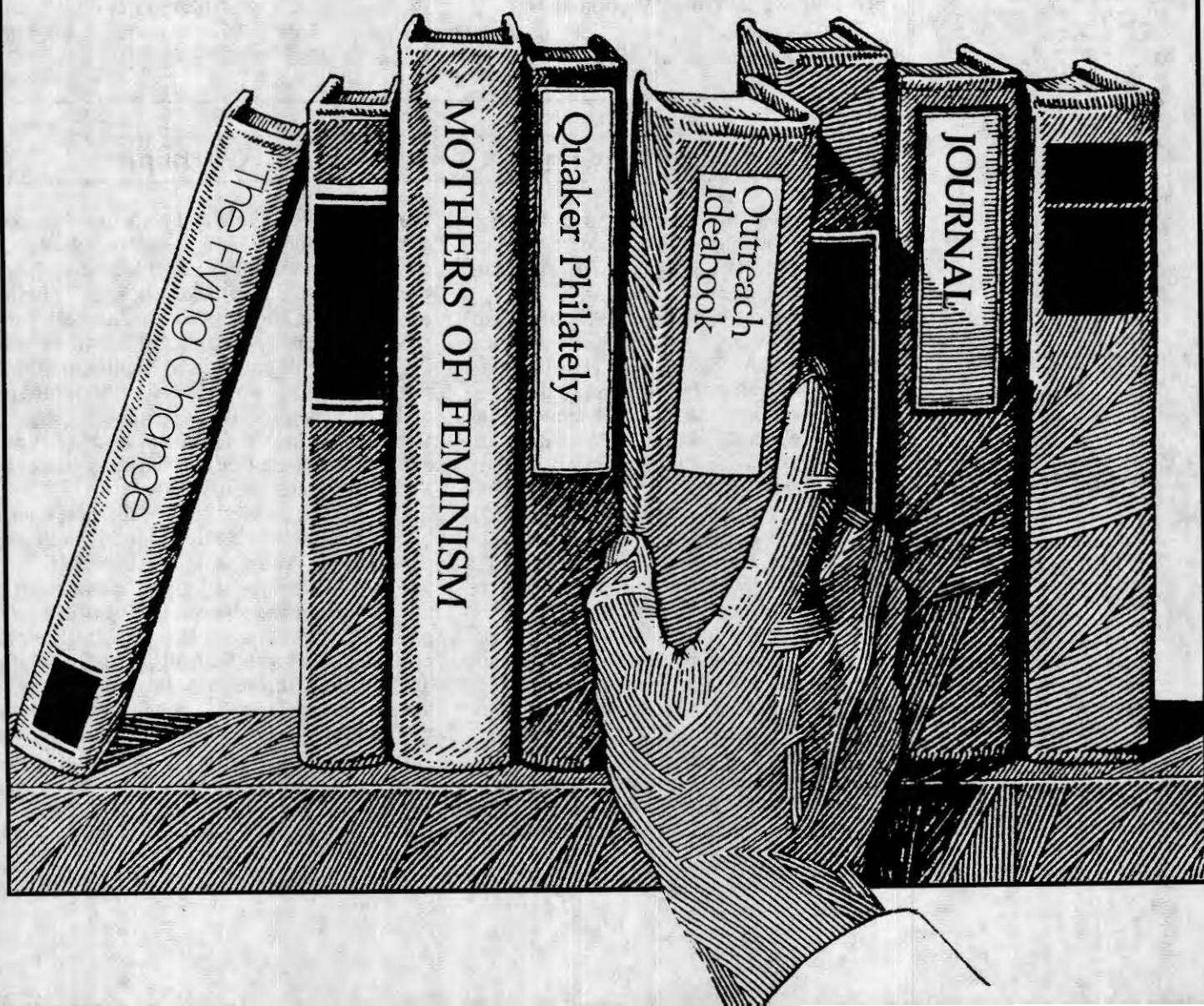


November 15, 1986

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Looking Into Books



FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends, and is a member of Associated Church Press.

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*FRIENDS JOURNAL is published the 1st and 15th of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7277. Second-class postage paid at Philadelphia, PA.

*Subscriptions: one year \$15, two years \$29, three years \$43. Add \$6 per year for postage outside United States and "possessions." Foreign remittances should be in U.S. dollars or adjusted for currency differential. Sample copies \$1 each; back issues \$2 each.

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Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.



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Among Friends: Growlings, Churrings, and Warblings

At least three bits of recent correspondence deserve sharing with our readers. The first is from Marj Peary of Urbana-Champaign (Ill.) Meeting:

"Based upon my experiences, I would like to suggest an additional way of deciding when it is the proper time for ending a meeting for worship. In not-so-delicate terms, it can be described as the 'growl' phenomenon and relates quite directly to the friendly custom of following meetings for worship with a potluck meal. In addition to the fidgets described by Michael Adams ('The Fifth Major Fidget Effect,' *FJ* 3/15/85), the silence of a meeting is often punctuated by stomach growls. The sound of a large coffee pot emanates from the kitchen and adds to the calliope of growls, creaks, fidgets, and wiggles. A variety of aromas fills the air and embarrassing growls become louder and louder. Perhaps the end of a meeting for worship should coincide with the final gasp from the coffee pot which indicates that the coffee is done and that the time for sharing has begun."

And particularly appropriate for our books issue is a note from Germantown (Pa.) Meeting Friend Eric W. Johnson. On their recent trip

around the world Eric and his wife, Gay, spent a month in India. He writes, "In Kashmir, on a houseboat, we found a birdbook describing a creature called a 'Quaker Babbler.' Friends might be interested in this bird and ask themselves whether they qualify: 'It is usually found in small groups with mixed hunting parties. It gleams through the foliage, constantly uttering a low churring, and is not particularly shy. It is found in Peninsular India and Assam in forest and scrub.' " And Eric concludes his card to me, "Churring lowly, yours, Eric."

And finally, a review copy of the most unusual book of the month comes from Steam Press, a publisher in Watertown, Massachusetts. It is *Showers of Blessings*, designed for those who enjoy singing in the shower but who can never remember the words. It is a completely waterproof volume (with built in plastic handle for hanging on a shower head) of 14 favorite old hymns, including such appropriate numbers as "Shall We Gather at the River."

Just goes to show you, Friends, that my life as editor is never dull—and is often lots of fun!

Vinton Deming

November 15, 1986 FRIENDS JOURNAL

Writer's Choices

by Peter Fingesten

If you are sitting at your desk now looking at a white sheet of paper thinking, "if I only had a baby sitter," "a word processor," "a maid," "secretary," "a bottle of ruby port," "more leisure," etc., then you will not write because all these are not sufficient or even necessary to produce an article or a book. Writing longhand or typing, standing up or lying down, dressed or undressed, has nothing to do with it either. If you prefer noises while writing, then avoid the stillness and vice versa. You may even prefer to smell exotic perfumes for inspiration as Richard Wagner did.

Everybody knows that writing starts with words. They can conjure up ideas almost by themselves. Tristan Tzara, the famous founder of Dadaism, has the following to say about creating a poem: "Take a top hat, cut out random titles, words and headlines from a daily newspaper, throw them into the top hat and when full, reverse it upon a table and you will have created a transcendental poem." He was deadly serious because somehow one selects the words one cuts out and the law of chance will assist in placing certain words in proximity to others so that astonishing combinations of words emerge more or less by themselves.

If you do not trust pure chance (which some have called the hand of nature, or

Peter Fingesten is the author of many books and articles. His art and writings appear regularly in FRIENDS JOURNAL. He is a long-time member of 15th Street (N.Y.) Meeting and serves on the JOURNAL's board of managers.

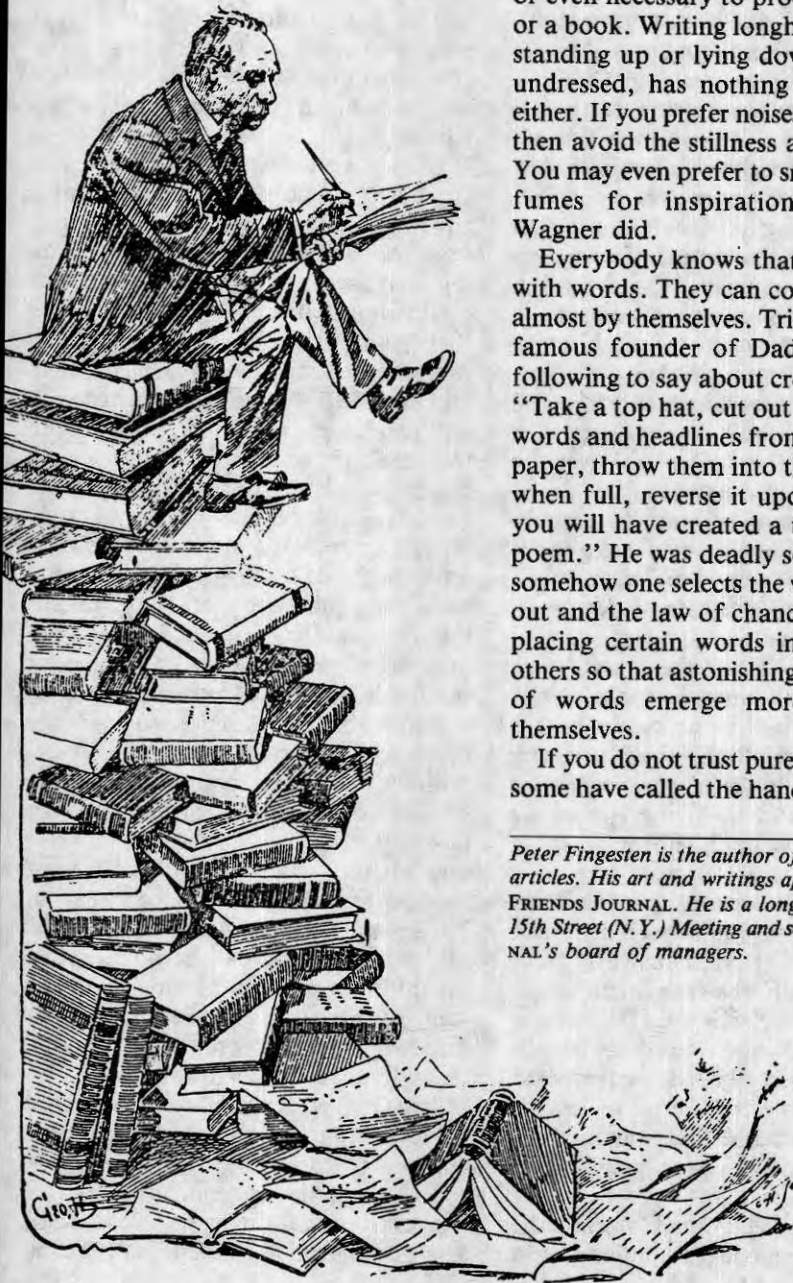
God) then you will have to discipline yourself; but even before that, look for inspiration around you, or depending upon your inclination, within you. Books in particular, but also articles, grow like babies slowly over months and even years. They develop page by page and chapter by chapter. They need special attention and care and, like babies, they must be permitted a certain amount of independence to pursue their own path. Writers are usually people who have a broad base upon which to build. Even the great mystics read and quoted earlier mystics. As St. Irenaeus said, "Those who bring little, receive little."

Creativity results from a fortuitous combination of inspiration, talent, and self-motivation. But a modest talent developed through self-discipline achieves more than a great one that procrastinates or lies fallow. In short, it is always better to maximize one's minimum than to minimize one's maximum.

Writing, like most creative activities, is a process of self-realization through self-discovery and self-exploration. We do not even know our own potential unless we try. Curiously enough, the exercise of our creativity will enlarge it. A diary or notebook is an excellent way to start. Confide your most intimate and sincere thoughts to it; eventually they will build up to a portrait of your feelings and thoughts and serve as a source from which to draw subject matter. All creative people are dreamers, but not all dreamers utilize their dreams. Writers dream with their eyes open in full daylight—otherwise their visions would remain invisible, unheard, unexpressed, locked away in the secret recesses of their sleeping souls.

The custom of early Friends to keep journals was magnificent. How much interior dialogue goes on every Sunday during meeting. How many unexpressed comments on the verbal messages of others. By all means these should be saved and committed to writing for their own sake as well as material for potential articles or books.

We define as well as refine ourselves in proportion to our creative efforts and thus prove and validate our existence. And the most sensitive among us are able to pick up the psychic rumblings of society and give it expression. In this manner creative efforts can have a healing function not only for the writer but for society as well. □



QUAKER WOMEN TODAY

by Margaret Hope Bacon

The current women's movement, emerging in the 1960s, caught Quaker women largely by surprise. Preoccupied by their opposition to the war in Vietnam and their participation in the civil rights movement, they felt detached from the new burst of feminist energy that seemed focused on a personal experience of sexism. Having grown up in homes with a strong tradition of parents who shared responsibility, and having had without question equal opportunities for education and career choices, many Quaker women felt that they had been spared any personal experience with patriarchy. If they could sympathize with women's struggles for equality, it was at a remove from their own lives. The question of the role of women had been settled within the Society of Friends long ago, they felt, and the new movement was irrelevant to their personal experience. Interviewed in 1975 in regard to her views on women's liberation, a 70-year-old Quaker woman in New England, twice widowed, active in Quaker organizations on the national level, said that she had never felt "unliberated."

This woman was interviewed as part of a survey of 19 active Quaker women in a local Massachusetts monthly meeting. Of these women, only two defined themselves as feminists, although the in-

terviewer felt that they were all living as feminists and serving as role models to other women in the meeting and the community ("Feminism and Contemporary Quaker Women," Elizabeth Walker, 1975).

A second survey, including women who were active in the American Friends Service Committee and the YWCA in the years 1945-1960, has been completed and is currently being evaluated. Most of the AFSC women were Quakers. The preliminary impression of the researcher was that these women also did not regard themselves as feminists but had committed their lives to social causes. "All were independent, believed they had a right to define their own lives independently of husband and family, and had no second thoughts about the choice they had made" (Susan Lynn to the author, May 5, 1985).

