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October 15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



SPECIAL DOUBLE ISSUE

300th Anniversary of William Penn's Holy Experiment



FRIENDS JOURNAL

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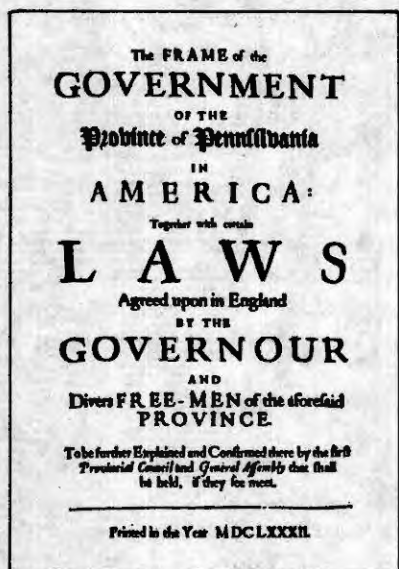
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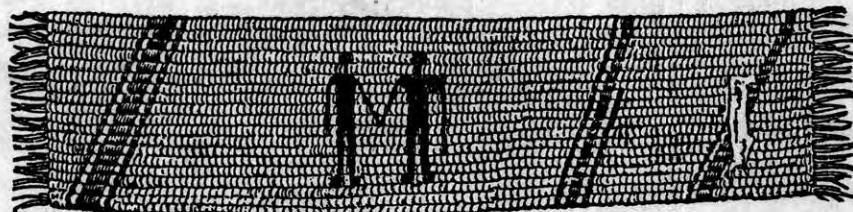


Violet Oakley



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Indians gave Penn this wampum belt in friendship.

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AMONG FRIENDS

Penn Had a Message for His Times and Today

Why devote the major part of this issue—and a double one, at that—to William Penn and the tricentennial of the founding of Pennsylvania? Other Friends reached the New World earlier; in fact, New England Yearly Meeting held its 322nd session this August. (Our “centerpiece” Penn article by Margaret Bacon was delivered there.) Friends once held a dominant place in the political life of other colonies. In Rhode Island at one time half the population was Quaker; 10 Quaker governors served a total of 35 terms. George Fox and William Edmondson visited North Carolina in 1672 and held the first service of Christian worship in that colony’s continuous history; later Quaker John Archdale was governor of the Carolinas, and Friends made up half the legislature. Penn himself and the leading Scottish Quaker, Robert Barclay, interested themselves actively in settling Friends into the Jerseys prior to 1682.

Nonetheless, Pennsylvania was the place where Quaker principles provided the basis for organizing a “Holy Experiment.” The very openness of the Friendly approach almost guaranteed that these principles would not dominate for long. Too many other views found a welcome haven from bigotry and persecution. The first public Roman

Catholic mass in the colonies could be held freely in Pennsylvania. The Greater Philadelphia Council of Orthodox Churches celebrated the tricentennial over Labor Day weekend; on behalf of “the most persecuted branch of Christianity for the last thousand years,” the observance chairperson stated: “The 3 million Orthodox Christians in America profoundly appreciate the tradition of freedom of conscience begun by William Penn.”

Not with regret for their openness to others but with humility for the effect of their narrow practices in internal discipline, Friends must recognize today that the early promise of widespread influence has dwindled. Even in Philadelphia Quakers make scarcely a ripple most of the time. With all its shortcomings in fulfilling Penn’s vision, we may ask what the Society of Friends can do to find fresh vitality and clear direction to match the present hour.

Many of the writers in these pages will help us as they relate Penn’s thought and practice to our current situation. Margaret Bacon presents the broad challenge to put beliefs into action in such matters as racism, sexism, and world peace. The dream may be beyond the power of the Society of Friends, “but it is not beyond the power of the Holy Spirit, working through men and women who are willing to serve as its channels of expression.”

More than half a million people dropped out of organized religion in the U.S. last year. Some presumably are fleeing responsibility and involvement. But others might respond to the Quaker approach if they find that it is alive and relevant. As a matter of fact, FRIENDS JOURNAL began several months ago to advertise in secular magazines and has had several hundred inquiries already with an encouraging number of new subscribers.

Among those receiving this special issue are the members of the Wider Quaker Fellowship, an informal association of “friends of the Friends,” who are sent Quaker-related literature three times a year. I invite those who are not already regular JOURNAL readers to subscribe. Any of our regular readers who want to know more about the WQF may write to 1506 Race St., Philadelphia, PA 19102.

Several artists have enriched this Penn issue. Quaker Violet Oakley painted the Penn murals that are a major adornment of the Pennsylvania State Capitol in Harrisburg. The cover picture and others throughout this issue reproduce her drawings based on those murals. The wood engraving on this page is by Fritz Eichenberg, who is the subject of an interview beginning on page 33. Fritz is a vigorous 81 years old this month. Happy birthday!

Olvert Sanders



Our Continuing Holy Experiment:

by Margaret H. Bacon

In Philadelphia on October 24 there will be a giant celebration on the Delaware River front, commemorating the arrival of the ship *Welcome* some 300 years ago and the birthday of the *Welcome's* principal passenger. At the age of 38, the Quaker aristocrat William Penn was arriving to launch his Holy Experiment. On that day, the mayor, city officials, and the leaders of all the major religious denominations will take part in an ecumenical service in honor of Penn's great contribution to religious liberty. But apart from the public fanfare many thoughtful Philadelphians, Pennsylvanians, and Friends everywhere will be drawn to examine a certain question. How fares the Holy Experiment today?

A man of confidence and of faith, Penn believed that, in the establishment of Pennsylvania under the Frame of

Government which he had labored to perfect, he was setting up an example for others to follow. "The nations want a precedent," he wrote, "and because I have been somewhat exercised about the nature and end of government among men, it is reasonable to expect that I should endeavor to establish a just and righteous one in this province.... There is room here for such a Holy Experiment."

Thus launched in 1682, the Holy Experiment is generally regarded to have come to an end in 1756. In that year the Quakers withdrew from the General Assembly, in which they had held the majority, because of the conflict between their pacifist views and the pressure of both the British Crown and their own colonists to supply arms for the French and Indian War. The dilemmas between the demands of state and the demands of conscience continue to this day. Never have Friends again undertaken to govern.

Penn thought that we need not wait for world-wide conversion but could also change the institutions of society which made war possible.

Margaret Hope Bacon is assistant secretary for information and interpretation of the American Friends Service Committee. An author and lecturer, she is a member of Central Philadelphia (Pa.) Monthly Meeting.

Margaret Reynolds



What Love Can Do in '82

The Holy Experiment was not only of short duration, it was ridden with errors. Penn made many mistakes, especially in the choice of persons whom he trusted with his affairs and those of the colony. He became deeply indebted, and only the energies and devotion of his second wife Hannah and other British Friends kept the colony from unscrupulous exploitation. One of the would-be exploiters was, tragically enough, Penn's own son. Rather than establishing a model Peaceable Kingdom on the Delaware, Penn died a disappointed man.

Yet in another sense, the Holy Experiment did not end in 1756 but continues today, not just for Pennsylvania and perhaps not just for members of the Society of Friends. It continues for all those who believe that the Commonwealth of the Holy Spirit can be achieved on earth and who endeavor to carry their religious convictions into action in their daily lives. "True Godliness don't turn men out of the world, but enables them to live better in it and excites their endeavors to mend it," Penn wrote in *No Cross, No Crown*. For all would-be world menders, Penn is a prototype. For members of the Religious Society of Friends seemingly forever caught in the tension of being not too inward, nor yet too outward, his message is as up to date as tomorrow's covered dish supper.

Among Friends, Penn was the first and foremost apostle of translating belief into action. It is interesting to speculate whether or not we might have ended up a withdrawn and sheltered people, somewhat like the rural Amish, if it had not been for Penn's early influence. Penn was the first to suggest a plan for the "present and future peace of Europe"—a forerunner of the United Nations (which was founded by coincidence on his birthday, October 24). He was the first to suggest undertaking the reform of the public prisons and the limiting of offenses which called for capital punishment from almost 100 to 2. He was our first environmentalist, public educator, city planner. He struggled all his life for both religious and civil liberties. By calling his greene country towne "Philadelphia"—City of Brotherly Love—he established a concept of equality which we are still trying to visualize, let alone to realize, today. And by treating the Indians with respect, as equal children of the same God, he demonstrated the power of nonviolence. "Let us then see what Love can do," he wrote, "for if men once did see we love them we would soon find they would not harm us. Force may subdue, but love gains, and he that forgives first wins the laurel." The fact that the Quaker colony lived at peace with the Indians for more than 70 years shows that this experiment worked.

