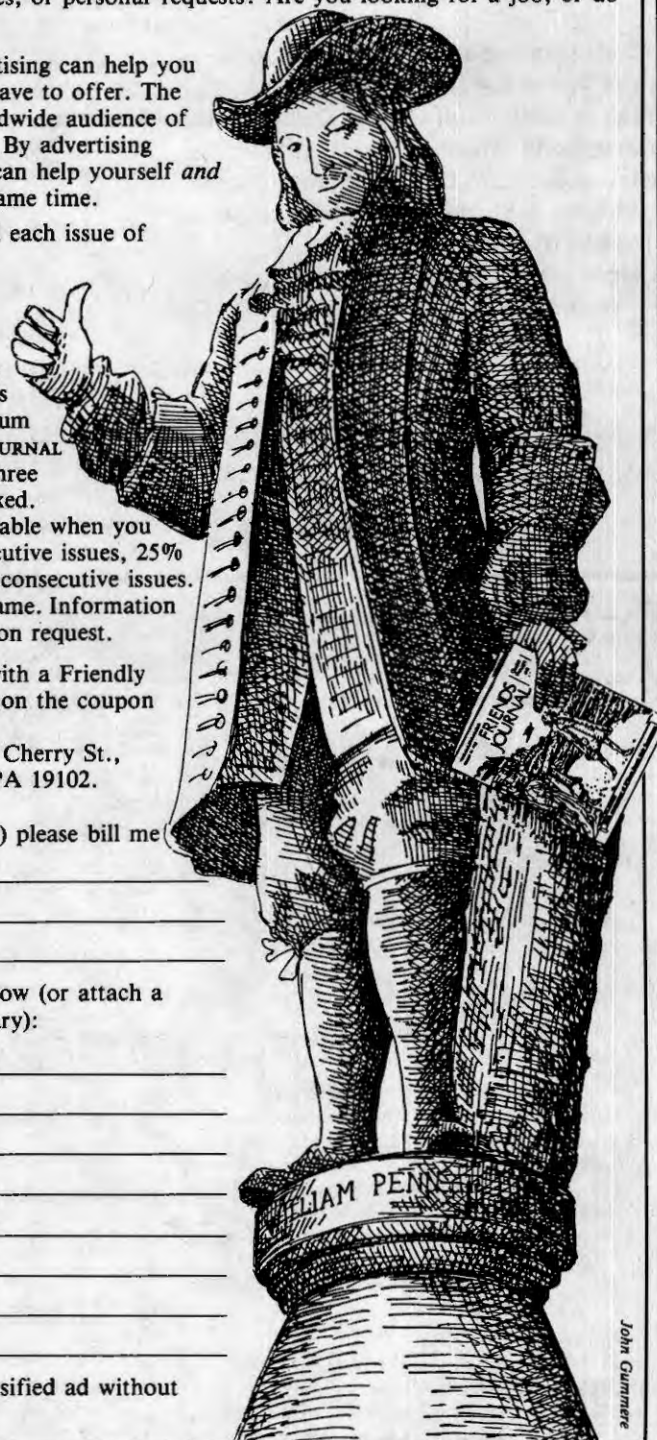
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