Indeed, Quaker women born in the 1920s and 1930s built on the experience of their foremothers. Quaker husbands and sons in the 20th century have generally been willing to share household tasks, and Quaker women have managed to combine family duties with full-time careers, either as paid professionals or full-time volunteers to peace or social change organizations, in a style that many younger women of today might envy. Few aspired to be superwomen; rather they simplified their lives by dressing casually, eschewing expensive entertaining, and involving the whole family in household chores, just as Lucretia Mott did 150 years ago.

For all the advantages that this head start in liberation undoubtedly gave Quaker women, they, along with Quaker men, have suffered from blind spots. The Society of Friends does not exist in a vacuum. Its own testimony for equality has always been shaped and tempered by the attitudes of the larger society. It has been inevitable that unconscious forms of sexism have crept into Quakerism itself.

Younger Quaker women, meeting the new feminism on college campuses or in

activist groups, have been challenging Quaker meetings and Quaker organizations to examine themselves for hidden forms of patriarchy. If it is true that men and women are really equal, then why are more men in administrative positions while more women are secretaries, they ask. Or why are women asked to serve the covered dish suppers and run the First-day schools, while men predominate on the financial and property committees? And why is the language used in meeting for worship patriarchal?

Quaker men as well as Quaker women share a commitment to the concept of equality. But Quaker men, enjoying at least some of the conventional masculine privileges, are less apt to see inequality unless it is brought forcefully to their attention. When questions of sexism were first raised, many Quaker men, and not a few women also, reacted with the fear that the new feminism was both too separatist and too strident to have much relevance for the Society of Friends. Despite the many years of separate women's meetings, Friends have continued to be slow to understand or accept the need for some of the Quaker feminists to meet separately in order to share and to free themselves of the hidden bonds of sexism.

Some of these younger women have come to Quakerism from other backgrounds and have experienced the force of patriarchy in their formative years. Others are not quite so sure that their own Quaker childhood was as free of sexist attitudes as they once believed. Their need to meet and sometimes worship separately has been strong, despite the initial opposition of older Friends, some of whom view the return to separate meetings as a setback in the long struggle toward integration.

The Quaker devotion to nonviolence has sometimes made it difficult for Quakers to know how to handle anger, and some of this reaction to feminism is a result of that difficulty. To view an agent of change as strident is of course

Margaret Hope Bacon has been the T. Wistar Brown Fellow at Haverford College, the assistant secretary for information and interpretation of the American Friends Service Committee, and is the author of numerous articles, reviews, and books, including Valiant Friend: The Life of Lucretia Mott; The Quiet Rebels; and Lamb's Warrior: The Life of Isaac T. Hooper. She is a member of Central

Philadelphia (Pa.) Meeting. "Quaker Women Today" is excerpted from the last chapter of her new book, Mothers of Feminism (copyright 1986 by Margaret Hope Bacon; used with permission from Harper and Row, Publishers, Inc., San Francisco.



to project one's own fears upon the other; Friends considered Lucretia Mott strident, and John Woolman, now regarded as nearly a saint, was thought irritatingly "peculiar." In the past several decades the Black Power movement and its corollaries among Indians, Latinos, and other people with whom Friends work have helped to give them a liberal education in the value of anger. Quakers have also come to acknowledge that their own homes are not as free of violence as they might wish (see "How Precious Is Our Testimony" by Judy Brutz [FJ 10/1/84] and "Violence and Inequality in the Family" by Demie Kurz [FJ 10/1/84]).

Another source of resistance to the

ideal of responsibility sharing in modern language:

Friends are reminded that it is the experience and testimony of our Society that there is one teacher, namely Christ, and that in his Spirit there are no distinctions between persons, nor any reason of age, sex, or race that elects some to domination. Live in love and learn from one another. Combateness in family life, whereby man and wife or parents and children strive to assert a supremacy of will is not compatible with the conviction that there is that of God in everyone.

But while clinging to the ideal of building egalitarian marriages within the larger meeting structure, the more liberal Friends groups have also been

Despite some areas of resistance, Friends have come to see the new feminism as a logical extension of their historic testimony, and to make institutional changes. Quaker institutions have made genuine efforts to add women to boards that were previously all-male, to make sure that women are hired and paid on the same scale as men in Quaker schools and service agencies, and to institute affirmative action when needed. Haverford College became coeducational in 1979. A Quaker woman, Asia A. Bennett, became the executive secretary of AFSC; and another, Kara Cole, was appointed to the comparable position for Friends United Meeting, a new name for the Five Years Meeting. In 1985 Marty Walton was chosen as general secretary of the Friends General Conference. At the local meeting level, women have been added to financial and property committees, and men take their turn in serving tea.

The hardest change to effect has been language. Friends have resisted such change on the grounds that the word *man* is inclusive; that God the Father also means God the Mother, and that Christ was after all, male. When feminists have persisted in asking for a more inclusive terminology, they have been told that this matter is trivial. It is a strange response for a Society that has been known for its use of plain language—the refusal to use honorifics or to swear oaths—a matter that the justices of Puritan England regarded as offensively trivial.

Here and there, however, changes in language have been made. The AFSC uses nonsexist terminology exclusively. A Quaker songbook has been written with alternative, nonsexist language included for some of the old favorites, thanks largely to the efforts of Elizabeth Watson, a Quaker Bible scholar and strong feminist. A number of yearly meetings are in the process of revising their books of discipline to eliminate sexist language and to include specific statements on discrimination based on sex.

Within the pastoral and evangelical wings of modern Quakerism, there has been a strong surge of interest in the legacy of the traveling women ministers and the feminism inherent in the Quaker message. At the Earlham School of Religion in Richmond, Indiana, many young Quaker women have prepared



Hannah Clothier Hull (center) brings a message to the 1924 Men's Yearly Meeting at Race Street, Philadelphia, before merger of men's and women's meetings.

new feminism within the Quaker fold was the perception that it posed a threat to conventional marriage patterns. From the days of Fox and Fell, marriage has been very important to Friends as a means of transmitting Quaker values through a family setting, and of enriching and sustaining the Quaker meeting community. Many Quaker couples have been partners in reform. While Friends have also always accepted men and women who chose to stay single or select a person of the same sex as a life partner, they have continued to emphasize the extreme care with which the state of matrimony should be entered.

In the Philadelphia Yearly Meeting's book of *Faith and Practice*, published in 1972, one of the "Advices" states the

ready to deal with new forms of marriage relationships. Meetings have struggled over the question of how to react to the fact that many couples coming to them for marriage preparation have been living together. Generally this widespread practice has been accepted, and Friends have put their emphasis on counseling that such relationships must never be exploitative, nor entered into without a spiritual as well as physical commitment. A few meetings have helped lesbian or gay couples in their desire to enter into a lifelong commitment with the support of their religious community. This has not been true of the evangelical meetings, which continue to feel that homosexuality is expressly forbidden by Scripture.

themselves to become pastors of Friends churches, sometimes sharing the post with their husbands, sometimes alone. Many of these women have studied the history of Quaker women and have sought to reintroduce the concept of Quaker feminism to their congregations. The evangelical women also have developed great interest in Quaker women's history. A group of these women have recently formed a Task Force on Women that is producing a newsletter called *The Priscilla Papers*. Through the newsletter and workshops it continues to expose Friends to the egalitarian

heritage of the Society.

Many meetings formed women's support groups in the early 1970s. Some of these have survived and grown strong. Others have died out as the women involved have become busy putting their feminism into action. Many such women are involved today with organizations providing services to abused women, pregnant teen-agers, women and girls who have suffered rape, or women needing legal advice. Some have worked with the National Organization for Women (NOW), and some with the new feminist peace movement. The AFSC's

Nationwide Women's Program has provided a network to link up working women and minority women, not only in the United States, but in many of the countries to which women's jobs have been exported.

Quaker women acknowledge, however, that they do not always find it easy to work with feminists of a more secular persuasion. Habits of competition, of striving for power, of distrust and hostility, copied from the commercial world with its dominant masculine values, seem to them to sometimes surface in the new feminist organizations, despite feminist theory to the contrary. The years of withdrawal have taught Quakers a different style of interpersonal relationships. In the "real world," even when that real world is a feminist world, they are sometimes too uncomfortable to try to speak up for their own values of consensus decision making and non-violence in personal relations.

Their reluctance is lamentable, for some of these Quaker values were inherent in the birth of the women's movement in the 19th century and need to be reintroduced by spiritually minded women of whatever persuasion. The Quaker woman who chooses to participate in feminist politics but to keep silent when her own values are violated is not being true to the tradition of the valiant traveling ministers, nor is she offering what is perhaps her unique contribution to the modern movement. For this reason some Quaker women feel that one should not "graduate" from the meeting-based women's group, after all, but use it as a source of strength in pursuing feminist Quaker values in the larger movement.

Quaker women also feel that by spending their energies in non-Quaker community activities, they have failed to educate the whole Society of Friends in the relationship between feminism and the spiritual message of the Society of Friends. Most Quakers continue to see feminism more as an expression of equal rights than as an avenue of growth for both men and women. Yet feminism, properly understood, is a call for authentic spiritual development, based on the authority of one's own experience of the Light. It is a rejection of hierarchy (which has generally meant male authority), and an embracing of community. It is a turning away from divisions of all kinds, and a search for wholeness. It is

Mary Ann Beall (seated left) and Lenny Lianne (seated right) chained to White House fence on the anniversary of the passage of the 19th Amendment, August 26, 1981.



Celia Barteau



Sybil Jones, an evangelical minister, traveled extensively with her husband, Eli, between 1840 and 1851.

a dream of a future based on preservation, not exploitation; cooperation, not competition; the weaving of a web of networks, not their destruction by conflict. It is a vision of the divine Spirit that nurtures and supports each individual as a mother might and gives to humans the wonderful gift of personal affirmation and creativity.

Nor has the relevance of feminism to the peace movement, long a central issue in the Society of Friends, been fully understood. Feminists within that movement, both male and female, have pointed out that many of its strategies have mirrored the strategies of war. The Pentagon decides to create a new missile. The peace movement decides to oppose the new missile. The Pentagon looks for the political power to provide more support for weapons. The peace movement mounts a political campaign to defeat the Pentagon's strategies. Feminist pacifists, including many younger Quaker women, have suggested a new strategy, a search for those human issues that unite people in their love of children and of the earth, an organization based on local affinity groups rather than nationwide task forces, and inclusion of many issues, rather than the rigorous narrowing down to one focus. These ideas, and the actions that are planned on the basis of them, are in an initial stage, but to

some people they appear to hold promise. In commenting on the women using nonviolence to protest the deployment of U.S. missiles on Greenham Common, one British woman said: "Perhaps it is the long unheard and ignored voices of women that may rescue the world in time from the nuclear madness which is absorbing all thought and action" (Dora Wilson quoted in Ursula King's *Voices of Protest—Voices of Promise: Exploring Spirituality in a New Age*, 1984).

The future vision of the feminists is very similar to the future vision of any scholar who has tried to image how the world might be organized in a post-industrial, postnuclear time. Kenneth Boulding, a Friend and noted economist and the husband of Elise Boulding, wrote a pamphlet some time ago with the provocative title, *The Evolutionary Potential of Quakerism* (Pendle Hill, 1964). In it he argued that the time for values of Quakerism to flower fully lay in the future, when humankind would need to understand peace, equality, and community to survive in the post-industrial age. Elise Boulding, herself a futurist, leads groups in envisioning a future as they would have it, and then working backward to the present to see what strategies are needed to make that future come true. Again, it is the perfectionist values of Quakerism that seem necessary for survival. To live today as though the Kingdom of God, or the Holy Community, had already been established is to begin to build that community within the framework of the old society. This linkage between Quakerism and feminism in future planning has not been widely discussed or understood within the Society of Friends.

Perhaps the Quaker bent toward action rather than theory accounts for some of this failure to explore the ramifications of feminist thought in relationship to Quaker belief. But Friends have long discovered that action itself can be a means of search and a channel to belief. Following the Vietnam War, many young men and women searching for a spiritual basis of their lives turned to the Society of Friends, which they knew originally as an anti-war organization. There they entered into a deeper religious experience. Similarly, some of the young women committed to the new feminism have discovered the Quakers as a spiritual home.

Such a woman is Lenny Lianne of

Alexandria, Virginia. After working as a state lobbyist for the National Organization for Women, Lianne decided to undertake more radical personal action for the Equal Rights Amendment. She joined a group of women who, on August 26, 1981, the anniversary of the passage of the 19th Amendment, chained themselves to the White House fence as a symbol of women's determination to win ratification.

After being arrested on Mother's Day 1982 Lianne attended a Friends meeting for the first time. She had been on a spiritual journey throughout the actions. A member of the group, Mary Ann Beall, who had fasted for ERA in Illinois, had been arrested at the Seneca encampment, and had joined in all the nonviolent actions, was both a devoted Quaker and a strong feminist. Talking with her, Lianne thought she ought to see if the Religious Society of Friends had the answer for her.

It was home almost immediately. I have since become a member. . . . What led me to become a Friend was the respect for each individual's spiritual values and journey, no hierarchy, and the equality of all members. (Lenny Lianne to the author, fall 1984)

How many other women or men have come to Quakerism for its historic and contemporary support of the equality of all persons is hard to judge. The Quaker stress on individual responsibility and individual faithfulness makes it a demanding religious path. Friends do not expect to become a mass movement in the foreseeable future. But Lianne's story is not unique. She joins a long parade of Quaker women who have acted on the basis of the Light, sure that more light will come. It is a strengthening and liberating belief. From Margaret Fell to Mary Fisher, Mary Dyer, Elizabeth Haddon, Susanna Morris, Charity Cook, Rebecca Jones, Angelina and Sara Grimké, Sarah Douglass, Abby Kelley Foster, Lucretia Mott, Elizabeth Comstock, Hannah Bean, Rhoda Coffin, Emma Malone, Susan B. Anthony, Ann Branson, Mary Meredith Hobbs, Sybil Jones, Hannah Whitall Smith, Alice Paul, Emily Greene Balch, Kay Camp, Elise Boulding, Kara Cole, and Mary Ann Beall, the parade continues, bringing to each generation the same message, that in Christ there is neither male nor female, and in souls there is no sex. □

A CONVERSATION WITH HENRY TAYLOR

by Vinton J. Deming

*Henry S. Taylor's poems, essays, and reviews have appeared in more than 60 anthologies and in some 150 periodicals. For his book *The Flying Change* (Louisiana State University Press, 1985) he was awarded the 1986 Pulitzer Prize in poetry. For the past ten years Henry Taylor has been professor of literature at the American University in Washington, D.C. He serves as clerk of Goose Creek (Va.) Friends Meeting, where his family has had membership for the past two centuries. FRIENDS JOURNAL editor Vinton Deming had a telephone interview with him in October and the following is a portion of that conversation.*

VJD: Receiving the Pulitzer Prize is certainly a great honor. I'm wondering how this has affected your life.