A gentleman, the son of a nobleman, Penn expected to

live in a certain style. This was one of his blind spots and root of much of his early trouble with his colonists. He believed that God put "Great Men" in the world to serve humanity and that he was one such Great Man. Yet he was troubled by differences in rank. "It has often struck me with a serious reflection, when I have observed the great inequality of the world, that one man should have such numbers of his fellow creatures to wait upon him who have souls to be saved as well as he," he wrote.

In short, one can find in Penn's writings the seeds of our present concerns for peace and justice, and most of the issues with which we struggle today.

Did Penn lead us astray when he led the Society of Friends to believe that we have some responsibility for mending the world's troubles? Would we be better off if our Quaker forebears had stuck more closely to Fox's original vision of personal perfection? Fox said in 1660 that "I knew from whence all wars arose, even from lust, according to James's doctrine, and that I lived in that life and power that took away the occasion for all wars." If I understand his message, it was that by making converts, bringing men and women into contact with the Inward Teacher, the Christ Within, Fox believed that the institution of war would become irrelevant and would disappear. Penn believed this too, but he also thought that we need not wait for worldwide conversion but could also change the institutions of society which made war possible. In fact, he believed that God was counting on the Quakers to do just that.

"Friends, this we know, we are the people above all others that must stand in the gap and pray for the putting away of all wrath, so that his land may not be made an utter desolation, and God expects it from our hands," he wrote confidently.

Today, many Friends are bowed under the weight of feeling that it is up to them to prevent nuclear war, so that the world may not indeed become an utter desolation. Is it possible to live on a day-to-day basis with such a heavy conscience? Can a people so burdened walk cheerfully over the land, answering that of God in everyone? Can we indeed continue the Holy Experiment in 1982?

In answering this question I think we need to take a deeper look at the meaning of the words, Holy Experiment. What did Penn mean, and what do we mean today when we use the word *holy*? For many people what is holy is set aside exclusively for spiritual purposes. But Penn and the early Friends believed that there could be no distinction between the holy and the mundane, the sacred and the secular. "The perfection of the Christian life extends to

**It is not William Penn's
Holy Experiment, nor
your Holy Experiment, nor
my Holy Experiment, but
God's Holy Experiment we
are about.**

every honest labor or traffic used among men," Penn wrote.

To be holy means to Friends to be under the guidance of the Divine Spirit. God works through obedient men and women to bring forth the Peaceable Commonwealth. This is not an easy or automatic process. We must struggle to be open to the leading of the spirit, we must check our insights with our peers, our fellow Friends, and we must use that most important of the divine gifts, reason, to translate our deepest leadings into the proper action in the world. "O sell not thy reason, whoever thou art, enslave not thy judgment, nor rob God's Light and grace of its office to guide and teach thee," Penn wrote.

If one can understand the practice of Holy Obedience, can feel a spirit stirring within one, sense a Light that leads one step by step toward unimagined ends, then the heavy weight of having to "mend the world" is lifted. It is not William Penn's Holy Experiment, nor your Holy Experiment, nor my Holy Experiment, but God's Holy Experiment we are about. Aside from doing our best to tune in, opening both our minds and our hearts, we are not responsible for the outcome. The Holy Spirit works through men and women, and what may seem to us like failure may prove in fact to be success in the very long run.

Holy Obedience means taking one step at a time, believing that more Light will come on our path. God was not revealed once for all time to humankind. God is revealed daily to those who are open to receive and obey new truth. This was the thrilling message early Friends were eager to share with people in the four corners of the Earth. This concept of continuing revelation has lain at the heart of the Quaker experiment for over 300 years; it is basic to the continuation of that experiment. Just as in the laboratory truth becomes cumulative, and new theories are developed and tested on the basis of proven theses, one successful experiment leading to another, so Friends see the ever-present search for Truth in their lives.

The image that comes to my mind is that of a coral reef where each small sea creature deposits its shell until the structure as a whole bursts through the surface toward the light. No one creature has the complete vision, but simply responds to a deep survival instinct. Perhaps the Holy Spirit functions through us in somewhat the same way, working through those able to hear and obey toward the development of new potentials within humanity. Perhaps the object—if we can impose such an anthropomorphic

notion—is the development some day of a Peaceable Kingdom, either on this planet or one in some distant corner of our universe.

"There is a Spirit which I feel which delights to do no evil, nor avenge any wrong," so said James Nayler in one of the most beautiful expressions of the meaning of the religious experience in the Quaker heritage. Ascribing human characteristics to that Spirit which we feel is a dangerous business. Does the Spirit "wish" to save humanity from its own rush toward self-destruction? Or is all that we see and know today only one twinkling in a cosmic process which began long before this planet was cast off as a fiery mass from the sun, and will continue long after it is cold and dead? We may never be able to know the answer intellectually, but with Nayler we feel within ourselves that the Spirit is on the side of life, not death; of love, not hate. And how can it work against death and destruction except as men and women turn in and are obedient? And what hands and feet does it have to express its love to the world but ours?

Nayler's expression is matched by one equally moving

The Penn Images

Perched 500 feet high on Philadelphia's City Hall, William Penn looks down on his "greene country towne." (By unwritten code, no building rises above it.) The Penn image visible to more people than any other is the 37-foot bronze statue completed by Alexander Milne Calder in 1894. In fact, Calder sculptures adorn the whole French Renaissance structure, located where Penn had originally visualized a park—at the intersection of Broad and Market, the two wide streets that quarter the carefully planned grid. Penn, who had lived through London's great plague and fire, specified to surveyor Thomas Holme that each city lot should allow space for gardens or orchards. In each quadrant Penn called for a park, and these open spaces still survive.

With his feeling for the living environment, Penn would be pleased to know that his city's Fairmount Park today is the largest urban park in the world. Penn took an active interest in horticulture as well as in the general layout of the land. A member of the Royal Society, he engaged in a lively exchange of growing things—trees, vegetables,

uttered a century later by John Woolman. "There is a principle which is pure, placed in the human mind, which in different places and ages hath different names. It is however pure, and proceeds from God." This, like the Naylor statement, is an inductive approach to divinity. First, one feels the spirit within, then one attempts to describe its properties as observed. Finally, one hypothesizes about its nature.

Fox was also describing an experimental process when he told of his first great opening:

And when my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition," and when I heard it, my heart did jump for joy. And this I knew experimentally.

The Quaker religious experience is experiential. Indeed, it is experimental. We open ourselves to the leading of the Light, and then we test those leadings by bringing them to our fellow seekers, the members of our monthly

meeting. If the Truth we have perceived resonates with them, we take a step further. We act upon our leading and see if it feels right, rings true, brings us peace of mind, and in turn leads to more Light, more openings. In this sense, all Quaker worship has been one long Holy Experiment upon which we are all here embarked.

To experiment is to be willing to try, and perhaps fail, and try again. To be willing to experiment is to avoid saying that it won't work, has never worked in the past, is too utopian, can't possibly work. It is to be open to trying new ideas on for size. It is listening carefully and thoughtfully to the ideas of others, however far-fetched they may sound. Some of the greatest witnesses which have ever been made by the Society of Friends sounded very far out when they were first expounded, and some of the men and women whom we now revere in the annals of Quaker history were disturbers of the peace in their day.

If we understand the concept of the Holy Experiment as I have outlined it, as a life process for all Friends, then we ought to be able to move beyond our tendency to polarize ourselves between Friends who put first emphasis

and flowers—between Old and New Worlds. Especially as he developed his rural estate at Pennsbury Manor, he was able to experiment with adaptability of various plants to a different climate.

The statue itself, based on careful study, shows Penn at 38, the age of his arrival in Pennsylvania, and thus deserves to be contrasted with Benjamin West's anachronistic portrayal. It was placed facing toward the northeast, where the Shackamaxon treaty elm supposedly stood—despite the sculptor's protest that this turn caused an unintended shadow across the face.

Does the artist's name seem familiar? This Alexander Calder was the grandfather of the renowned 20th century creator of mobiles and stabiles. In an interesting arrangement, as a matter of fact, a viewer can stand near the 36-foot Calder mobile, "Ghost," in the main court of the Philadelphia Museum of Art, look down Benjamin Franklin Parkway toward grandfather Calder's City Hall statue, and midway also catch sight of father Alexander Stirling Calder's fountain sculpture in Logan Square, one of Penn's four original squares.



Statue in City Hall courtyard before installation.

