

MANOUSOS, A., *Living the Peace Testimony: the legacy of Howard and Anna Brinton* (Pendle Hill Pamphlet, 372; Wallingford, PA: Pendle Hill Publications, 2004), pp. 48. ISSN 0031-4250, ISBN 0-8757-372-2, Paper \$4.00, £3.00.

These three publications encompass Quaker lives from the third quarter of the nineteenth century through to the start of the twenty-first (Emilia Fogelklou 1878-1972; Anna Brinton 1884-1969; Howard Brinton 1884-1973; Stephen Cary 1915-2002).

The Intrepid Quaker is a collection of Stephen Cary's memoirs, speeches and writings. Cary's life spans the period from the end of the WWI to the early years of the new millennium. He was involved in AFSC relief work in Europe in the wake of WWII, and took up the post of Assistant Director of AFSC's Youth Services Division in 1948, the start of a chain of many roles within the organisation. He tells the story of AFSC, including: his meeting with the Russian-origin Doukhobor community in British Columbia; with the Nobel Community in protest at the awarding of the Nobel Peace Prize to Henry Kissinger and Le Duc Tho; and with those involved with 'the Vietnam quagmire'. His involvement with Haverford College – on the board, then as a staff member, and finally as acting president – spanned the Cold War years when the issue of state defence contracts had to be addressed by all major US universities. Cary's collected writings and speeches included in the book cover various aspects of Quaker approaches to justice and peace, education and '9/11'. This book provides a wealth of data for researchers interested either the period or the issues covered. It is a pity that it is not indexed.

Anthony Manousos' Pendle Hill Pamphlet gives an overview and appreciation of Howard and Anna Brinton's role in the development of American Friends' Service Committee (AFSC), Pendle Hill, Pacific Yearly Meeting and their influence on Quakerism on both seaboard of the United States. After a brief introduction covering dates and places of upbringing and education, the first main section gives an account of Howard Brinton's relief work with AFSC in Europe after the WWI. Anna Cox as working for British Friends in Berlin, and the two met in the midst of child feeding programmes, refugee camps and all the detritus of war. They returned to the USA, married, and continued to work in the fields of peace and education. Pendle Hill opened in 1929, and Howard became acting director in 1934, becoming co-director with Anna in 1936. When the WWII war broke out, the Brintons found themselves providing a haven for refugees of many nationalities – it was a testing time to be giving shelter to Germans and Japanese, and the peacemaking role had to extend to Pendle Hill's near neighbours.

Howard initiated the publication of Pendle Hill Pamphlets in 1933, and in the second one to be published he set out a theological and spiritual framework for Quaker pacifism. Howard's writing on pacifism had enduring influence, and was matched by Anna's 1951 pamphlet, at a time of heightened Cold War anxiety, about the history of Friends' concern for Russia.

In the period after the WWII, Anna travelled to India and other parts of Asia for AFSC and in 1949 stepped down from her Pendle Hill position to work with AFSC's international relations programme. Howard continued as director of Pendle

ANDREWS, M.B. (translated from Swedish by the author), *Whirlwind of Life: the story of Emilia Fogelklou* (London: Quaker Books, 2004), pp. x + 206. ISBN 0-85245-354-X, Paper £9.50.

CARY, S.G., *The Intrepid Quaker: one man's quest for peace* (Wallingford, PA: Pendle Hill Publications, 2003), pp. xii + 338. ISBN 0-8757-4943-7, Cloth \$19.95.

Hill until 1952, during which period he wrote *Friends for Three Hundred Years*, a book which remains a major twentieth century exposition of the Quaker peace testimony. Howard's retirement from Pendle Hill opened up more international work for them with AFSC, this time in Japan. Manousos sums up the lessons of their lives: 'Quaker pacifism is not intellectualism, but a leading of the Spirit; such leadings often involve reaching out and building bridges with those perceived as "the enemy"; Quaker peace activism is not a profession but a way of life' (p. 41).

Emilia Fogelklou was the first woman to receive a Bachelor of Divinity in Sweden. Andrews records a life of unceasing searching for truth, spiritual community, and a right sphere of action in the world. At a time when women's contributions to public life were barely beginning to be acceptable, let alone appreciated, Fogelklou's life was one of struggle, inward and outer, as well as fulfilment. In 1910, she travelled to England and in London she met Friedrich von Hügel, one of the arch-modernists at the heart of the crisis then facing the Catholic Church. Von Hügel became a friend to Fogelklou, and correspondent over many years, and introduced her to Quakers in London. It is clear from subsequent events in her life that this encounter with Quakers was significant, but it is unexplored in the book.

Back home she was much concerned with the life and spirit of Swedish society, and in particular with ways in which religion was taught. She was one of the Swedish delegates at the 1915 Women's Peace Conference at The Hague and in 1916 was one of the first teachers at Birkegården, in Stockholm. This was one of a new wave of Swedish Folk High Schools (founded after the Danish model), Birkegården particularly having a concern with social and living conditions, and owing much to the vision of the Toynbee Hall settlement in London. In her teaching and writing Fogelklou ranged widely, and was particularly interested in the interface between religion and the emerging disciplines of psychology and psychiatry. This led her to publish on such diverse topics as spirituality in Swedish history (1916), the medieval Swedish saint Birgitta (1919), James Nayler (1931), William Penn (1935), psychological factors in war and peace (1937), and many other theological subjects.

Fogelklou was a Fellow at Woodbrooke during 1933–34, taught at Pendle Hill in the summer of 1939, and during the summer of 1935 she began conversations with others leading to the founding of a Swedish branch of the Religious Society of Friends. During and after WWII she was involved in relief work in Germany and Scandinavia and was a central figure in the creation and organisation of International work-camps. A photograph in the front of the book shows her still active and vigorous in her seventies. She finally retired in her mid-eighties but continued to write memoirs and pieces on personal spirituality.

These three publications convey a sense of the diversity of experience of lives lived faithfully in a search for peace. Spanning centuries and continents, the reader gains a sense of the specificity of living a committed life faithfully – there is no general blueprint. Each of these people has had to forge a particular personal response, out of their own individual history and inner leading, but utterly embedded in the issues, opportunities and constraints of time, place and circumstance.

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