HT: Well, it is indeed a great honor. In some ways it is a little too early to forecast what the long-term effects are going to be. The immediate aftershock is still sort of settling down.

VJD: Some of our readers, perhaps, are not familiar with your poetry. How would you generally describe your poetry to others?

HT: Well, it's difficult to describe the work overall, but there are some tendencies in it that seem to be fairly consistent. On the whole I guess I'm more of a traditionalist than some other people my age or younger, although I'm not at all alone in this these days. About half my poems or so are in traditional metrical patterns, and the ones that are not, the ones that are in free verse or open form, or whatever we want to call it, even those tend not to be very obtrusively experimental in terms of things like grammar and typography. Often I use a narrative base. It's not usually that the story is the most important *thing* in the poem, but it gives me something to hang the poem on while the rest of it just goes to work on the reader. I grew up in northern Virginia where I live now, out in the rural part in Loudoun Coun-

ty, and a lot of my poems come out of that background.

VJD: Yes, I was going to ask you what sorts of things inspire your poetry . . .

HT: Well, if I were to get down to this particular book, *The Flying Change*, I might start to answer that question by saying something about what it isn't, given the nature of your publication, the FRIENDS JOURNAL. My life as a Friend is not explicitly dealt with in very many of my poems, partly because I have always felt that poetry is something that shouldn't be too didactic, or at least not overtly so. There's a lot of violence in



Henry S. Taylor

this book. I've been asked about that a few times in the last few months, and my response has been that the pacifist way is extremely difficult and that one necessary aspect of it is that you have to confront things as they are. It's not at all productive, it seems to me, to pretend that there isn't any violence in the world. To see it and recognize it for what it is one of the things that I have been more or less preoccupied with in this last book.

VJD: Just as our *society* is preoccupied with violence.

HT: So it appears, yes.

VJD: It appears to me that you are really a member of two minorities, in a sense. You are both a poet and a Quaker. It would appear that these are two groups of people who are not very well

understood or, in some cases, even appreciated.

HT: I haven't found it to be much of a strain on me, partly because I've grown up in a Quaker community. I went to George School. And though I have on occasion encountered resistance to some of the things that I believe, I don't think my experience along those lines has been any more unsettling, in fact far *less* unsettling, than it has been for some people. I'm also a Southerner, which makes a very interesting set of tensions because the values and attitudes that are typical of the Friends are certainly not typical of most of the values and attitudes that shaped the early South. Here in Loudoun County it's well known that the Friends were among those groups that when the Civil War came along were unsympathetic to the Southern cause, and insofar as the Unionists were violent, I suppose, they must have been unsympathetic to *them*. But my great-great-grandfather is quoted here and there as having felt that the secessionists should be punished after the war was over. He said they should be deprived and condemned "to eat with iron spoons," which I think meant being put in prison. I'm not sure what he meant by that, in fact.

VJD: To what degree does history play a part in your poetry?

HT: Well, I seem to come from a fairly long line of people who enjoy telling stories. And my grandfather is somebody I knew very well. I'm happy to say he lived a very long time, also in this area, and some of the stories that I tell in my poems are stories that I heard from him or from my father or from their contemporaries. More remote history is something that doesn't get into my poetry much, though I'm very interested in it. I'm working on a prose study of the development of the agricultural stability that obtained here in western Loudoun County for a long time; traces of it are still quite apparent.

Riding Lesson

I learned two things
from an early riding teacher.
He held a nervous filly
in one hand and gestured
with the other, saying, "Listen.
Keep one leg on one side,
the other leg on the other side,
and your mind in the middle."

He turned and mounted.
She took two steps, then left
the ground, I thought for good.
But she came down hard, humped
her back, swallowed her neck,
and threw her rider as you'd
throw a rock. He rose, brushed
his pants and caught his breath,
and said, "See that's the way
to do it. When you see
they're gonna throw you, get off."

*"Riding Lesson" and
"Bernard and Sarah"
©1985 by Henry
Taylor; reprinted with
permission of the
author from An
Afternoon of Pocket
Billiards (University of
Utah Press, 1975)*

VJD: What are some other writing projects that are important to you right now?

HT: Well, that history project is taking up a fair amount of time. I'm working on some new poems. I'm always trying to work on some new poems because I write pretty slowly, as these things go. I get about six or eight poems a year that I can keep. I know that now; several years ago I tried to pick up the pace a little bit and see if I could get it up to around 15 or 20. I was able to write 15 or 20 poems all right, but a year or so later I had gotten rid of seven or eight of them.

VJD: When do you know that a poem is finished?

HT: Well . . . you don't! You get to a point where you feel that, well, this is the best I can do with it. It's not what I thought it was going to be when I started, but I don't think I can work on it productively any more. That sounds like a discouraging sort of way to look at it, but in fact when you think of a poem the things that are in your head are not all just words. When you get it on the page, words are all you have and so it is in some ways diminished from the initial impression you might have had of what it was going to be. I guess those minor failures are what keep you going. If it didn't work entirely satisfactorily that time, maybe it will work better next time.

VJD: Who are some people who have

had the most influence on your life?

HT: Well, my parents. I owe them a great deal. They are very peaceable and literary people, and I found when I did begin writing poetry (fairly late as these things go, I guess; I was a student in college when I began to pursue it at all seriously) that I had been maybe better prepared than some people.

VJD: So literature was really an important part of your life early on.

HT: Yes, it was. I think, gratefully, of people like Alfred Stefferud, who was an early First-day school teacher of mine . . .

VJD: Oh, yes, and an editor of the JOURNAL, I should say . . .

HT: That's right. Among writers, of a more literary sort, I would have to mention George Garrett, who is a novelist and poet now in Charlottesville. He was a teacher of mine at the University of Virginia and I owe him more than I can ever repay.

VJD: Are there writers on the contemporary scene whom you particularly enjoy and admire for their craft?

HT: Sure. That changes. The people I would name might not be the same people I would have named six months ago and probably not the same ones I would name six months from now. If you read around a lot you keep making discoveries. There's a younger poet, a man named Andrew Hudgins, a guy who just published a first book this last year called *Saints and Strangers*, which in fact was one of the finalists for the Pulitzer. It's a wonderful book. Houghton Mifflin published it—it's very fine. I just finished *Lonesome Dove*, which I liked very much, by Larry McMurtry. He's a very good fiction writer, I think.

For a Friends' Wedding

We have been schooled in silence in this place;
whatever words I frame to wish you well
dwindle toward the spirit in this air.

So may my words and yours, our wishes, all
go spiraling inward to that center, where
the silence unites us all in light and peace.

*Reprinted from
FRIENDS JOURNAL,
October 15, 1970*

And among nonfiction writers, I've always admired Loren Eiseley.

VJD: Which of your poems would you most like to be remembered for?

HT: I really don't know. Poets are not very reliable with questions of that sort, they tend to want to prefer their more recent poems. It's a depressing thing to have to say that maybe the best thing you did was half a life ago—you try not to get into that train of thought. So my favorite poems are some that are fairly recent—a couple of them in the new book. A poem called "Taking to the Woods" is one that I'm very fond of, and also one called "At the Swings."

VJD: I know you're a teacher. What words of advice do you have to offer young people—and others—who might be aspiring to become professional writers?

HT: There are two kinds of advice, if you're a young person. One is to learn all you can about whatever you can. And to learn as quickly as possible the distinction between spending a lot of time *writing*—which is what I would urge—and being a writer, something I would discourage. The business of being a writer can be pretty distracting from the actual business of writing.

VJD: How so?

HT: Well, by "being a writer" I mean going around making public appearances, or wearing funny clothes, or in some way trying to look literary, or behaving literarily. It's been a kind of unfortunate tradition in this country, I think, that writers are thought of as eccentric, which makes some writers feel all right about indulging themselves in their eccentricity, thereby maybe risking some type of self-destruction. So I would urge young people to make that distinction and not to be too preoccupied with what they will look like on dust jackets. To people who have been out of school for a while and who are thinking about writing, I suggest they get in touch with people with similar interests and aspirations so that they could meet once in a while—once a month or every couple of weeks—and react to each other's work. I think writing in total isolation can sometimes encourage people to think of themselves as neglected geniuses. What they really might be is so far out of the mainstream that nobody can read them.

VJD: I notice that humor plays a part in your poetry.

HT: Well, funny things happen. And I think that to ignore them would be to just sort of fail to see the world as clearly as you might. That's one answer. And the other is that I find it technically challenging and interesting to try to write a poem which finally is, I guess you would say, serious—not solemn, but a serious poem that includes some humor. The technical problem of making people laugh and then having them settle down again and realize that this is not just a piece of funny verse is a problem which has interested me for a long time. This is one of the things that is hard to do and so it's fun to try to do it. I like making things as hard for myself as I can. I just think that the harder a poem is to do, the better are the chances that it might be pretty good if it does get done. □

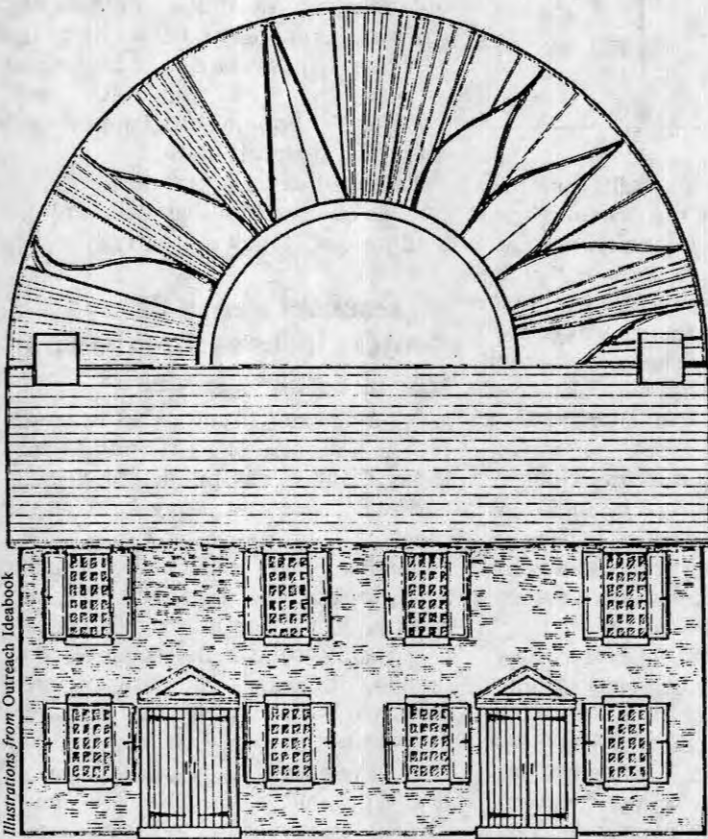
Bernard and Sarah

"Hang them where they'll do some good," my grandfather said, as he placed the dusty photograph in my father's hands. My father and I stared at two old people posed stiffly side by side—my great-great-great-grandparents, in the days when photography was young, and they were not. My father thought it out as we drove home.

Deciding that they might do the most good somewhere out of sight, my father drove a nail into the back wall of his closet; they have hung there ever since, brought out only on such occasions as the marriage of one of his own children. "I think you ought to know the stock you're joining with," he says.

Then back they go to the closet, where they hang keeping their counsel until it is called for. Yet, through walls, over miles of fields and woods that flourish still around the farm they cleared, their eyes light up the closet of my brain to draw me toward the place I started from, and when I have come home, they take me in.

Making Our Faith and Practice Accessible to Others



Outreach is the natural result of the second great commandment that we love our neighbors as ourselves. It grows out of the spiritual attitude of caring and can take many forms, limited only by our imagination. It results from the actions of individuals and of meetings. . . .

Outreach can be the unconscious result of a radiant spirit and it can also be the result of carefully planned strategy and actions. It represents a concern of Friends which has been growing in our consciousness in recent years and many meetings are calling for guidance in strengthening their outreach.

Howard Bartram

The first generation of Quakers sought Truth, not new members. So do we today. Yet early Friends were hardly shy about their message. They put their lamp on the lamp-stand, and thousands joined them as they attempted to live in the Light.

But something happened. We continued our search for Truth, we continued to live our faith each day, but we turned inward. Without meaning to be greedy, we kept this radical form of Christianity to ourselves.

The failure to make our beliefs well known has cost us more than members. It has cost us the cultural diversity that could make our search for truth more fruitful and our knowledge of God's will more complete. Without a conscious program of outreach, we will continue

to attract primarily those who already fit our mold—people of the same class, the same race, the same level of education, the same stage in their spiritual journey. We have become ingrown and homogeneous, especially in the Philadelphia Yearly Meeting, and it is this—not declining membership—that threatens our ability to make ourselves better people and the world a better place.

Although a quick sketch of our basic tenets usually leaves the inquirer nodding in supposed understanding, our faith really isn't a simple one to explain. If it were, there wouldn't be so many Pendle Hill pamphlets.

Hence the need for outreach that not only makes us known, but makes us understood.