Courtesy of the Historical Society of Pennsylvania

on deep inner experience and those who are active in "the world." To move from faith into action is to go from proposition to trial, to experience a continuous flow. Penn, the author of the first outward Holy Experiment, was a deeply inward man. "No sooner is true faith begotten in the soul but it falls to working," he wrote. Such "working" was both the nature and the purpose of faith, he believed. John Woolman was describing the same process when he wrote in regard to a visit to the Indians, "Love was the first motion, and then a concern arose..."

It works the other way too. Obedience brings more Light, more peace of mind; and works, precious rewards to spiritual growth. Lucretia Mott in a sermon at Cherry Street Monthly Meeting in 1851 paraphrased Isaiah: "Those who go about ministering to the wants and needs of others obtain a rich reward, their souls being as a watered garden, and a spring that faileth not..."

Reading the journals of the Friends of the past whose piety and whose works we admire and learn from today, I have been struck by the similarity of the experiences they describe though in different language. The Principle, the Spirit within, the Light is forthcoming when earnestly sought. The Light in turn makes tender the conscience and opens it to divine commands. These sometimes come in a sudden or abrupt fashion. The Light stops young John Woolman in the midst of writing a bill of sale for a slave. It sends 80-year-old Lucretia Mott on a spur-of-the-moment visit to President Ulysses S. Grant to plead for the Modoc Indians. It demands of Dr. Marjorie Nelson of our times that she go to Vietnam.

Obedience to such demands is rewarded by the sweet peace of which Woolman frequently wrote in his journal, the watered garden of Lucretia Mott, the sense of rightness described by Marjorie Nelson which sustained her when she was captured by the Vietcong. But such forward steps are also rewarded by more Light, more demands on the conscience, more action, more growth. Persons who have experienced or are experiencing this sort of spiritual unfolding are not burdened down with the weight of the world. They are instead joyous, bursting with energy they didn't know they possessed. When we ask ourselves how our saints, ancient or modern, manage to do all they can do, they answer they have no choice. They must do what is demanded of them, confident that the Spirit never asks more than they are able to bear.

To attempt good works out of guilt, or a sense of duty, or because other members of our meeting are doing it, and think we should, is more in the Puritan than the Quaker tradition. It can easily lead to intolerance and the projection of our inner faults on others. Works without faith are indeed dead. When we feel we are too busy saving the world to treat our fellow workers or even members of our own families with human respect, when our anger at the wicked opposition outweighs our love of the people

we are trying to serve, then we are not properly tapped in to the living waters, and we experience the dryness of works without faith.

The equation goes the other way, of course. Faith without works is also dry and dead. Persons who struggle in religious exercise to be open to the Light, and then do not act upon that Light, will feel troubled and burdened and angry at those who challenge them to so act. If they continue in this state of paralysis, they will find the Light fading and the sweet peace unattainable. Instead, religion becomes dry, intellectual, creedal. Such persons often become preoccupied with the expression of religious concepts: there is a "right way" and there is a "wrong

The Penn Images

The most widely circulated image of William Penn is surely the portrayal of his great treaty with the Indians under the elm at Shackamaxon. Unfortunately, the event is shrouded in uncertainty, and in any case the seminal painting by Quaker artist Benjamin West 90 years later (in 1772) is full of incongruities. If in fact the meeting took place, there would have been no buildings in the background. Penn himself would have been a slender 38-year-old, not a portly man in his 50s, and not attired in the "plain dress" that developed among Friends a generation or so later. Finally, the Indians would have worn warmer clothing in the presumed season of the gathering. But from the painting came an engraving by John Hall, for popular distribution. Then Quaker primitive artist Edward Hicks transposed West's grouping into many of his "Peaceable Kingdom" renderings. The ultimate popularization of West's Penn image, without Indians, was the adaptation to the Quaker Oats package.

Despite all these permutations, an essential core of reality persists. "Folklore is often truer than history," observed the Southwestern folklorist, J. Frank Dobie. "Folklore tells what ought to have happened." The central truth about Penn is that he displayed an awareness of the essential humanity of Indians that was rare for his time. He respected their religious outlook and their social system. He learned

way" to think about God. They may also become angry at the activists, failing to sort out those who are acting under a genuine leading of the Spirit and those who have "outrun their Teacher," to quote an old Quaker saying.

It is to be expected that some Friends will feel more comfortable in the inward and some in the outward role. Ours is a religion of both corporate worship and corporate expression. Some will be primarily concerned with acting and others preaching and still others praying in the name of the group. But if we are indeed to be a living organism, a living church, we must respect each other's deepest leadings and listen intently to their expression.

Seen in this light, how fares our ongoing Holy

Experiment today? What progress have we made toward the realization of those noble dreams our spiritual ancestors brought with them to this new land? Have we given up dreaming? If the experiment is alive in us, what next steps does it demand of us? Where are the voices of change today within our Society? Will we respond to such voices? Or ignore them? What are our blind spots? Will we be able to overcome them?

If progress can be measured in increased sensitivity to human worth, then surely we can claim to have made some progress. William Penn was himself a slaveowner, albeit a good one, who desired to set his servants free at his death. It was the German Quakers, brought to Pennsylvania by



their language and followed their customs when dealing with them. He presumably found a congeniality between Indian and Quaker mysticism and a similarity in reliance on patient group deliberation.

With such a spirit it is not strange that Penn refused to set up fortified protections but found security for his colonists through direct

negotiation, honest compensation, and friendly association.

Penn's spirit is well exemplified in the message he sent to the Indians even before he left England:

There is a great God and Power, which hath made the world and all things therein. . . . This great God hath written his law in our hearts, by which we are taught and commanded

to love, and to help, and to do good to one another. Now this great God hath been pleased to make me concerned in your part of the world; and the King of the country where I live hath given me a great province therein: but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends.

□

Penn, who made the world's first declaration against slavery in 1688. As a Society we have moved a long way in the 300 years, first renouncing slaveowning by Quakers, and then seeking to outlaw it in the various states and in the newly formed nation, then helping fugitive slaves, refusing to obey the fugitive slave law, agitating against slavery with nonviolent means. After the Civil War, which many Friends saw as a tragic breakdown in an effort to change hearts and minds, we supported schools for the newly freed slaves. This is a story that has gone largely untold, and has been called one of Quakerism's finest hours. In the 20th century, we have moved very slowly, but eventually we moved to support fair housing and employment practices, to push for civil rights, and finally to attempt to integrate our own schools and meetings and offices, as we at last come face to face with the devastating effects on all of us of the racism that is so prevalent in society. In each step of the process we have been led initially by individual Friends who have felt a strong concern and have cared enough to preach and pray and act until slowly the Society of Friends has been able to perceive and unite to move corporately in the direction of new light.

Shall we congratulate ourselves upon our past? Or shall we ask what comes next? I remember a song my children learned to sing at Quaker camp:

You can't stand still on freedom's track.

If you don't go forward, you go back.

I feel sure that we have to go forward, and that means listening to the voices that challenge and sometimes even provoke us. Many Friends have been troubled initially by the American Friends Service Committee's decision to start a program of Affirmative Action. But having lived through the thoughtful searching that lay behind the process, and moved myself from a position of a certain quiet skepticism, I now feel that other Quaker institutions might benefit from experiencing the liberating surge of energy that comes from undoing the wrongs of the past, wrongs in which we ourselves participated when we did not even permit persons of color to attend our schools and colleges.

Closely related to the testimony against racism is that against sexism. Philadelphia may be translated from the Greek as City of Brotherly Love, or City of Sisterly Love, with equal accuracy. When Penn wrote his Great Law, in London, before the colony was started, he was careful to be explicit about guaranteeing religious liberty to men and women, "whatever his or her religious persuasion." Please mark the *his* or *her*. There are persons today in the Society of Friends who prefer to use male pronouns and insist that they are inclusive. Many women however do feel excluded. When we were first challenged to use inclusive language, many at first reacted with discomfort and dismay. What a trivial matter, people said, to make such a fuss about!