Those who are moved by faith to cer-

tain actions or ways of living may know how their faith and practice are linked; only their practice, however, is visible to the rest of the world. Being known as "people who work for peace" or "people who visit prisoners" is better than not being known at all, but when such action is interpreted—when its spiritual basis is made clear—it can bring sweeter fruit. For example, "we seek an end to the death penalty" is a statement that will bring us allies in action; "we seek an end to the death penalty because the condemned may yet be saved by that of God within them" is a statement that will increase public understanding of our faith.

In short, as we work to find the light of God in everyone, what do we do to help others find that light in us? When

we act out of faith, do we make our faith as plain as our action?

First-Day School

If there is one single factor that will decide the long-term growth and spiritual richness of the Society of Friends, it is the First-day school. Whether it is intergenerational, has children and adults in separate groups, or has children only, it is essential if a meeting is to attract young families, as most parents who are looking for a spiritual home for themselves also are seeking a source of religious education for their children. First-day school and child care also give visitors and new attenders the chance to participate fully in meetings for worship and in discussions and socializing.

Most adults can look forward to meeting for worship as a fulfilling experience, but parents of young children can have difficulty centering down if they are concerned their children are not having a good experience in their absence. If their kids are going to look forward to meeting, fun is a must. A meeting (or First-day school) that children perceive as boring is a meeting that divides families instead of uniting them. Either the parents come to meeting and find someone else to watch the kids, or one parent comes to meeting while the other stays home. Who could blame the family for giving up? The meeting must make itself a place children enjoy being if it is to be a fulfilling place for parents of young children.

Minority Outreach

The predominantly white face of Quakerism has long been an issue of concern. Surely if we have a message to share with the world, it is a message equally appealing to people of all races. Yet even in an urban area that is 50 percent black, it is not hard to find meetings for worship that are 95 percent white.

Being the only one of your race in a group brings a great responsibility. According to Ed Broadfield of Chester (Pa.) Meeting: "If a person wants to come in just for spiritual growth, they don't want to be responsible for answering questions about their minority or to have everything focused on them as the standard by which others of that minority will be welcomed into the Society of Friends."



Some of the things now being done include highlighting the image of minorities in the Quaker community, so that if minority people are looking for a spiritual home, they know they won't be alone. One idea, for example was to use the bulletin board at Friends Center in Philadelphia—which has various members of Third World populations passing by it for various reasons—to feature a different prominent minority Quaker each month. Another is to be sure that black newspapers, magazines, and radio stations are given news releases and announcements to highlight and enhance the image of Quakers.

An idea emerging from Chester (Pa.) Meeting is an urban storefront "reading room," which would serve as a place for draft counseling and could also have information on Friends. This would not be directed at minority people exclusively, but it would certainly make Quakerism more accessible—in a literal, geographic sense.

IDEAS

Halloween party always brings in kids

How do you get young kids to start in First-day school if parents are not bringing or sending them? Start with something that's really fun and exciting, reports Salem (N.J.) Meeting, and some of the children start coming because they came with meeting children and had a good time.

"We have a real, rip-snorting Halloween party each year in the annex—adults and children. On Friday night

before Halloween we gather and the children can bring their friends. Everyone dresses up and really tries to come well-disguised. We might have 21 adults and 20 to 25 kids. We see more children here than at any other time of the year except maybe Christmas.

"Each child carves a little jack-o'-lantern and each one has an adult's help or supervision. When they are finished we put candles inside them and then turn out the lights. An adult begins a spooky story and eventually passes it on to the next storyteller, each one adding a part as we go.

"There's bobbing for apples and other Halloween fun.

"Some of our strongest members now came in as a result of their children's attending our Halloween party."

High school Peace Essay Contest focuses attention on war and peace issues

Although not begun as an outreach project, Lancaster (Pa.) Meeting's Peace Essay Contest has publicized Friends and our Peace Testimony in areas far removed from Lancaster County.

Sandra Flock, the Quaker teacher who proposed the idea to the Lancaster Meeting Peace Committee in 1980, saw it as a way to influence the long-term thinking of the high school students who participated—believing that it is only by long-term thinking that the military crises threatening the world will ever be resolved, and noting that for many students the event of the essay contest is the first time they give serious thought to war and peace issues.

Thanksgiving service forges bonds of tradition between this meeting and a minority church

Mullica Hill (N.J.) Meeting has arranged and hosted an annual community Thanksgiving service every Thanksgiving morning for 55 years. Participation by ministers and others from the town's churches is mostly on a rotating basis, but the pastor from Mt. Calvary, a black Baptist church, has given the opening prayer for 55 years, and the Mt. Calvary choir provides the music. Over the years a strong bond has developed and several other services and programs have become community traditions.

Couple invites friends to meeting for worship to celebrate their anniversary

Moorestown (N.J.) Meeting members Joe Lippincott and Eleanor Lippincott have used times of family celebration—anniversaries, marriages, birthdays—as opportunities to hold a public meeting for worship. Their 45th wedding anniversary brought together their meeting, other Quakers, and friends they made through their activities with various groups. “It was a time to ask, how is the world better because of us, as a couple?” Joe said. In helping them celebrate, the visitors got a direct experience of meeting for worship. The celebration was then continued over refreshments.

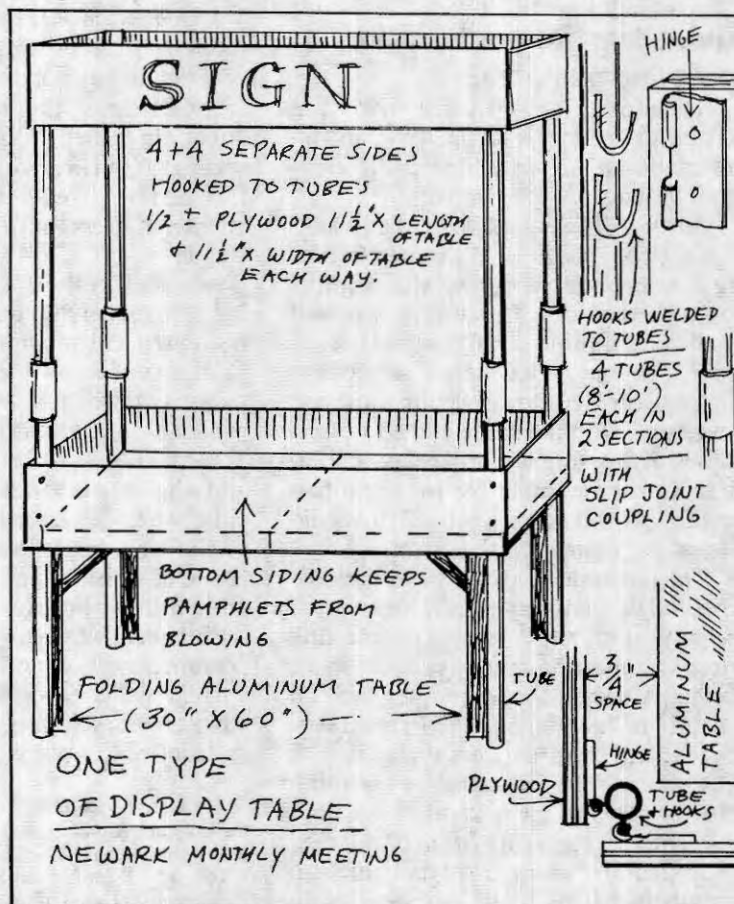
They have used similar gatherings to celebrate the marriages of three of their children, even though they were not married under the care of the meeting. The newlyweds and all the people who would have been invited to the wedding were invited to a special meeting for worship. □

Creating a Warm Welcome

“I remember attending a meeting for worship once with a friend who was just discovering Quakerism. This was not her first meeting for worship; nevertheless I was surprised when, out of the silence, she spoke. She spoke of seeking. She spoke of finding the Society of Friends. She said she felt as if, at long last, she was coming home.”

This attendee's words have been echoed many times by many seekers. A warm welcome was, for them, more than a friendly handshake, polite curiosity, and an invitation to return, although it may have been those too. A warm welcome was, for them, a feeling of coming home. They were not just welcome. They felt they belonged.

These seekers and their meetings were lucky enough to find each other. This chapter will, it is hoped, help monthly meetings find ways not only to attract seekers, but to help them know the meeting—its members, its actions, its special history. Only then can seekers know whether Quakerism—or a particular monthly meeting—is for them. Only then can they know whether further attendance is really the way home.

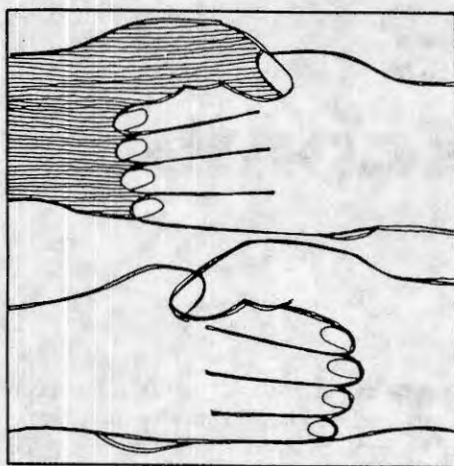


IDEAS

Signs and listings

A visitor to Philadelphia once remarked on the scarcity of highway signs on all the major highways coming into the city. It seemed, he said, that if you didn't know how to get there, you weren't supposed to go.

Unfortunately, many Friends meetings appear to have taken a page from the same book. Many of our signs are readable, from the road, only by a pedestrian or perhaps by a motorist in first gear. This is not to suggest that Friends set up flashing neon signs on the front lawns of their meetinghouses; only that there are seekers who have bypassed a meeting—or worse, missed Friends entirely—simply because there was not a clear, plain sign on the meetinghouse in their neighborhood. Some meetings also use their signs to display quotes, seasonal and topical messages.



Visitors' Day

Many meetings have experimented with a well-publicized Visitors' Day, often with a special introduction/explanation before worship or a discussion after, or both. Although the success of a Visitors' Day may seem to be easily measured by how many people show up, consider the meeting that one year had 20 visitors, one of whom became a member; and the next year had two, both of whom became members.

Panel on Quakerism for visitors replaces First-day school once a year

Several years ago Gwynedd (Pa.) Meeting began a Visitors' Day program under the care of its Committee of Overseers. It was stressed by that meeting that the purpose of the Visitors' Day was purely to educate the community about Quakerism, not to expand Gwynedd's already large membership. For the last five or six years, the program has attracted an average of 25 visitors.

Each year, in either spring or fall, Gwynedd's usual 10 a.m. adult First-day class is replaced by a special program. Three members speak for ten minutes each on the following topics:

- What Friends believe
- How Friends worship
- How Friends put their beliefs into practice

Speakers are different each year, and include women and men, young and old.

Naturally, the hard part is getting these subjects across in ten minutes! But adherence to the schedule allows plenty of time for questions before the 11:15 meeting for worship. After meeting for worship, when coffee and snacks are served, meeting members are encouraged

not to visit with each other, but to talk with visitors. A literature table is also available.

Visitors' Day is publicized through press releases to local papers, free radio announcements, and a calligraphed, photocopied sheet is posted at railroad stations, post offices, libraries, colleges, and markets. Gwynedd also takes advantage of its location at the intersection of a major highway and an important local road by posting a sign on the property for several weeks in advance announcing Visitors' Day.

Greetings

Friends tend to be busy people, and more than one attender has found meetings that seemed too busy to answer questions—everyone thinking, naturally, that someone less busy would greet the newcomer. To solve this problem, some meetings assign a member to be a "greeter," saying hello to regulars and newcomers alike as they enter. Others ask that someone be on the lookout for visitors and make a point to meet them and welcome them after worship. Sometimes in smaller meetings, everybody introduces themselves to a visitor.

Guidelines for producing a greeting pamphlet

The following elements will help create an inviting, exciting, clear, and informational presentation to the first-time attender.

Format. The easiest to read and handle are roughly 8" x 6", folded in half to create a booklet form, with printing on all four sides. Large type size and well-spaced subject material are preferable. The most attractive pamphlets have pictures of their meetinghouses on the front, with the name and addresses, times of worship and First-day school, and a phone number for further information. If child care is offered, it should be stated clearly on the cover.

The remaining pages explain Friends' method of worship, beliefs, meaning of membership, and history. One meeting uses a question-and-answer format; brief paragraphs answer questions on the use of sacraments, the Peace Testimony, the form of worship, etc.

Content. The following are essential: a description of the method of worship, an invitation, an explanation of our central beliefs, and information on membership.

Description of worship method. The first-time attender must understand that it is not silence that we worship, but that silence is the method we use to practice holy obedience to the movement of the Spirit. It is important to point out that those who remain silent are as much a part of the meeting for worship as those who are moved to share a message, and that worshipers try to enter without any resolution to speak or not to speak. What form these messages might take should also be described—a prayer, a spoken message, a reading from the Bible. How worship closes and when announcements are made should also be stated.

Some meetings make a point of noting what meeting for worship *isn't*—a forum for current events or political expounding.

Invitation. Many pamphlets have, set aside from the other text in some fashion, an invitation to remain and socialize after worship, and, if desired, to take home other pamphlets on Friends. One meeting has a detachable postcard, preaddressed, to state whether that attender was interested in further contact by the meeting.

Explanation of central belief. Although it must be stated that the Society of Friends has no creed or minister, it is equally important to say what we do have: our belief in the presence of the inner Light in everyone. How to express this and what else to include are, of course, matters that each meeting must decide.

Meaning of membership. The meaning of membership and the process for becoming a member must be described, so attenders know they are welcome to apply but will not be continually approached or harassed.

Extensive histories of the meetings and the meetinghouses are not particularly helpful, contributing as they do to the already rampant misconception that Quakerism is an "ancient" religion with little application to today's world. Although our Quaker heritage is an important aspect of, and testimony to, our current belief, meetings that want to write about their history are urged to do so briefly. □

The material on pages 11-14 is excerpted from the Outreach Ideabook, published by Philadelphia Yearly Meeting in 1986. The book is available for \$14.95 from Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102.

Fine Foods, Orchids, and Mysteries

by Hi Doty

To celebrate an international symposium on orchids, the Postal Service issued in 1984 a set of four stamps, each picturing a native American orchid. Three of the four grow wild not far from Concord (Pa.) Meeting-house, so surely *Cleistes divaricata*, *Cypripedium calceolus*, and *Arethusa bulbosa* are on the tip of thy tongue.