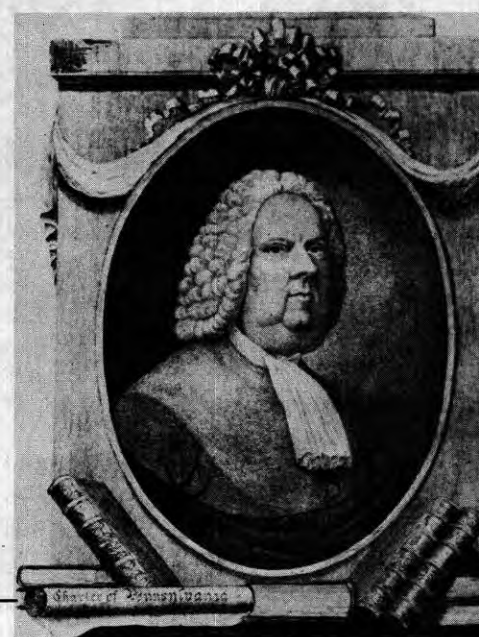
But the insidious effects of sexism are not trivial to the

Friend who has visited an abused women's center and heard tales of domestic violence, or met the women in poor communities who serve as heads of households and must face prejudice as they compete for the only jobs that pay a decent wage, or has seen the new version of the sweatshop overseas, where very young girls chosen for their docility work long hours for tiny wages, or has visited those parts of the world where women and girls are fed last—and at time of famine, die.

Friends' insistence on using plain language and refusing to do hat honor was regarded as peculiar (or trivial) in the 17th and 18th centuries. Yet we know that these matters were serious, as outward signs of a deeply felt sense of the equality of all before God. If we have that same sense today, ought we not to be willing to change our language and our customs to give expression to such a testimony? Are we being pulled and prodded toward such new light?

Another related aspect of sexism is our attitude toward those whose sexual orientation differs from the majority. Many of us have had a hard time coming to terms with such differences, but I have been proud on the whole of the Society's ability to rise to the occasion when members of our own religious fellowship began to challenge us about our attitudes. Who can forget the stir made when a group of British Friends wrote *Toward a Quaker View of Sex* when challenged by some homosexual members of their Society? Yet that pamphlet, so daring 20 years ago, is now generally accepted. Far more common than most of us knew, differences in sexual orientation now are being faced in our meetings, our own families, among our friends. It has been both painful and growthful, helping us to understand that the way we feel and react is not necessarily the *right* way to be, and teaching us that the expression of intimate feelings must be divorced from relationships

The
Penn
Images



in which one partner exercises power or control. Letting go of our deeply rooted stereotypes of what the white male must be can help us prepare for the adjustment that Western society faces in the world of today.

This brings me to another challenge before our continuing Holy Experiment. Quakerism was born with the industrial revolution and grew up in a time of widening frontiers. What was good for business was good for the welfare of all the people. Born on Nantucket Island in 1793, Lucretia Mott grew up believing that each family ought to exercise prudent self-interest, except in the face of such a glaring wrong as slavery. But as she lived on and on into the end of the 19th century and the Gilded Age, she began to worry more and more about the growing distance between rich and poor and her perception that the rich exploited the poor. "Where does prudent self-interest end and exploitation begin?" she asked at the end.

Where indeed? It is very hard to see ourselves as exploiters because we tend to blame the victim and concentrate on the shiftlessness and irresponsibility of the poor. Penn was on the outs with many of his colonists because he insisted upon collecting from them a feudal quitrent, which they came to see as foreign to the concept of democracy which he was expounding. It was a blind spot with Penn. He felt that he had done a lot for his colonists and that they were really obligated to support him in a certain style. Rather than try to understand what was bothering them, he thought they were quarrelsome and irresponsible, and he appointed several inappropriate governors to try to get them to pay up. The constant quarreling over money was one of the troubles with the historic Holy Experiment.

Today, Friends are beginning to feel increasingly uncomfortable about a lifestyle which rests on our nation's



Terry Foss/Courtesy of American Friends Service Committee

We ought to be able to move beyond our tendency to polarize ourselves between Friends who put first emphasis on deep inner experience and those who are active in "the world."

Probably because of early Quaker qualms about the arts as "fleshly" indulgence, Penn sat for few portraits. One of the most authentic images seems to be an ivory bust carved from memory by Sylvanus Bevan, a London Quaker apothecary, in 1760. Reproduced here is an engraving by Lawson, taken from the J.J. Barralet picture which was in turn based on the Bevan bust. It shows Penn in his later years. His dream of a harmonious society has begun to expand beyond a single commonwealth.

Troubled by the prolonged warfare among European states, beginning but not ending with the 30 Years' War, Penn produced *An Essay Towards the Present and*

Future Peace of Europe. It was the first major effort along these lines since Sully's proposal under Henri IV almost a century earlier. It moved beyond political and economic strategies to basic moral judgments. This is significant for its combination of idealism and realism. Writing in his 49th year, during a period of voluntary retirement, he observed, "Peace is maintained by justice, which is a fruit of government, as government of laws from society, and society from consent." The details of his plan are less pertinent today than the spirit in which he wrote.

Published first anonymously in 1693, the essay was later reprinted more frequently than any other

Penn writing and is today regarded as a worthy progenitor of the United Nations. Incidentally, Penn's birthday, October 24, became the birthday of the U.N.

Three years later, in 1696 (the year also of his second marriage), Penn devoted himself to *A Plan of Union for the American Colonies*, the first such plan for the separate colonies in the New World. Here is the mature Penn, not limited in the spheres of human relations in which he would say, "Let us then try what love will do." And again, "Love is above all; and when it prevails in us all, we shall all be lovely and in love with God and one with another." □



Terry Fass/Courtesy of American Friends Service Committee

Having helped Japanese-Americans relocate during World War II, Friends now share in efforts to obtain government redress.

controlling a disproportionate share of the world's resources and backs up that control with covert and overt actions of violence abroad. Some Friends have reacted by trying to simplify their lives or by living in intentional communities, others by working politically for a set of national priorities which put human values first. There is no unity. This is an area of concern about which we need to search diligently for more light and listen carefully and earnestly to one another. It will help the process immensely if we can understand that there is a deep spiritual dimension beneath the yearning for equality and justice which many of us feel. From simple Quakers to Catholic mystics, from Buddha to Gandhi to Jesus Christ, getting rid of wealth and cumber has seemed indispensable for the spiritual journey. "Let us look to our treasures and try whether in them are the seeds of war," said one of our great Quaker mystics. It has taken almost 150 years for Friends to hear John Woolman's message for our times.

Through Woolman we come to the most pressing unfinished business of our Holy Experiment: freeing ourselves from complicity in war. Penn and his colonists hoped to govern without weapons, placing their hopes on "seeing what love can do," as well as on the establishment sometime in the future of the instruments of arbitration, Penn's Congress of Nations. Neither the personal practice of nonviolence nor the best efforts of the United Nations have yet worked to rid the world of the threat of war, and now time is running out. Earlier Friends were at least able to separate themselves from complicity in preparations for war by refusing to pay militia taxes as well as refusing to serve in the militia. Today the principle of conscientious objection for the bodies of our young men (and perhaps young women) is well established with us, having been pioneered by a handful during the Civil War, a few hundred during World War I, and some thousands in

World War II. The idea of demanding conscientious objector status for our tax dollars is in its infancy.

In the past years, a few courageous souls have refused to pay the government that portion of their federal income taxes that supports war. Today more and more monthly meetings and yearly meetings are beginning to wrestle with the problem. Is it time for the Society of Friends as a whole to get behind this move? Surely if we did it, and the Mennonites did it, and the Brethren did it, we could make a change in the law. Is there not some simple, single forward step that we could make together in 1983?

Some Friends find this issue complicated, because the graduated income tax supports many good things, and Friends who designate their taxes solely for peace purposes are just making it necessary for others to pay solely for war. The same arguments can be raised against conscientious objection to military service. But is there not a deep and inward side to tax refusal? Do some Friends feel, as Woolman felt, that they cannot pay these taxes and still keep in touch with the living and life-giving Holy Spirit? Let us be tender before we argue with our tax refusers, for they may be pointing our way to new light.

But simply freeing ourselves from complicity with war is not enough. We have dared to dream of a Peaceable Kingdom in which the world is forever free from the threat of war. Is such a dream far beyond the power of the little Society of Friends? Yes, but it is not beyond the power of the Holy Spirit, working through men and women who are willing to serve as its channels of expression. In the light of such a faith we can agree with William Penn when he said that "to keep this land from utter desolation, God expects it from our hands." And if not now, when? And if not we, who? May we open ourselves now, tomorrow, and for all time to the continuing revelation, the continuing Holy Experiment. □

The Peaceable Kingdom

Ormerod Greenwood (1907-)

John Sheldon (1944-)

Let the King of Eng-land grant us land, said Wil-liam Penn, We'll make a brave ex-per-i-ment for Just-ice then; A

land of peace and lib-er-ty for ev'-ry race of men, * And the wild-er-ness shall blos-som

as the rose. In the ho-ly moun-tain where no-thing makes a-fraid,

Where the bles-sed lamb and the lion re- pose, Wil-liam Penn he stands with the

wamp-um in his hands In the peace that lasts while ri-vers run, and green grass grows.

- 1 Let the King of England grant us land, said William Penn, 2 He is riding through the forest without sword or gun
We'll make a brave experiment for Justice then; Past the clearing of the Red Man flecked with noontday
A land of peace and liberty for ev'ry race of men, sun
And the wilderness shall blossom as the rose. And the words of the Great Spirit in his heart still run
In the holy mountain where nothing makes afraid, That the wilderness shall blossom as the rose.
Where the blessed lamb and the lion repose, Teach us, William Penn, how to dream the dream again,
William Penn he stands with the wampum in his hands Of the peace that lasts while the green grass grows;
In the peace that lasts while rivers run, and green grass Till we learn, it's plain that we tread the earth in vain
grows. Exiles from the heritage our gracious Lord bestows.

* Or in more inclusive language: A land of peace and freedom for all women and all men © 1981 Quaker Home Service.

by Harrop A. Freeman

It is appropriate, on the 300th anniversary of the founding of Pennsylvania, that so small a group as we are should take note of the contribution to liberty of William Penn and the early Quakers. At the same time, it is hoped that modern Quakers will commit themselves to re-earning their reputation as champions of liberty. (As Whittier warned, "Too cheaply truths once purchased dear are made our own.")

Penn, Pennsylvania, and Quakers had their birth in a very heady period for liberty. John Milton in 1644 was writing:

Give me the liberty to know, to utter and to argue freely, according to conscience, above all liberties. . . . And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple. Who ever knew

Truth put to the worse in a free and open encounter.

And John Locke (*Concerning Toleration*) added:

It is evident what liberty remains. . . that every one should do what he in his conscience is persuaded to be acceptable to the Almighty. . . . For obedience is due, in the first place, to God, and afterwards to the laws.

It is well recognized, even in Supreme Court cases, that Milton's words became the truth-in-the-marketplace theory of free expression in our Constitution. Further it is clear that the First Amendment protection of conscience originated in Quaker and other dissenters' following conscience rather than temporal laws.

The great English civil liberties documents date from this period: the Petition of Right (1628), Agreement of the People of England (Puritan revolution, 1647), Bushell's case (1670), Habeas Corpus Act (1679), Bill of Rights (1688), Toleration Act (1689), Acts of Settlement (1700-01). So also the American guarantees: Toleration Act

William Penn, Quakers, and Civil Liberties

Penn's rejection of violence forced him to lay aside the sword commonly carried by a gentleman in his day.



Photo by Ted Herzl/William Penn diorama at Arch Street Meetinghouse, Philadelphia

(1649), Charter of Rhode Island (1662), Penn's "Holy Experiment" and Fundamental Law (1682), Leni-Lenape Indian Treaty (1683), Declaration of Rights and Liberties (1774), Virginia Declaration of Rights (1776), Declaration of Independence (1776), Virginia statute of religious freedom (1786), Ordinance of the Northwest Territory (1787), first ten amendments to the U.S. Constitution (1791).

But Penn did a great deal more than write. He spent time in prison; was one of two defendants in the Bushell case; supported its American counterpart in the Zenger case; obtained the release of many Quakers and even political prisoners including John Locke; and obtained the Declaration of Indulgence (1687) and Act of Toleration from King James II (1689).

Beginning with Rhode Island in 1673 and Penn's Great Laws for Pennsylvania in 1682, every one of the colonies enacted laws recognizing the right of conscience and protected conscientious objection. Pennsylvania Quakers perhaps carried this to the extreme and gave up control of government to avoid

having to force anyone into military service. The earliest constitutions of the new states of the federation each had a protection of conscience clause, the Pennsylvania Constitution, art. 1, sec. 3 being the language copied by most other states.

When the new federal Constitution was submitted to the states for ratification, all refused to adopt it until a Bill of Rights (now contained in the first ten amendments) was added. Pennsylvania and Maryland made the first proposals "the rights of conscience should be held inviolable" but did not ask Congress to take action under the strong argument then prevalent that the federal government was one having only "conferred" powers so that it was improper to negate powers Congress might later assume to exercise. But gradually the argument prevailed that it did no harm to doubly state the absence of power, and New Hampshire, Virginia, Rhode Island, North Carolina, New York, and the others required the amendments. In each case the very first demand was in words like these: "that among other essential rights, the liberty of conscience... cannot be canceled, abridged, restrained, or modified by any authority of the United States." It was no happenstance that the First Amendment as submitted was in part:

The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed.

Madison "conceived this [right of conscience] to be the most valuable amendment in the whole list." The amendment was adopted in the form of "Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience"; in the Committee of Style and by some Senators the phrase "free exercise of religion" was considered to include the "rights of conscience" so the latter phrase could be dropped. Thus, the religious provisions of the First Amendment have been defined as "non-establishment" and "free exercise." Many scholars have found Supreme Court cases more understandable and explainable by considering "free conscience" as a more

specifically and basically protected right. (See Freeman, "A Remonstrance for Conscience," 106 Univ. of Pa. Law Review 806, 1958.)

All of the above could have been, and may have been, said previously. It is a recorded part of the history of liberty in the U. S. But now I ask you to take the next step with me—to participate in a Quaker meditation under the guidance of the inner light while I try to present for the first time what seems to me to be Penn's (Quaker) contribution to the concept of liberty and morality required for our current complex society.

Virtually all social historians recognize that communities, societies, and states (and their laws) depend for cohesiveness on elements of common culture and common religious beliefs. Ancient religions were all "state" religions and their gods "state" gods for their "chosen" people. We are not wholly freed from this thread of history: witness Israel's conquests for a homeland promised by their God, also Iran and its conservative messianic Islamic government. Even many European states have a state religion, financed by the state.

Similarly, law has always claimed authority as being given by or derived from God and religion. In its earliest days secular law might not have gained respect without religious backing. Nearly every culture has a story similar to Moses receiving the basic law (Ten Commandments) from God—see also the Code of Manu of the Hindus. Many of our current laws (e.g. on murder) are embodiments of the moral code in civil statutes. In fact, law goes even further by recognizing that laws not in accordance with existing public morality will not be obeyed and are hard to enforce (e.g. prohibition, drug laws, etc.).

If social and political order seem ultimately to rest on moral/religious order, we come to the key question for any society: How do you establish sufficiently accepted religious truth to undergird your society? Let us be perfectly clear: neither the Old Testament, nor the New, nor the Koran, nor other ancient "holy" book is adequate for a multinational, multicultural, completely interrelated world such as we shall have for the future. In the Hebrew Scriptures the national God

"Give me the liberty to know, to utter and to argue freely, according to conscience, above all liberties"

—John Milton

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"Religion, which is at once my crime and mine innocence, makes me a prisoner to a mayor's malice, but mine own free man," Penn wrote from his cell.

destroys the enemies of Israel (Amalekites in Exodus, Amorites in Deuteronomy—and one might add the Palestinians, Iraqi, Syrians in 1982). Even Isaiah's great prophecy of "all the nations" coming together is premised on their accepting "the God of Jacob." The New Testament asserts that Greek and Jew, slave and free, man and woman "are one [only] in Christ Jesus" (Col. 3, Gal. 3, Acts 4). The Koran actually endorses jihad, the holy war putting to the sword those who are non-believers, not of "the Book." Even classical philosophy (Plato, the *Laws*) emphasized that religious truth is unitary and not plural. From Augustine to John Winthrop, unitary faith and an "established" religion were clearly the

accepted political-religious view.

What, then, happened that produced Penn and the Quaker doctrine of religious toleration (pluralism grounded in conscience) that was embodied in our First Amendment? Europe had just gone through 50 years of religious/political war (so-called 30 Years' War leading to Peace of Westphalia); and England had warred, intrigued, and changed back and forth between Catholic and Protestant monarchs to the Puritan Revolution and Commonwealth. Who could fail to see that "prescribed belief" could not shift back and forth a half dozen times in 50 years and still be "truth" or even efficient as a foundation for government and law? With episcopacy dethroned but presby-

"Obedience is due, in the first place, to God, and afterward to the laws."

—John Locke



they expected to establish a completely secular republic. The Declaration of Independence grounded political order and human rights in the "law of nature and of nature's God." Washington, Adams, and Jefferson (our first three Presidents) made it clear—even though two of the three may have been agnostics—that while there was a "wall of separation" between church and state, our Constitution could operate only for a "moral and religious people." The keen European observer, de Tocqueville, in *Democracy in America*, found that for America "religion is the first of their political institutions."