Those aware of what an enormous part the many Quaker botanists, plant explorers, and horticulturists have played in discovering, identifying, and propagating plants might suspect that "Quaker Philatelist" would seize this chance to probe another Friendly connection, and indeed this newsletter, if it comes by mail, will be borne by one of the orchid stamps. However, in the interest of space, we will pass over the Bartrams and all of the other Quaker worthies who have dealt creatively with orchids and speak only of a most unusual Friend who has played the largest part in making orchids the glamorous objects that they are today.

Nero Wolfe reluctantly made his liv-

Hi Doty's "Quaker Philately" column—a feature of Concord (Pa.) Meeting's monthly newsletter—draws Quaker connections to the topic of the stamp used to mail the newsletter. "Fine Foods, Orchids, and Mysteries" appeared in the April 1984 newsletter and is also included in the book *Quaker Philately*, a collection of Hi Doty's columns. The book is available for \$7.95 from Concord Meeting, Box 23, Concordville, PA 19331.

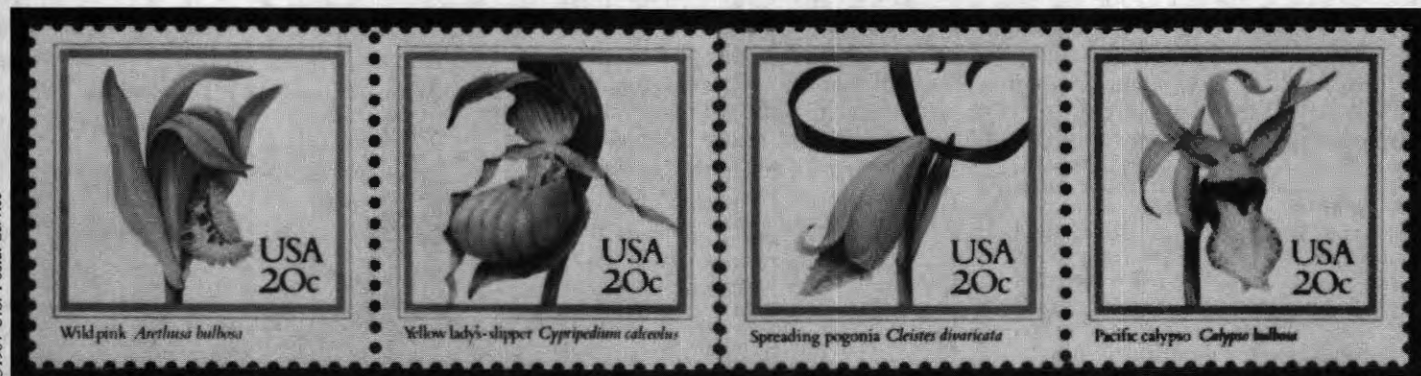
ing as a private detective. He was a strange, crusty, mountainous, moody genius who detested his profession, and was driven to his brilliant solutions only by the need for large sums of money to support his two extravagant passions, the consumption of superb food and the hybridization of orchids. For 40 years, behind a New York City brownstone front, he lived his strange three-cornered life. His Hell was the first-floor office where he writhed at his unwelcome task of criminal investigation. His twin Heavens were the kitchen—where Fritz, a Swiss master chef, thrice daily wrought culinary miracles—and the third floor, where Theodore, master gardener, pampered the orchids.

No, Nero Wolfe was not a Quaker, but his creator, Rex Stout, was. Rex was a birthright Friend, born in Indiana just before his parents moved to Shawnee County, Kansas. He had little education, and most of his first 40 years were spent in such dull tasks as clerking in a cigar store, but there were flashes of brilliance now and then. For instance, as a schoolboy he won the Kansas state spelling championship, and in his 30s he invented a school banking system which, to his great financial profit, was installed in 400 cities. He thus was able to sit back at age 40, well funded, and decide that what he really wanted to do was write. There were false starts, and

indifferent successes, until 1934 when, at age 48, he gave birth to Nero Wolfe and introduced him to the world in *Fer-de-Lance*.

The applause was instantaneous, and for more than 40 years it grew louder and louder as book followed book and a Nero Wolfe cult flourished. It wasn't only the brilliancies of detection that fed the multitudes. Unnumbered thousands, first drawn by feats of ratiocination, found themselves inhaling the rich aromas of Fritz's kitchen and dazzled by the orchids under the skylights of the third floor. A Nero Wolfe whodunit was a rich sensual experience. Somehow Rex Stout's pen could tickle the salivary glands and inflame one's mind with the extravagant beauty of orchids. America's present love affair with fine foods and orchids may be explained in various ways, but certainly Rex Stout, through the imaginary person of Nero Wolfe, has been a principal factor.

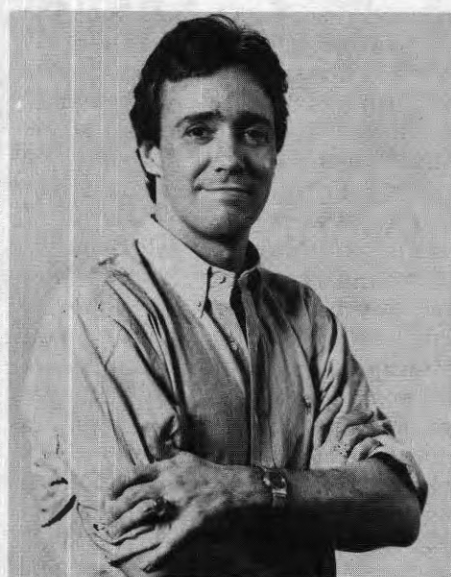
That same Quaker home in rural Kansas turned out another unusual and notable Friend. Ruth Stout, the pioneer of organic gardening, who endured years of ridicule before others came to accept her system of agriculture without tillage, was Rex's sister. Whatever may have been her relationship to orchids, she, in quite a different way than Rex, has helped to put better food on American tables. □



Scott Simon: A Friend Making Waves

by Chuck Fager

Photo of Scott Simon courtesy of National Public Radio



As host of National Public Radio's "Weekend Edition" program, now a year old, Scott Simon gets a lot of letters. Some are complimentary, some are critical—and some are downright embarrassing. One he showed me was from a woman listener in Texas; it described how in her Sunbelt circle of women friends, potential male companions were now being evaluated according to what she calls the "Scott Simon Criterion," an amalgam of intelligence, wit, and sensitivity. He snatched it away before I could get the name.

A member of Langley Hill (Va.) Meeting, Chuck Fager is editor and publisher of A Friendly Letter, an independent monthly Quaker newsletter. His article is a considerably revised and expanded version of a piece which appeared in his newsletter last May. His books include A Man Who Made a Difference: The Life of David Scull; Selma 1965; and The Magic Quilts.

Another was from a woman in Chicago, his hometown, and wasted no time: "I'll be direct: this is a fan letter from a 30-year-old single woman. If you're ever in town and need an escort for an event, *please* call me." Home and work phone numbers followed; again he took it away before I could get the numbers copied down.

So you see, at 34, Scott Simon has reached something of a pinnacle at National Public Radio. For ten years he reported for NPR on practically everything, from practically everywhere (44 states and numerous countries on three continents, by a recent count); he guest-hosted extensively on its flagship news shows "All Things Considered" and "Morning Edition"; he won awards, and had job feelers from the commercial network.

But perhaps only since November 1985 could one say he has finally "arrived," because that was when "Weekend Edition," his own two-hour weekly show, premiered.

"Weekend Edition" is a year old and still rising rapidly on the radio charts: it is now broadcast on more than one-third of NPR's 300-plus stations, including outlets in all major U.S. cities. NPR researchers believe the show's potential audience could be huge, possibly their largest: their studies suggest that people are relaxed and ready to listen at that hour, when there's hardly any competition on the air besides TV cartoons.

In addition to a large potential audience, Scott Simon insists that a major benefit for him is that within the weekly format he is not tied to the microphone as much as the hosts of "Morning Edition" and "All Things Considered."

"A weekly show allows me to be a reporter as well as a host," Simon says thankfully.

And report he does, often catching a plane or a train out of Washington, D.C., within hours after the show is broadcast to do the interviews and taping necessary to nail down a story for the next week or the week after. More often than not his stories are features not tied to the morning's headlines in the same way a daily reporter's work must be. In these stories, Simon's own sense of priorities and values often shows through.

One such priority is his attachment to his Chicago roots. Born there, he lived elsewhere but returned for college in the '60s. Most of the "Weekend Edition" staff came with him to Washington from the Chicago NPR bureau, which he ran for several years.

Scott Simon's show, and his career as a broadcast reporter, has been substantially affected by another major aspect of his outlook, his Quaker pacifism. For instance, in 1977 when he was asked to report on the execution of Gary Gilmore in Utah, he told his editor he was probably not the one for that assignment, since he would feel obliged to make some public protest, however futile, of the act; NPR sent someone else.

Again, in 1983, when he was preparing to go to El Salvador for the first time, he ran into the question, "But can a pacifist cover a war?" Simon had a long conversation with NPR's news director about this. His answer was a definite yes, but he agreed the question was important. Whatever his superiors' hesitations might have been, though, they were overcome, because he was sent to Central America twice more—and he covered the U.S. invasion of Grenada in between.

To be sure, he insists his war coverage

Photo of Chicago courtesy of Philadelphia Free Library



for NPR's listeners was different because of his pacifism: he spent more time talking to ordinary people affected by the fighting than simply reporting military maneuvers and attending briefings with the brass. But it was not stereotypically anti-war coverage either: he also talked to soldiers, in both rebel and official forces, and insists that he came to respect some members of each.

Ultimately, he says he was even able to understand why U.S. jets could bomb a Grenadian mental hospital: it was, he learned, unmarked, and hostile soldiers inside were firing at U.S. troops. Sure, he affirms, bombing a hospital was a horrible example of war's destruction of the innocent; but the pilots acted within their rules of engagement, based on their best information, and that's how Scott Simon, as a pacifist and a Quaker, reported it: straight.

Scott Simon asserts that despite the many terrible things he saw in these wars, he was lucky: he was never directly confronted with the pacifist's cruelest dilemma, of having to decide whether to try to intervene in a violent situation to protect innocent victims, or to leave them to their fate unprotected. But he did ride in a helicopter that came under fire over El Salvador, and was offered (and declined) a rifle by a U.S. soldier making a combat sweep in Grenada.

There are stories Simon doesn't want to do, especially on "Weekend Edition." Wine stories, for one: Simon is a staunch teetotaler; off in a corner of his cluttered office is a bottle of champagne he received as a gift when "Weekend Edition" premiered; he was too gracious to refuse it, but it still stands there, unopened and gathering dust. He gets many requests for wine reports from local station managers, who are courting a putatively consumerist "Yuppie" audience as a key source of new

financial contributions to replace their vanishing federal support. But he stands firm here, as both a matter of experience (his father was an alcoholic), and as a testimony: "Our culture encourages people to believe that drinking is associated with maturity," he notes, but his view is that "it's basically not good for people." And as a reporter, "It's a question of where do I want to put my weight?" (He did, however, air a piece on several new nonalcoholic wines, asking a local wine merchant to taste-test them; she thought they were terrible—and again, Scott Simon the pro reported this gloomy judgment straight.)

This is not to suggest, though, that "Weekend Edition" comes down from the satellite dressed in somber Quaker gray. By no means: Scott Simon talks about movies, books, and sports, often in a very droll way; he has a correspondent in New Jersey who writes haiku poetry for the show every month; and, of course, he sneaks in plugs for things Chicagoan at every opportune moment, and some others as well.

At the same time, his reporting has staked out a number of topics as recurrent themes for the show: hunger and homelessness is one set; religion is another. Frequently they go together, as in a lengthy segment on a visit to Eastern Mennonite College and its volunteer disaster relief program.

This preoccupation with religion is no accident. Scott Simon's father was Jewish and his mother Catholic; and when he was a teen-ager, his father took him to various churches in search of a new religious base. When they visited Northside Friends Meeting in Chicago, which gathers in homes, Scott Simon found what he wanted. He joined Northside "around 1969."

Soon he was taking part in anti-Vietnam War protests organized by the

American Friends Service Committee. "I spent 12 days in a tiger cage at the University of Chicago," he recalls, and joined the board of the AFSC's Chicago office. But he was also getting started as a reporter then, and had to resign from the AFSC board when he landed his first broadcast news job at a Chicago TV station; the station felt the AFSC's activism could breed conflicts of interest.

Scott Simon's own theological outlook, in good Quaker fashion, is not easily summarized. He definitely considers himself a Christian who believes the accounts of Christ's life, death, and resurrection. He carries a small Bible in his traveling briefcase, avers that he has read it all, and is quick to refer to it in discussion.

Yet he is also careful to point out that he doesn't see his Christianity as an exclusive doctrinal fence; he retains a sense of connection to both sides of his Jewish-Catholic heritage (there is also a rosary in his briefcase), and he was deeply impressed by his study of Gandhi and a visit to India. He wonders aloud if Christ was really the only redeemer, agreeing ruefully that such a notion would be rank heresy to many other Christians. Among religious figures, he prefers the simple yet profound spirituality of Saint Francis to any other, and among Quaker models he finds the sense of centeredness amid activity evoked by the quietist antislavery crusader John Woolman more appealing than the sterner, stormier figure of George Fox.

Off the air, one of Scott Simon's favorite pastimes is recasting hoary old jokes into a Quaker format. For instance, he tells one groaner about an old-fashioned plain-dressed Friend who walked into a bar and asked for a straight scotch. The bartender, thinking to have fun with the gray-clad newcomer, charged him ten dollars for the drink. The Quaker looked dour, but paid and ordered a refill. The bartender collected another ten dollars, and then allowed, "You know, we don't get many Quakers in here." "And at these prices, Friend," replied the Quaker, "I can see why."