It is therefore important to outline briefly how over the years we seem to have tried to create this undergirding religion or morality and make it adequate for our increasingly educated, scientific, pluralistic, and interrelated country and world.

Jefferson, Madison, Paine, and most of the Constitution framers understood our constitutional theory to be (in Jefferson's words, *Notes on Virginia*, 1801) that the state had control only over such "natural rights as we have submitted to them," and "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God." Washington's most quoted copybook phrase was: "Labor to keep alive in your breast that little spark of celestial fire—conscience." And since we are concerned with Penn, the beginning phrase of his Charter of Privileges (1701) is crucial in emphasizing "conscience" as the most important of all liberties:

First: Because no people can be truly happy tho' under the greatest enjoyment of civil liberties, if abridged of their freedom of consciences....

Although the first case on religion to reach the Supreme Court called for a comment on "conscience" that no legislative authority was given over it (*Terret v. Taylor*, 13 U. S. 48, 1815), neither the Court nor the government pursued these implications for over 100 years. From the beginning we did attempt to include Catholics, and later Jews, in religious freedom. Yet the Supreme Court could declare as late as 1952 that "we are a Christian people," balanced by a statement ten years earlier: "The law knows no heresy, and

is committed to the support of no dogma, the establishment of no sect" (*U. S. v. Ballard*, 322 U. S. 78, 86). What actually was being followed was a WASP (white Anglo-Saxon Protestant) consensus which "presuppose[d] a Supreme Being" (*Zorach v. Clauson*, 343 U. S. 306). The next step (e.g. in protecting Jehovah's Witnesses) was a kind of eliding "religious freedom" with the secular freedoms of the marketplace—free speech, press, assembly—as "implicit in the concept of ordered liberty" (*Palko v. Conn.*, 302 U. S. 319, 1937 and later cases). This would lead President Eisenhower to assert that there were minimal religious beliefs essential to the support of government and order—a "secular," "consensus," "general," or "lowest common denominator" religion—with WASP overtones of industry, honesty, concern for others, and condemnation of the self-serving. Most see Eisenhower's position as a hope, not a reality. For at that very moment Vice President Nixon was building the new actual secular morality of "anything goes to advance *numero uno*."

Clearly, somewhere along the way, the leadership of "conscience"—that star in the crown of liberty emphasized by Penn, the founders of the republic, and the First Amendment—was bypassed. Justice Frankfurter, who spoke for the liberal-college-intellectual community, went so far as to call conscience "irrational" and destructive of the "political power of the majority" (*U. S. v. Nugent*, 346 U. S. 1, 12). And when the Court first faced the assertion of "conscience" to challenge a law, the Court overrode it by a mere immigration law—though most who immigrated to America in Penn's day came precisely to exercise free conscience (*U. S. v. McIntosh*, 283 U. S. 605, 1931).

Robert Bellah, professor of sociology and comparative studies at Berkeley, has focused the most piercing analysis on our loss of moral undergirding of government and the backlash this has caused from the so-called "Moral Majority," whose answer is to turn the clock back to a kind of state-defined religion. (I find best his short analysis in *Cultural Pluralism and Religious Particularism* from the Center for Study of the American Experience panel in

terianism not effectively established, many seekers turned toward religious toleration and a free search for religious truth through "conscience." We have earlier noted the forefront position of the writings of Locke, Penn, and Milton, and the degree to which these were familiar to the American leaders. It is not surprising that the American colonies and ultimately the U. S., being formed at this time, would embody these views in their constitutions.

But how far did the founders of the nation foresee the issues and how far did they elect to change the general existing historical pattern in the relationship of religion and politics, church and state? It is clear that they opted for separation of church and state and for no official declaration of acceptable religious dogma, but there is no indication that

which I participated.) He sees the current U. S. government as controlled by an amoral majority, created by romantic-cultural particularism and radical-secular-utilitarian individualism (fostered by the universities and constituting the ideology of late capitalism), which "invites the intrusion of militantly reactionary religious groups like the Moral Majority." He rightly observes:

We would not now abandon our new respect for cultural diversity and individual integrity to return to the rule of cultural Protestantism [WASP] that was the reality through much of our history... [even though] it is increasingly unpleasant to live in a society that lacks common beliefs and that is being torn apart by individual and group self-seeking at the expense of others.

He points out that until about 20 years ago religion had a hold in the U. S. which somehow maintained "a peculiar balance of self-regarding and other-regarding motives." If this is now gone, and yet we need some "religion" or "morality" to undergird society and assure free persons (liberty), where do we find it?

Bellah turns to a modern Catholic philosopher, Jacques Maritain (*Rights of Man and Natural Law*), as a primary statement, with "leavening insights" added from youth who sympathetically look to oriental religions, live an ecologically compatible relation to the environment, and find new ways of inner discipline beyond egoism. Maritain insists that a society of free persons has four characteristics:

- It is **personalist**—for persons have a dignity anterior to society.
- It is **communal**—for persons tend toward society and communion.
- It is **pluralist**—for development of persons requires plurality of communities.
- It must be **theist** (religious). Maritain uses "theist" and "Christian" but includes anyone recognizing "a link between human order and divine order."

I can accept this as one attempt to state a morality geared to this age. I agree that natural law was a part of our Declaration of Independence and Constitution. I honor the powerful lift

**"No people can
be truly happy
tho' under the
greatest enjoyment
of civil liberties
if abridged of
their freedom of
consciences"**

—William Penn's
Charter of Privileges

that Catholic clergy and laity and the young anti-nuclear environmentalists are making in their protests and civil disobedience against our greatest immoralities all over the world. But—perhaps because I am a lawyer, a Quaker, and admire Penn's grasp of the elements necessary to avoid state or authoritarian prescription of religious orthodoxy while at the same time developing the deepest and most sincere form of religion and morality—I want to return to the First Amendment and the Quaker emphasis on "liberty of conscience" as the best source of a morality sufficiently modern, intellectual, scientific, individual yet pluralist to undergird an ordered society of free persons in this country and worldwide.

Most knowledgeable people are aware that in recent years the Supreme Court has gone very far in protecting freedom of each individual conscience. In fact, as the source of morality or religious beliefs the Court has declared it "absolute" and recognized an obligation to conscience higher than loyalty to the state. But the Court has greater difficulty in protecting *acts* based on conscience. Nevertheless, it has protected individual conscience in refusing to salute the flag, in not participating in school prayer, in refusing war-related work, in refusing compulsory education, in being a conscientious objector to war. In fact, this individualization of religious belief

according to each person's conscience has gone so far that the Court holds that one does not have to believe in a Supreme Being in order to have a protected religious conscience.

In its most recent cases (*Thomas*, 1981, and *Lee*, 1982) the Supreme Court grapples with the problem of statutes restricting *acts* (free exercise of religion) based on conscience. In *Thomas* it allowed the exercise; in *Lee* it did not. It formulated three tests: is there in fact a conflict between conscience and the law; if there is, is the burden placed on religion an impermissible one; and finally, can the individual beliefs and acts be accommodated without unduly interfering with a paramount or overriding government interest? Various courts have gone on to use language like this in defining conscience:

Conscience springs from some internal source of self-knowledge which acknowledges no superior, bows to no authority, yields to no administration, and is governed by no law! . . .

Howard Brinton in *Evolution and the Inward Light* (Pendle Hill #173) has tried a Quaker reconciliation "where science and religion meet." He traces how the Quaker conscience is very close to the Logos principle ("first cause" or "creation") of philosophy, science, and religion. Heraclitus in the sixth century B.C. considered that Logos gathered together, united, and made cosmos out of chaos. The Stoics followed this theme. The New Testament adopted the Logos thesis: In the beginning was the Word and the Word was of God. And thus the inner voice, the Logos-led conscience became the warp and woof of our culture from its Hellenic-Judeo-Christian sources. Logos is the basic exposition of the Creator or creativity operating in and among human beings. It is that "something of God in everyone" that leads us to see that every other person has a similar spark within and that until you have found this, reconciled and adjusted with it, you have not found or understood the whole of creation or the community and society of those created. Thus, the conscience in reflecting the inner light is seen as the way the very essence of life is sensed, since the inner light is the source of morality, religion, reconciliation, reform, love (agape). It draws together

individualistic, diverse, unorganized atoms-cells-people and organizes and integrates them in such a way as to allow each one's greatest uniqueness while creating "the beloved community" which fulfills the other need we have for a "communal" self. I believe this is the distinction Professor Bellah was making in his famous *The Broken Covenant*.