Scott Simon's schedule plays havoc with his personal life, but he says he's used to it. "I hope my own center is in my faith rather than my work," he says, "but there's no question that my work is very consistent and fulfilling in those terms." □





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Readers' Favorites

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

Winter Passage, by Judith McDaniel (Spinsters, Ink, 1984). The author, a member of Albany (N.Y.) Meeting, tells the story of three women and how each faces a crisis and makes a life-altering decision. Fiction can often provide helpful insights, and this beautiful little book may be useful as well as enjoyable.

Jennie H. Allen, Pleasantville, N.Y.

Endless War: How We Got Involved in Central America and What Can Be Done, by James Chace (Vintage Books, 1984), is a short, lucid, balanced history and analysis of the U.S. fears and interventions in Central America since the Monroe Doctrine. It is a good background for decisions concerning sanctuary.

Malcolm H. Bell, Norwalk, Conn.

God's Fierce Whimsy: Christian Feminism and Theological Education, by the Mud Flower Collective, Heyward Carter, ed. (Pilgrim Press, 1985), tells of how seven feminists, immersed in theological education, formed the Mud Flower Collective to pool their thoughts and feelings about "lukewarm faith and uninspired scholarship found in Christian seminaries."

The Color Purple, by Alice Walker (Harcourt Brace, 1982). A young black Southern girl's concept of God matures as she discusses him/her with her lifelong friend. The result is akin to Quaker concepts!

Marion Blaetz, Pemberton, N.J.

May I Hate God?, by Pierre Wolff (Paulist Press, 1979). The title may seem strange. It is a book for people in pain. A book that shows we can express all our feelings to God. **From Here to There and Back Again**, by Betty M. Hockett (Barclay Press, 1984), is a true adventure story about an Evangelical Friend in China and Taiwan. It shows DeVol's love for God, Friends, and botany.

The Spirit of Holiness, by Everett Lewis Cattell (Beacon Hill, 1977), is helpful in aspects of prayer, and guidance, by one who was a Friends missionary in India.

Gary E. Howell, Richland Center, Wis.

Irish Anti-War Movements, 1824-1974, by Richard S. Harrison (Irish Peace Pub., 1986), is a concise, intelligent study of a neglected but very important subject. Harrison combines scholarly knowledge with personal commitment, placing current peace

efforts in Ireland in their historical context. It is appropriate both for individuals and for libraries. (For air-mailed copy, send \$10 to Irish Peace Publications, 4-5 Eustace Street, Dublin 2, Republic of Ireland.)

Jim Cahalan, Indiana, Pa.

Whole Child/Whole Parent: A Spiritual and Practical Guide to Parenthood, by Polly B. Berends (Harper and Row, 1983). Parenting (children or oneself) invites spiritual growth. This book is a synthesis of Eastern and Western philosophy, plus practical suggestions for fostering freedom, truth, beauty, happiness, and unity.

May Ray Cate, Santa Fe, N.Mex.

Soviet But Not Russian, by William M. Mandel (Ramparts Press, 1984). Readers will be surprised to discover the creative opportunities enjoyed by the Soviet Union's many minorities, including its 1,800,000 Jews. **Saints and Rebels**, by Richard L. Greaves (Mercer University Press, 1985). The religious revolution in 17th-century England is described through the lives of seven non-conformists other than Quakers.

Walter Felton, Sandy Spring, Md.

The Patient Has the Floor, by Alistair Cooke (Knopf, 1986), is a collection of talks made by that charming, erudite, and perceptive Renaissance man: a cheery look at people and their ways.

John F. Gummere, Haverford, Pa.

Sometimes a Shining Moment: The Foxfire Experience, by Eliot Wigginton (Anchor Press/Doubleday, 1985), is about Wigginton and his late '60s high school English classes as they struggle to learn about themselves, their community, and the English language by creating *Foxfire*, the magazine which later grew into the *Foxfire* series of books. This book is for everyone, especially teachers dedicated to their craft.

Bill Hallowell, Newtown, Pa.

Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends, by Michael J. Sheeran (Religious Society of Friends, 1983). The author, a Jesuit priest, has written a compelling analysis of the meeting for business. He inspires Quaker readers to reaffirm the conduct of business in the spirit of seeking the truth while helping us to understand why we sometimes fall short of that goal.

Barbarie Hill, Cincinnati, Ohio

The Phoenix Trip: Notes on a Quaker Mission to Haiphong, by Elizabeth J. Boardman (Celo Press, 1985). Betty Boardman shares her experience as a Quaker witness who delivered medical supplies during the Vietnam War.

Freedom at a Price: An Englishwoman's Life in Czechoslovakia, by Rosemary Kavan (Verso, 1986). The author captures with honesty and compassion the experience of living in Czechoslovakia from 1945 to 1970.

Letters From Prison and Other Essays, by Adam Michnik (University of California Press, 1985) is a collection of insightful moral essays by a Polish historian and adviser to Solidarity, who explores the goals and struggles of the movement for nonviolent change in Poland in the 1980s.

Christopher Jocius, Champaign, Ill.

Ammunition for Peacemakers: Answers for Activists, by Phillips P. Moulton (Pilgrim Press, 1986). Treasure this slim volume for its lucid response to every challenge peacemakers face. Be it pragmatic or moral, the rational, authoritative, persuasive answer is here.

Doug and Pat Lent, Royal Oak, Mich.



Sanctuary: A Resource Guide for Understanding and Participating in the Central American Refugees' Struggle, edited by Gary MacEoin (Harper and Row, 1985), is a passionate, yet informative collection of essays on sanctuary-related topics ranging from the religious and historical roots of the sanctuary movement to the legal and ethical implications of offering protection to Central American refugees in the United States today.

Lynn M. Lynch, Frederick, Md.

Original Blessing by Matthew Fox (Bear and Company, 1983). A maverick Catholic theologian, Fox revolts against the long-predominant sin/redemption version of Christianity to create this comprehensive,



jubilant reinterpretation affirming the mystical viewpoint.

James V. McDowell, Centerville, Ind.

Arafat: Terrorist or Peacemaker?, by Alan Hart (Merrimack, 1985), is an effort by a British reporter to tell the other side of the Palestine Liberation Organization and chairman Arafat. The author hopes to put the debate on quite a different level.

This Destructive War: The British Campaign in the Carolinas 1780-1782, by John S. Pancake (University of Alabama Press, 1985). There is little mention of Quakers in this history, but one is mindful of their plight as the two armies, both "living off the land," engulf their communities in this running, bleeding battle.

Ah, But Your Land Is Beautiful, by Alan Paton (Scribner, 1982). The circumstances are so uniquely South Africa, though now a bit dated, but the dilemmas are profoundly universal.

Howard W. McKinney, Oak Park, Ill.

Light, Love and Life, by Edwin A. Burt (E. A. Burt, 1986), is filled with wisdom, worthy of being reread many times. It shows how to readjust to various stages in our lives so we can continue to be worthwhile to ourselves and others for a longer time than was formerly possible.

Clifford N. Merry, Los Angeles, Calif.

Commentaries on Living, by Krishnamurti (Theosophical Publishing House, 1967). This collection of books includes more than 80 mini-essays of spiritual revelations, presented in beautiful language; it is one of the classics everyone should own.

1000 Inspirational Things, by Audrey S. Morris (Dulton, 1956), is an engrossing compilation of poems, stories, and pertinent proverbs from all over the civilized world—a must for spiritual insight.

Elbert Hubbard's Scrapbook, by Elbert Hubbard (Amereon Ltd.), is one of the very



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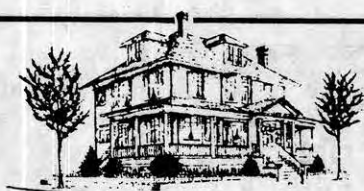
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Herbert J. Miller, Red Bluff, Calif.

The Face of Survival, by Gail Sheehy (Morrow, 1986). The author of *Passages* tells the story of her adopted Cambodian refugee daughter and the inner strength that made her survive the Pol Pot holocaust.

Martin Luther King, Jr.: The Making of a Mind, by John J. Ambro (Orbis Books, 1984). The sources and development of King's religious philosophy are shown in this book.

The Ayatollah in the Cathedral, by Moorhead Kennedy (Hill and Wang, 1986), is the thought-provoking reflection of a former Iranian hostage and is critical both of the Foreign Service and the peace movement.

Carol Murphy, Swarthmore, Pa.

Facing Death and Loss, by Elizabeth Ogg (Technomic Publishing Company, Inc., 1985). This informative, readable overview of the practical and emotional aspects of dying and death will help anyone personally or professionally concerned with this crucial subject.

Lydia M. Nash, New York, N.Y.

One Day of Life, by Manlio Argueta (Vintage Library of Contemporary World Literature, 1983), is the most moving account of the terror and the hope that is embodied in the peasants of El Salvador.

Jack Payden-Travers, Richmond, Va.

Ammunition for Peacemakers: Answers for Activists, by Phillips P. Moulton (Pilgrim Press, 1986), shows the rational communications of the warmth and logic of peacemakers. It clarifies the moral, psychological, and strategic issues of deterrence versus civilian-based defense.

Beverly Safford, Detroit, Mich.

Soul Making: The Desert Way of Spirituality, by Alan W. Jones (Harper and Row, 1985). Alan Jones integrates the fourth-century desert way of spirituality with the inner life in our 20th-century "desert." He succeeds in sharing the Light.

Paul L. Schobernd, Macomb, Ill.

Biophilia, Edward O. Wilson (Harvard University Press, 1984). Using delightful personal anecdotes, eloquent descriptions, and interesting scientific facts, Edward O. Wilson makes a flawless case for preserving natural habitats. *Biophilia* is a celebration of life on earth.

Ed Silcox, Bryn Mawr, Pa.

Prisoners of Childhood, by Alice Miller (Basic Books, Inc., 1981), is a slim, yet pro-

found, volume on the tragedy of parents who are emotionally unavailable to their children, and the resulting destruction of a child's capacity to understand genuine emotions. It is a helpful book for the hurt child in all of us.

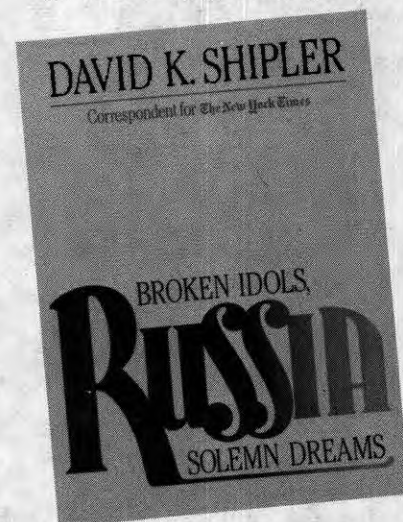
Getting Grants, by Craig W. Smith and Eric W. Skjei (Harper and Row, 1980), contains a philosophical and nuts-and-bolts approach to making the grants system work for you. It is a must-read for nonprofits and individuals involved in fundraising.

Einstein on Peace, edited by Otto Nathan and Heinz Norden (Schocken Books, 1960), is the definitive collection of Albert Einstein's writings between 1914 and 1955 on the issues of war and peace—a compassionate, challenging, and richly rewarding book.

Larry Spears, Philadelphia, Pa.

Power in Praise, by Merlin R. Carothers (Merlin R. Carothers, 1972). "In every thing give thanks, for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18 KJV). God may be found through praising. **You Are Greater Than You Know**, by Lou Austin (The Partnership Foundation, 1955). This author has a simple, workable approach to life which puts God as number one and himself as number two in successful, joyous partnership.

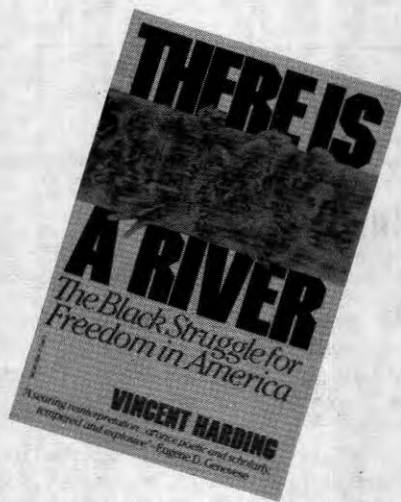
Ruth E. Stuckey, Wilmington, Ohio



Russia: Broken Idols, Solemn Dreams, by David K. Shipler (Penguin Books, 1984), tells of Shipler's experiences as a *New York Times* Moscow bureau chief which gave him access to Soviet citizens; a bridge for these times. **Ghostway**, by Tony Hillerman (Harper and Row, 1985). Hillerman's works are more than engaging mysteries; they offer accurate insights into Navajo culture.

Weapons and Hope, by Freeman Dyson (Harper and Row, 1984), tells of how warriors and victims are joined in topics of concern yet are divorced from each other's perceptions of reality.

Thomas G. Vaughan, Bloomfield, N.Mex.



Book of Lights, by Chaim Potok (Knopf, 1981), is a beautifully written story of a Jewish rabbinical student coming to terms with the guilt of Hiroshima through encounters with friends, teachers, soldiers, other religions.

There Is a River, by Vincent Harding (Random House, 1983), is a moving historical account of black resistance to slavery, from capture in Africa, through the years, up to the end of the Civil War.

Amy H. Weber, Haddonfield, N.J.

Indian Summer of the Heart, by Daisy Newman (Houghton, Mifflin, 1982). This sequel to her novel *I Take Thee, Serenity* is a wholesome, beautiful, encouraging story. I recommend it highly.

Three Greek Plays: The Trojan Women of Euripides and Prometheus Bound and Agamemnon of Aeschylus, by Edith Hamilton (Norton, 1958). Edith Hamilton's splendid introduction shows Euripides as a pacifist and is relevant to our times of refugee women and children.

Amelia Jo Weir, Pigeon Forge, Tenn.

Luisa Domic, by George Dennison (Harper and Row, 1985), is a novel of goodness, beauty, and music in Maine juxtaposed with evil experienced by a Chilean when Pinochet overthrew Allende—stern reality and transcendent Light.

Louise Wilson, Palo Alto, Calif.

Accidental Tourist, by Anne Tyler (Knopf, 1985). "Don't be so Macon Leary" may become Tyler's gift to the language. It is about a funny, eccentric Baltimore family, and it should be required reading for seminars on grief.

Goodbye, I Love You, by Carol Lynn Pearson (Random House, 1986), is about a Mormon who internalized her role of a good wife. Yet Pearson comforted her ex-husband in his fight against AIDS. This book is humbling not for its style but for its example of unconditional love.

Beverly England Williams, Mountaintop, Pa.

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Books

Hill Song: A Country Journal

By Lee Pennock Huntington. *The Countryman Press, P.O. Box 175, Woodstock, VT 05091, 1986. 163 pages. \$14.95.*

When she writes of her life in the Green Mountains of Vermont, Lee Pennock Huntington is generous. Her style is lush, exuberant, and abundant in detail. She does not take the beauty that surrounds her for granted, but uses the keen observation of all her senses to capture the astonishing universe she has found centered on one hill in Vermont.

Hill Song's intimate journal entries intersperse glimpses of life in rural Vermont with the life that the author and her husband, William, have built for themselves on their farm on Barton Hill. Her entries are a collage of philosophical ruminations and poetically drawn, minute observations that recognize very little in nature as commonplace. She delights in firsts: cracks in the ice on the pond, daffodils in spring. She mourns the lasts: dying elms, the few warm days before winter. She spies like a detective to discover growth and change—and very appropriately her entries are arranged by season. For some, her subjects may bring Annie Dillard to mind, but Lee Pennock Huntington's voice is clearly her own.

She is deeply conscious of nature's changing mood and color and texture and smell. Weather, rain, heat, wind, water, clouds, flowers, birds, every creature she sees—all are vividly characterized. She begins one winter entry: "Sparkle everywhere as cloudless skies preside over the snow-mantled land and the sun sequins the still open waters of the pond."

Lee Pennock Huntington's Quaker beliefs—she is a member of Middlebury (Vt.) Meeting—are evident even before she mentions Quakers. Her reverence for life and sense of personal responsibility often lead her to plead for the removal of the earth's almost palpable death sentence. Unfortunately, this is sometimes as subtle as someone bursting through the kitchen door and throwing a snowball at you.

Although she is scrupulously thoughtful about man's role in nature (she often uses non-inclusive language), she quite honestly numbers herself among the unconscious marauders: "The slate floors in our house give us constant pleasure, but how dismaying to think their existence is owed to . . . a mutilation of the gentle hillsides."

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Hill Song is a handsome book. It was a June alternate selection of the Book-of-the-Month Club (for whom the author reviews books) and received First Prize in Non-Fiction for 1986 by the National League of American Penwomen.

Lee Pennock Huntington has lived in France, Colombia, Switzerland, and has worked with a Quaker relief team in North Africa. Although these travels have informed her sensibilities, she has claimed her sometimes harsh paradise in Vermont. "I have never wanted tropical ease," she writes. "I passionately prefer the challenge of sharply defined seasons and life in the rural north-land. There is the keenest sort of pleasure to be earned in overcoming natural difficulties, in living intimately with austerities which call upon extreme resources of body and mind."

Eve Homan



Older and Wiser: Wit, Wisdom, and Spirited Advice From the Older Generation

By Eric W. Johnson. Walker and Co.,
New York, 1986. 249 pages. \$18.95.

Eric Johnson dedicates this book "to the 136 elders, aged 65 to 97, whose free sharing of 10,488 years of experience provided much of the substance of this book." They responded to a massive questionnaire asking about everything from nice things families say and do, to sexuality, to dying, and many other matters as well.

A person who wanted to know how it all came out *could* read only the "Ten Commandments for Those With Elders in Their Lives," and the "Ten Commandments for Elders," but would miss the point of the book. Eric Johnson has chosen a collection of highly individual pieces of wit and wisdom to share with his readers.

Some gems:

"Accept yourself. It still leaves plenty of room for improvement"—woman, 70.

"I take an obstinate delight in being obsolete. It seems to be fun for everybody"—man, 74.

"Age matters only when one is aging. Now that I have arrived at a great age, I might

just as well be twenty" (Picasso).

"What I love is an *old* doctor. He doesn't go so mechanically by the book all the time"—woman, 86.

In the course of writing *Older and Wiser*, Eric Johnson learned that many people find old age the best time of life. "We individual elders feel much better about being 65 than the public, including other elders, thinks we do." Also, he became convinced that at 67 he himself is young, a "mere squirt compared to 75- and 85-year-olds." I am thankful that this mere squirt has written (with help from his friends) such a fine and hopeful book.

Elizabeth R. Balderston

The Eye of Faith: A History of Ohio Yearly Meeting (Conservative)

By William P. Taber, Jr. Representative
Meeting of Ohio Yearly Meeting, Olney
Friends School, Barnesville, OH 43713,
1985. 279 pages. \$12.

William Taber's history of Ohio Yearly Meeting is of special interest for several reasons. Ohio has been an arena for many of the most notable movements among Friends in the past 150 years; these developments have resulted in Ohio's territory being home to six yearly meetings, ranging from Evangelical Friends Church through Wilmington (FUM) and Ohio Valley (FGC) yearly meetings to Ohio Yearly Meeting (Conservative). Because of the size and importance of Quakerism in Ohio, the effects of the major schisms of the 19th century had a great influence both on contemporary Friends and on subsequent developments in Quakerism in the United States.

Aside from the influences mentioned above, Ohio Yearly Meeting, along with the other conservative bodies, presents a special challenge to other Friends of the "unprogrammed tradition," because of the quality of community and the depth of spirituality which characterize conservative Quakerism at its best.

William Taber's account of the history of his yearly meeting succeeds in employing extensive scholarship in the service of a vivid account of Friends' lives—Friends who strive (and sometimes fail) to live in the kind of radical, watchful faithfulness which is the Quaker way.

I would like to praise three (among many) aspects of the book. First, the description of the Wilburite separation, which burdened a whole generation of Ohio Quakers, is very impressive indeed. We are still living with the repercussions of this event, and in Taber's sensitive exploration we begin to understand

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the stakes involved. There is no treatment of the separation that compares.

A chapter devoted to the characteristic ministry of Ohio conservatives displays well the qualities of spirit that come to a community practiced in faithful expectancy, in worship and as a way of life. The concern for a culture so founded, out of which Life and ministry in the Life can flow, permeates the book in a way that is a constant query to the reader.

Finally, the treatment of the transitions necessary for the yearly meeting in the last century is both wisely written, and very moving; the author's being close to the events adds power to the narrative.

Any Friend concerned about the viability of the "unprogrammed tradition" will find this stimulating reading.

Brian Drayton

Essays in Quaker History: Seeking the Light

Edited by J. William Frost and John M. Moore. Pendle Hill Publications and Friends Historical Association, Wallingford and Haverford, Pa., 1986. 214 pages. \$16/paperback.

Ten essays in honor of Edwin B. Bronner, with an introduction by John Moore and a biographical sketch by Barbara Curtis, vary in length from five to 25 pages, and two are documents rather than original contributions. There is a five-page index.

J. William Frost, writing on "Secularization in Colonial Pennsylvania," provides much information on 18th-century Friends in relation to other religious groups in Pennsylvania. Paul Kelly contributes a letter his grandfather Thomas Kelly wrote in August 1938, after he had just left Nazi Germany. One passage tells of Kelly's "new sense of . . . childlike dedication to God," after he had "looked into awful depths of human woe." Margaret Bacon writes of Henry Cadbury's sufferings (especially those inflicted by other Friends) because of his unswerving conscientious objection to World War I. The other essays are on George Fox and English law, by Craig Horle; on the role of 17th-century Quaker women, by Hugh Barbour; on Thomas Loe, who introduced William Penn to Quakerism, by Kenneth J. Carroll; on toleration of Friends in Sandwich, Massachusetts, by Arthur J. Worrall; on Quaker self-consciousness in 18th-century Pennsylvania, by Jack D. Marietta; on aid Quaker women gave to black refugees during the Civil War, by Alfred Skirpan; and on the antecedents of the 1895 Manchester Conference, by Roger Wilson.

This small volume is unusually full of substance and will stimulate further reading. The

title is well chosen, though one might wish for a conclusion which would deal specifically with the operation of the Light in each person and time.

Ralph H. Pickett



Quaker Sloopers: From the Fjords to the Prairies

By Wilmer L. Tjossem. Friends United Press, Richmond, Ind., 1984. 80 pages. \$8.95/paperback.

In his preface, Wilmer Tjossem accurately reviews his own book as "... a sketch of the Norwegian-American story from 1659 to the present—little more than a chronology. Much human interest and religious interpretation are still to be added." This is very true.

The research and scholarship behind this book are tremendous. Its pages are packed with names, dates, facts, and events, all meticulously attributed and footnoted. They flood out faster than they can be absorbed.

Unfortunately, few of the many people are drawn in depth; most of the events are simply facts without detail or color. Further, the story of Norwegian immigration to America is limited by the one-quarter of the book devoted to an overall history of Quakerism in Norway. This history is interesting but is presented here in more detail than necessary to support the main theme of the book, Norwegian immigration to America.

The book accomplishes a number of positive things. Among them, it tells of the strong religious persecution in Norway that motivated the early emigration. This persisted well into the 19th century and is in sharp contrast to the liberal image of Scandinavians today. It also details the leading role Norwegian Quakers on both sides of the ocean played in continuing Norwegian immigration.

Packed with names and relationships, the book is a treasure chest for genealogists trying to trace Norwegian-American ancestry.

Above all, this book provides a solid, scholarly base, almost an outline, for the full, colorful, detailed story of the early Norwegian-American immigration that is yet to be written.

Frank Bjornsgaard

Arctic Dreams: Imagination and Desire in a Northern Landscape

By Barry Lopez. Charles Scribner's, New York, 1986. 496 pages. \$22.95.

Whether you want to read about dramatic adventures in an exotic locale, find out factual information about the Arctic, or explore the effect on the human mind when "confronted with enormous unknown territory," this book will resonate in your memory long after you've finished it.

I found the study of the influence of the arctic landscape on values and ideas an absorbing theme. Threaded through a wealth of detail on the subject of musk oxen, polar bears, seals, narwhals, migrations, and descriptions of ice and light are spiritual insights of a rather unusual kind.

Barry Lopez states that "we are clearly indebted as a species to the play of our intelligence; we trust our future to it; but we do not know whether intelligence is reason or whether intelligence is this desire to embrace and be embraced in the pattern that both theologians and physicists call God."

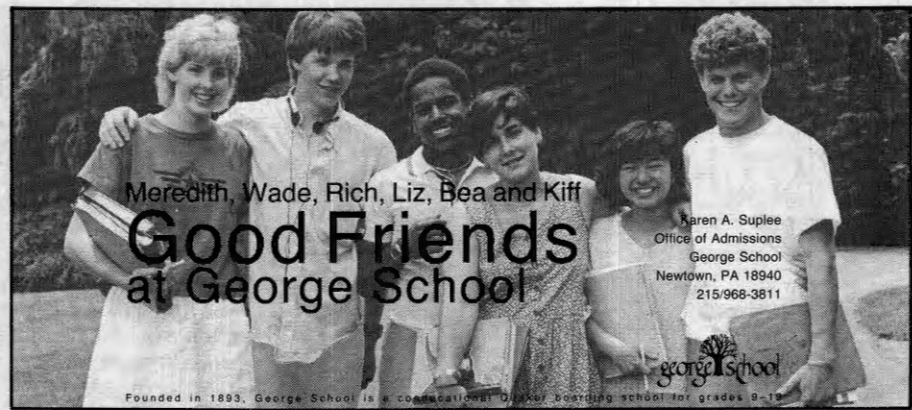
Explaining in part how he came to write the book, he says: "Our first wisdom as a species, that unique and metaphorical knowledge that distinguishes us, grew out of an intimacy with the earth; and however far we may have come since that time, it did not seem impossible to me to go back and find it."

Gathering material for this book, Barry Lopez spent time with scientists, oil drillers, native inhabitants, coastal surveyors, engineers, and others involved in Arctic exploration; at home he interviewed many persons and read innumerable historic journals. Paul Theroux and Peter Matthiessen's accounts pale in comparison, although there are resemblances to Thoreau's writing.

Much of the author's time was spent observing and waiting, emulating the Eskimo, listening to what the land was saying. This mysticism appears everywhere in the book, juxtaposed with his adventures.

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Friendly Words

Recent Pendle Hill pamphlets include these:

For Quakers, truth is not a dead fact but a "living occurrence in which we participate," writes Gray Cox, who finds that our common Western definition of peace is colored by our culture's deeply held assumption that to live is to conflict. His pamphlet **Bearing Witness: Quaker Process and a Culture of Peace** (no. 262) criticizes the dominance of our world by an instrumentalist model of human action—"little more than the old lust model in a new guise"—which sets aside values as merely subjective and reduces humans to those who manipulate and those who are manipulated. The author suggests that peace must come to be seen not as a mere state of non-war but as a committed, participatory activity.

A remarkable juxtaposition provides the basis for the proposal of a new cultural ideal in **Replacing the Warrior** (no. 263). William A. Myers cites Agamemnon and Baron von Richthofen as representatives of the warrior ideal, holding up against their egocentric detachment the figure of John Woolman, with his thoughtful, conscientious courage and his life of "radical trust in the divine" rather than in community norms. We are asked to emulate the consistency, compassion, and moral imagination of Woolman and reject the cold detachment that is basic to our competitive societal mind-set.

Leading and Being Led (no. 264) focuses on the hallmarks and tests, as well as the consequences, of genuine leadings. Paul A. Lacey hopes that by understanding what it means to have a leading, we will choose to be more fully open to leadings (knowing that if we are not open, "we will be less able to know them when they come"). Leadings may provoke discomfort in us, even turmoil, and new knowledge of self and others, before we feel "increasingly under obedience." The author draws upon his own experience, as well as the witness of Fox, Penn, and Woolman, exploring also the tests which early Friends applied to possible leadings—including the test of patience.