One enters into a contract primarily to maximize one's self-interest; one enters into a covenant much more radically—with one's whole self; it is a promise to other people that one is in a social situation for keeps....The logic of contract...can destroy the moral ecology.

This philosophy of the inner essence is not unlike the insights of modern

science. Whether evolution is seen as occurring by "accident" or by plan, by false and appropriate starts, the plan for the whole body is in every cell. The false ("evil") tends to destroy itself by destroying its environment. Only those who learn to adjust to others and the environment—to "something of God in everyone"—can really survive, evolve, live.

It is the insight I wish to share that writing "conscience" derived from "the inner light" into our First Amendment as the tool for determining the right relation to ultimate reality ("truth") was a stroke of genius ("divine" if you will) and offers, if properly understood and utilized, the best means of establishing the moral undergirding for free society

now. For, as de Tocqueville predicted for our liberty and democracy, unfettered pursuit of self-interest and rejection of an ethical vision and aspiration toward a right relation with ultimate reality will produce an authoritarian and despotic self-destroying society.

The choice was Penn's. And the choice is now ours.

(Note: The author believes that for legal protection under the Constitution "conscience" and "inner light" are essentially equivalent. The language used in this article reflects the position of current Quaker books of faith and practice, including those of London and Philadelphia Yearly Meetings, that the two differ.) □

The Forgotten Memorial to William Penn

by David S. Keiser

George Washington has his Monument. Abraham Lincoln has his Memorial.

But William Penn has a shrine as wonderful as both those together, the famous Liberty Bell—the origin of which has been one of history's best-kept secrets.

It is almost completely unknown that the "Proclaim Liberty" phrase was selected for the bell by one Quaker in honor of another. In Leviticus 25:10 it is the Lord speaking to Moses, but on the Bell it is the people of the colony thanking William Penn for the fact that he and his Frame of Government did "proclaim liberty throughout all the land [of Pennsylvania] unto all the inhabitants thereof."

Penn's greatest gift to Pennsylvania was his Charter of Privileges of 1701. Fifty years later the Assembly of the Province commemorated the half-century of such enlightened liberty—a kind of liberty not enjoyed by any other colony—by having a bell made for the State House tower.

The Speaker of the Assembly in 1751 was Isaac Norris, Jr., scion of a prominent Quaker family. His father had had Norristown, Pennsylvania, named for him, and his father-in-law, James Logan, had been William Penn's private secretary. Speaker Norris had the pleasurable task

of searching the Scriptures for phrases applicable to the themes of "50th anniversary" and "liberty," and miraculously found both thoughts in the same sentence in Leviticus 25:10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you...." As the verses proved too lengthy for the bell, the Pennsylvanians of 231 years ago fitted the phrase into the allowable space by simply cutting off the beginning and also the end. By thus lifting out of its context the "Proclaim Liberty" wording they completely mystified several generations of Americans as to the exact meaning and purpose of the words. Certainly the usual conclusion that the inscription was an inspired and prophetic cry for deliverance from the bonds uniting us with England was wrong, as the difficulties between the Colonies and England did not become acute until considerably later. George Washington's greatest ambition at that time was to join the British Navy—and the bell itself was ordered from England. Originally cast there, it was later twice recast in Philadelphia.

The bell was originally called "the State House Bell," and after the revolution it was known as "the Independence Bell." Curiously, not until the last of the Revolutionary figures had died did anyone call it "the Liberty Bell." Thus this famous bell is a connecting link between the humanitarianism of William Penn and the Emancipation Proclamation of Abraham Lincoln. □

David S. Keiser's article appeared first in the 6/29/57 issue of FRIENDS JOURNAL.



The Continuing Relevance of William Penn's Religious Thought

by Melvin B. Endy, Jr.

Friends are best known today for their pacifism and humanitarianism. The regard in which they are held rests less on their religious thought than on the congruence between word and deed in their commitment to peace and to the oppressed. Such has been the case since the beginning of the movement. Even contemporaries who admired the 17th-century Quakers' willingness to suffer for their cause in Restoration England found what John Owen, the Independent theologian, called the "confused noise and humming" of their theology hard to take. The situation was similar with Penn, whose non-Quaker acquaintances often found his theology less impressive than his passionate commitment to human rights and to a new social order. William Braithwaite was no doubt correct in noting that Penn achieved greater heights as an activist trying to turn Quaker visions into reality than as a theologian (*The Second Period of Quakerism*, 2d ed. [1961], 211).

Nevertheless, early Quaker thought foreshadowed some of the most significant developments in modern Christian theology. In the 17th century a few Europeans began for the first time to ponder seriously the implications of cultural and religious pluralism. Quaker thinkers, and especially William Penn, were in the forefront of such concerns. Their ideas bear striking resemblance to major trends in mainstream Christian theology that have surfaced three centuries later with the arrival of a world culture suggesting that religious truth is not a monopoly of one religion or sect. On the 300th anniversary of the founding of Penn's pluralistic colony, it seems appropriate to consider the remarkably prescient theological convictions that lay behind his better known political and social views.

The main branches of Christianity have traditionally expressed great confidence in their understanding of God's ways with humankind. Only Roman Catholicism has explicitly claimed to possess religious truth infallibly. Most Protestant sects and the Orthodox churches, however, have had sufficient confidence in their doctrinal affirmations to make creedal subscription to their major doctrines a

condition of membership. Moreover, theology has most often been construed as the attempt not only to systematize and clarify truth claims but to refute the slightly differing claims of other Christian groups. It has also sought to provide rational grounds for belief in the form of philosophical arguments, such as those for God's existence, and historical arguments, such as those establishing the credibility of New Testament miracle accounts.

Immanuel Kant brought a fresh approach. He distinguished between phenomenal/empirical and noumenal/transcendent truth and insisted that religious knowledge differs fundamentally from knowledge of natural phenomena that is publicly verifiable. Since Kant increasing numbers of theologians have begun to question the traditional intellectualistic understanding of religious certitude. According to this perspective, religious knowledge is a form of indirect or reflecting knowledge. Its symbols are based on analogies or metaphors pointing to transcendent realities that cannot be directly grasped or adequately conceptualized. Such doctrines as the trinitarian formula of one God in three persons, the christological formula of Christ as one person with fully divine and human natures, and the atonement formula according to which Christ's life, death, and resurrection satisfied God's justice or substituted for humankind must be understood symbolically or analogically. In the view of neo-orthodox theologians such as Reinhold Niebuhr, they cannot be put into propositional form without embodying paradoxes or contradictions—such as the one God who is essentially communal or the all-loving and all-powerful God who can save only because of Christ's act of satisfaction.

When the analogy or metaphor is taken literally, the mystery to which it is intended to point or to which it mediates becomes a conceptual object at the supposed command of the active intellect. It then is made part of a creedal condition for membership or of apologetic or rational theology. Imperceptibly believers and religious movements turn in this direction in a lust for certitude. Charles Davis calls this tendency a form of fundamentalism that shifts the grounds of religious certitude from the relationship with the transcendent to the system of mediation itself. It is an intellectual form of idolatry that substitutes doctrine for the transcendent reality. In response to the cultural and religious pluralism of the 20th century, Roman Catholic, Protestant, and

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Orthodox theologians have increasingly raised questions about this fundamentalism, whether in the form of the Roman Catholic belief in infallible possession of dogma or the evangelical Protestant belief in the five fundamentals of true orthodoxy.

Although the reordering of theological priorities may have begun in earnest with Kant and come into its own only in the 20th century, one of the most important early chapters in this story took place in the 17th century. In the wake of the Reformation, Europeans were faced with a myriad of conflicting Christian sects, each claiming with absolute certainty to possess true doctrine. With this cacophony ringing in their ears, some Europeans, imbued with a theological rationalism, transformed Christianity from a religion of redemption into a simple ethical monotheism whose essential beliefs mirrored those of all of the universal religions. They proceeded to deny the Trinity, explain away Christ's divinity, and deny that humanity was in a fallen state needing redemption by the grace of God. The Quakers, among others, sought to approach the doctrines in a more symbolic and experiential manner than orthodoxy had while retaining what they perceived to be the tradition's central insights about God, Christ, and humanity. William Penn was more aware than most Quaker leaders of theologians dealing with similar issues, such as the Cambridge Platonists, and as a result he devoted more thought to this issue than most Quakers.