A memoir by Anna Sabine Halle, "**Thoughts Are Free**": **A Quaker Youth Group in Nazi Germany** (no. 265), records Friends' efforts to live their faith under the shadow of Hitler. Translated by Mary E. B. Feagins, this pamphlet shows us examples of caution, courage, and subtle resistance in a time when conscientious objectors were put to death. The

mere existence of an independent, racially open youth group contradicted the values of the regime, as did the publication of little "Heritage" pamphlets on Gandhi, Luther, Schweitzer, and others by German Friends trying to be faithful to truth and yet "wise as serpents."

"What we try to mend depends a good deal on what we perceive to be torn." In Kenneth E. Boulding's latest pamphlet, **Mending the World** (no. 266), finding connection with God is the mending of the primary rip; for Friends historically, this step has led to seeing further needs for mending. Surveying evidence of human progress, the author discovers "mendful" hope in the ability of people to learn. He advocates a conscious effort by the world's scholarly and scientific communities to understand "the nature and conditions of human betterment"—an effort that might be begun by Quaker scholars and scientists.

In Encounters With Transcendence (no. 267), philosopher Scott Crom examines his spiritual experience with rigorous intellectual honesty, celebrating three transcendent experiences that affected his life and gave his analytical mind much pause. One led to a struggle to decide in what way, or whether at all, his religious experiences could rightly be called encounters with God, especially since they did not include a sense of presence or "I-Thou reciprocity" reported by many others. The author tells how, for him, such encounters, though they do not explain life, yet give it redemptive meaning.

In God We Live (no. 268) is an account of experiences which became the ground for Warren Ostrom's discovery of the holy universality—the Spirit, the Presence—in whose hands he now gratefully finds himself. He describes his early empty times in church and fragments of spiritual fulfillment during his teens—then his adult experience of the ground of being, both humbling and exhilarating. He shares also incidents in his work as a psychotherapist which have taught him to live from the center and affirm that others, no matter how different, are rooted in the sacred.

Pendle Hill pamphlets can be ordered from Pendle Hill Publications, Wallingford, PA 19086. Numbers 262-268 are \$2.50 each postpaid. Pendle Hill pamphlets are also available by an annual subscription of \$10 for six titles.



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- Date of filing: September 18, 1986.
- Frequency of issue: Semi-monthly—exceptions: January, May, June, July, August, September one issue only (18 a year). Annual subscription price: \$15.
- Location of known office of publication: 1501 Cherry Street, Philadelphia, PA 19102.
- Location of the headquarters or general business offices of the publishers: 1501 Cherry Street, Philadelphia, PA 19102.
- Names and addresses of the publisher, editor and manager, and associate editor: *Publisher*, Friends Publishing Corporation, 1501 Cherry Street, Philadelphia, PA 19102; *Editor-Manager*, Vinton Deming, *Associate Editor*, Eve Homan, 1501 Cherry Street, Philadelphia, PA 19102.
- Owner: Friends Publishing Corporation, 1501 Cherry Street, Philadelphia, PA 19102. Nonprofit Corporation—no stock.
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Quaker Philately by Hi Doty is a collection of well-written, well-researched short articles which draw Quaker connections with the subjects of U.S. postage stamps. A picture of the stamp introduces each article, but from there Hi Doty may take off in almost any direction, beginning with a descriptively enticing title (some examples: "One Halo Fits All," "On Borrowing Ancestors," and "Long-Distance Quakers"). Whether or not he likes the subject of the stamp, Hi Doty is always a consummate storyteller with a delightfully subtle wit. All of the selections first appeared in Concord (Pa.) Meeting's newsletter—and were written about the stamp used to mail it. The JOURNAL has published several "Quaker Philately" pieces, including one in this issue: "Fine Food, Orchids, and Mysteries" on page 15. A tercentenary publication of Concord Meeting, the book is available for \$7.95 plus \$1.25 postage from Concord Meeting, P.O. Box 23, Concordville, PA 19331.

The rich diversity, painful differences, and deep spiritual experience of the 1985 meeting of more than 300 Young Friends from around the world are poignantly and powerfully recorded in **Let Your Lives Speak: A Report of the World Gathering of Young Friends, 1985**. The 127-page booklet gives the organizational history of the gathering and a summary of activities, as well as a list of participants, but the experiences are best conveyed in nearly 50 pages of "personal impressions" and "Quaker vision statements" from 37 worship groups whose sessions apparently meant much to Friends. Readers may also appreciate the abridged "addresses to plenary sessions" by five invited speakers and the powerful epistle, which echoes Fox's faith that "the Lord God is at work in this thick night." To order, send \$5 to Friends United Meeting, 101 Quaker Hill Dr., Richmond, IN 47374.

The **Advices**, newly appearing in the revised, 1985 edition of **Faith and Practice of New England Yearly Meeting of Friends** are intended to have "a quickening influence" on Friends' daily lives. This could be said for the entire volume, not only for its **Advices and Queries** and its account of the Quaker experience (including the history of New England Friends) but also for the anthologically rich sections on faith into practice in the life of the meeting, personal life, and social concerns. The six years' labor of the widely representative Review Committee has resulted in useful new sections on death, on separation and divorce, and on stewardship of the environment, as well as in the inclusion of further passages from Friends' writing of the past two decades. The 279-page hardcover book may be ordered for \$8.50 from New England Yearly Meeting, 901 Pleasant St., Worcester, MA 01602.

Books in Brief

Coming Home: A Handbook for Exploring the Sanctuary Within

By Betsy Caprio and Thomas M. Hedberg. Paulist Press, Mahwah, N.J., 1986. 279 pages. \$9.95/paperback. Blending Christian insights and Jungian psychology, the authors use the image and earthiness of the word *home* to help readers find their soul's home. Line drawings evoke childhood and dream images. Personal reflection pages help readers chart the path of their own journey.

No One But Us: Personal Reflections on Public Sanctuary

By Ted Loder. Foreword by Elie Wiesel. LuraMedia, San Diego, 1986. 222 pages. \$9.95/paperback. Ted Loder is pastor of a Philadelphia church that has become sanctuary for a Guatemalan refugee family. This sensitive, journal-like book conveys part of his personal journey in search of the truth in this issue. He tracks an activist's struggle between spirit and self, noting, for example, that we who rightly challenge government policies in the name of higher authority may easily forget that the latter continues to challenge us. Inspired by a passage of Annie Dillard's, Ted Loder reminds us that no matter our feeling unfit, unready, or not pure or strong enough to confront a community moral issue, and no matter how much more comfortable it seems to sit by the fire and tend our souls, "there is no one but us" to wrestle with and for the truth.

We Can Do It!: A Peace Book for Kids of All Ages

By Dorothy Morrison, Roma Dehr, and Ronald M. Bazar. Namchi United Enterprises, P.O. Box 33852, Station D, Vancouver, BC, Canada V6J 4L6, 1985. Unpaginated. \$2/paperback. A brightly colored alphabet book, *We Can Do It!* helps parents and teachers talk with children in a positive and non-threatening way about their fears of war and their hopes for peace. Several end pages help children write letters and draw pictures of "what peace means to me."

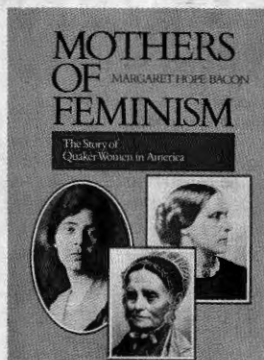
Cadillac Desert: The American West and Its Disappearing Water

By Marc Reisner. Viking, New York, 1986. 582 pages. \$22.95. Marc Reisner's thorough, mind-stirring study of a gigantic environmental folly is a worthy example of moral nonfiction. The book proves to us the surprisingly sad results of the myth of abundant water in the United States, from the compulsive, shortsighted dam-building of the Bureau of Reclamation and Corps of Engineers as they competed for the role of aqua-godfather of the West, to the deliberate exhaustive mining by seven states of the wondrous Ogallala aquifer. Massive irrigation projects that at first created miracle harvests now produce salt-poisoned soil and silted reservoirs. The book is a study of politics, too, tracing the evolution of doubtful subsidies of "cheap" water that have encouraged a decades-long habit of waste. *Cadillac Desert* shows us the need to temper our pride in plenty with tenderness for the land, and with a long view.

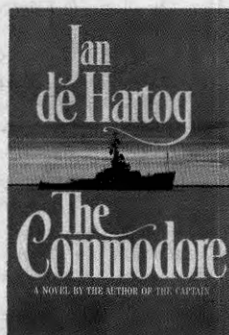
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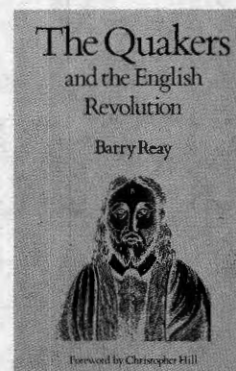
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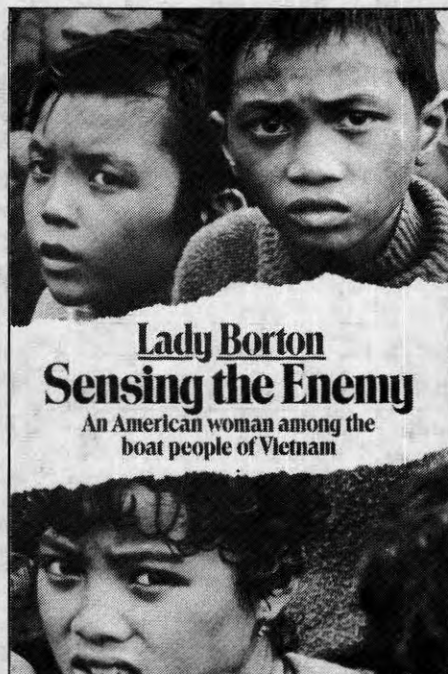


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Milestones

Births

Kaplan-Lyman—Joshua Eli Kaplan-Lyman on August 14 to Ron Kaplan and Patty Lyman, with son Jeremy present, in Seattle, Wash. Patty is a member of University (Wash.) Meeting. Joshua's grandparents, Frank and Julia Lyman, are members of Purchase (N.Y.) Meeting, sojourning at Barnegat (N.J.) Meeting.

Taylor—Samuel Lienhard Taylor on September 11 to Elizabeth Savery Taylor and William Collins Taylor in Providence, R.I. Elizabeth is a member of Cheltenham (Pa.) Meeting as are the maternal grandparents, Hubert and Dorothy Taylor.

Thronweber—Risa Marie Thronweber on September 12 in Denver, Colo. Her parents are Bruce and Penny Thron-Weber of Mountain View (Colo.) Meeting; her grandparents are Amy and Paul Weber of Haddonfield (N.J.) Meeting, and Ann and Wolf Thron of Boulder (Colo.) Meeting.

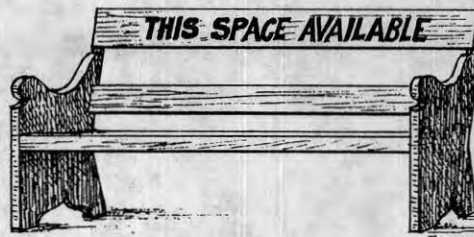
Deaths

Ellin—Stanley Ellin, 69, on July 31 in Brooklyn, N.Y. He was a hockey player, farm caretaker, welder, and college instructor before serving in the navy in World War II, in counterintelligence, which set the stage for his successful career as a writer, especially of mystery novels. He won acclaim for *The Dark Fantastic*; *Mirror, Mirror on the Wall*; and *Stronghold*, which has a Quaker theme. Stanley Ellin was a member of Brooklyn (N.Y.) Meeting. He is survived by his wife, Jeanne Michael Ellin; a daughter, Susan; and a granddaughter, Stacey Ellin Brown.

Stanley—Don Ervin Stanley, 65, on June 20. A lifelong Friend, he had pastored meetings in Indiana, Western, Wilmington, and New York yearly meetings, and at the time of his death was pastor of Mattapoisett (Mass.) Meeting. Don Stanley served in Civilian Public Service under the American Friends Service Committee during World War II. He was a delegate to the Friends World Committee for Consultation's Fourth World Conference at Guilford College in 1967, and had served on the board of Friends Committee on National Legislation. He is survived by his wife, Ellen Stanley-Stanley; and two children, Della Ann Stanley-Green and Ervin Lawrence Stanley.

Poets and Reviewers

Elizabeth R. Balderston, a member of Goshen (Pa.) Meeting, is the executive secretary of the Friends Committee on Aging of Philadelphia Yearly Meeting. A member of Doylestown (Pa.) Meeting and of the JOURNAL's board of managers, **Frank Bjornsgaard** lives at Pennswood Village. A linguist teaching in a computer firm, **Brian Drayton** is a recorded minister; he is a member of Cambridge (Mass.) Meeting. **Eve Homan** is associate editor of the JOURNAL and a freelance writer. **Ralph H. Pickett** is a retired professor of history and a member of Providence (Pa.) Meeting. A regular contributor, **Helen W. Zimmermann** lives in Saundertown, R.I.



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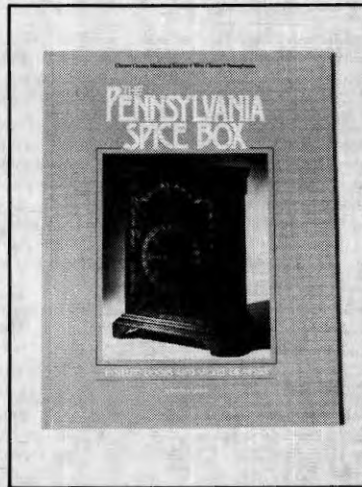
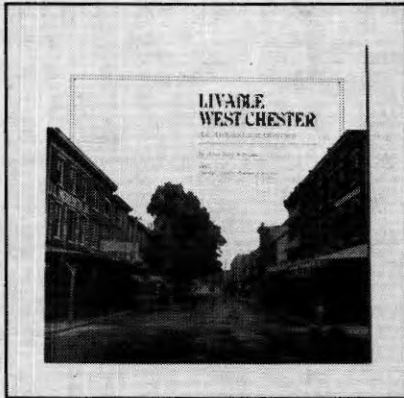
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