Penn believed that the major reason for Christianity's divisions and its lack of power in his day was a misguided approach to religious truth, especially among the English Christians known as Puritans. Attempting to improve on Scripture's metaphors and to

capture the essence of divine truth, Christians had fallen to struggling over such doctrinal conceptions as the persons of the Godhead, Christ's nature, and the atonement. They assumed that religious knowledge was propositional and prevented Christians from preserving an openness to the divine encounter.

"We make not our Religion to stand in a Belief of so many Verbal Articles; but a Conformity of Soul to the Grace of God," Penn declared. In another essay he added:

For it is not Opinion, or Speculation, or Notions of what is true; or Assent to or the Subscription of Articles, or Propositions, tho' never so soundly worded, that . . . makes a Man a True Believer, or a True Christian. But it is a Conformity of Mind and Practice to the Will of God, in all Holiness of Conversation, according to the Dictates of this Divine Principle of Light and Life in the Soul, which denotes a Person truly a Child of God ("A Key Opening the Way to Every Common Understanding" [1692], *Collected Works* [1726], II, 781).

Penn's point was not just that deeds are better than creeds. He felt that true religious knowledge is a product of God's gracious visitation through the Spirit. It comes primarily not as a matter of learning and intellectual conviction but in the form of what modern theologians call an existential encounter. Penn called such knowledge "experimental" or "spiritual" and distinguished it from "notional" knowledge. And he was convinced that Christians confronted by their neighbors in need—for whom religion was "to visit the fatherless, and the widow" (James 1:27)—were more likely to be visited by the Spirit than those who believed that religious development depended on learning proper doctrine.

The problem Penn found with his intellectual opponents



was that they strove to make Scripture yield concepts easily understandable to the mind. Too many of the orthodox Christians had too "crude" or "physical" an understanding of theological mysteries. In Penn's view such concepts as the persons of the Trinity, Christ's presence with the Father, the incarnation and ascension of Christ, Christ's atoning work, and the bread and wine of the Eucharist were understood in too literal a manner.

Taking the persons of the Godhead literally rather than analogically, many Christians were, in effect, tritheists. They then found it perfectly easy to understand the atonement of Christ literally as a payment from one being to another that released the latter's love. It also led to a tendency to entertain "mean and dark" views of God according to which God had a spatial abode above the heavens, where Christ sat at God's right hand and thus could not be "within" humans as the Quakers contended Christ was. In fact, one can see in Penn's thoughts an early and crude version of the demythologizing program, started by Rudolph Bultmann, that has played so prominent a role in modern theology.

Most of the universal religions teach that theirs is the most adequate path to spiritual fulfillment. But Christianity has been uniquely exclusivistic in claiming that all spiritual fulfillment is dependent upon the life, death, and resurrection of Jesus Christ. For most of Christian history this has meant that there is no salvation outside the church of Christ. That is to say, a true and saving relationship with God can come only to those who accept Jesus Christ as their Lord and Savior. In recent centuries the occasional earlier reminder of an Augustine that "God can save whom He will" has come increasingly to the fore. Later Christians have had to ponder the existence and power of other religions and their own

decreasing percentage of the world's believers. But in light of the traditional doctrine asserting the worldwide, if not the cosmic, significance of the historic Christ-event as the source or cause of salvation, the openness to salvation beyond the visible Christian fold could mean no more than that the merciful God saves benighted heathen by the back door, as it were, of heaven. They are accepted in spite of their ignorance of Christ and his saving event and of the nature of God as revealed only in Christ.

In recent decades, however, many Christian theologians have been more radically affected by the increasingly more direct encounters among the religions of the world. Protestant theologians outside the evangelical-fundamentalist camps and many Roman Catholic theologians are no longer content to consign non-Christians largely to spiritual ignorance even while admitting them to heaven. These thinkers have apparently found it impossible to believe that the vast majority of human beings, past and present, have lived largely without an authentic knowledge of divine reality. Beyond evangelical-fundamentalist circles it is difficult to find a Christian theologian who makes the atoning death of Christ the central event of salvation-history in the manner of the substitutionary or satisfaction theories that have reigned supreme since the early Middle Ages. It has become commonplace for theologians to follow the few early theological schools, such as the Alexandrian fathers of the third Christian century, in emphasizing Christ's activity as the Word (Logos) of God who has been active throughout the world since the beginning of time. This enables Christians to allow for the true knowledge and saving activity of God in all cultures and even to attribute it to the Christ who is the second person of the Trinity.

A good example of this development is seen in the recent



work of Karl Rahner, probably the most influential contemporary Roman Catholic theologian. Rahner calls spiritually mature non-Christians "anonymous Christians." He questions whether Christ's historical life and death can be intelligibly seen as the cause of universal salvation. He suggests that they cannot be seen as the efficient cause but only as the final cause (telos) of the process of divine self-communication. It is at the point of the life, death, and resurrection of Jesus Christ that the process of God's self-communication becomes irreversible and historically tangible (*Foundations of the Christian Faith* [1978], 316-318).

Before the 20th century, questions about the universality of salvation arose primarily among one group of religious thinkers. They were the ones who were in the process of giving up Christian views of humanity's fallenness and need of gracious redemption because they favored a simple ethical monotheism with an optimistic view of humanity's moral resources. Beyond this broad strain of theological liberalism, the idea of the universal availability of redemption arose among a small minority of Protestants in the wake of the age of exploration and discovery and the consequent dawning of Europe's first realistic awareness of other religions and cultures. Early Quaker thought represents the most sustained and serious reflection on this issue in Christian thought before the 20th century. Quaker writers in the 17th century included Isaac Pennington, Samuel Fisher, Robert Barclay, George Whitehead, and William Penn. More or less consciously they tried to combine an emphasis on the central insights about God's grace and humanity's fallenness found in the Christian tradition with a view of salvation that interpreted anew or went beyond the orthodox insistence on the life, death, and resurrection of Jesus as the central cosmic redemptive act that is the source of all salvation.

Convinced that Christ enlightened every person coming into the world (John 1:9), Quaker theologians such as Penn claimed that the light of divine knowledge available to all people is the light of Christ or that its major function was to mediate a confrontation with the "eternal" or "inward" Christ. Thus the "light within" or "Spirit" was virtually interchangeable with "Christ." Friends meant by this not simply that some knowledge of God was available to all. They held that the self-giving God in the form of the "eternal Christ" or "Christ the same yesterday, today, tomorrow" was available to all people as a redemptive agent. The question thereby requiring their discussion was the relation between the eternal Christ and the historical Jesus whose life, death, and resurrection have been the focal point of Christian theology.

The more conservative early Quaker position was that which is today found very prominent in Christian theology that is concerned with the problem of the universality of salvation. It is stated most clearly and

influentially in Robert Barclay's *Apology for the True Christian Divinity*. According to Barclay, through a particular set of deeds carried out at a particular time in history—namely, Christ's life, death, and resurrection—the saving light flowed into every corner of the world and backward and forward into every moment of time. Human beings, however, could enjoy the benefits of this event without ever having heard of Jesus, since Christ's gracious presence could be experienced without knowledge of his name or human history (Proposition VI, Sections 15 and 26). Penn approached this view of the matter in his more conservative writings, but he was more troubled than Barclay and most early Friends by the thought that a particular historical deed could be the cause of all salvation.

Properly speaking, according to Penn, we cannot attribute to the historical Christ anything but an "instrumental" effect. Christ's death is the cause of universal salvation only "parabolically, hyperbolically, or metaphorically." We ought to attribute salvation in the proper sense to the divine "Word-God" and say that what was witnessed at Calvary "confirmed" the salvation wrought by God. The incarnate Christ was indeed a scapegoat bearing the sins of the world, "though it is not the Work, but God's free Love that remits and blots out, of which the Death of Christ and His Sacrificing of Himself was a most certain Declaration and Confirmation." (Letter to John Collenges [January 22, 1673], *Works*, I, 166. See also "The Christian Quaker," [1673], *Works*, I, 575-579.) The sacrificial life and death of Christ was a declaration and confirmation of God's redeeming love in that it provided a unique revelation of the self-giving that is at the heart of divine reality and renewed the movement of the Spirit that would eventually transform the world. It made unmistakably and publicly known the nature of God and started the final, culminating chapter of the story of divine disclosure that had begun with the creation. The similarity between Penn's thought and that of contemporary theologians such as Rahner is noteworthy.

Much of the theological wrangling of the 17th century can be safely forgotten, but it is important to recognize the theological vision and accomplishments of Penn and other Quaker thinkers who attempted to make some sense of the religious pluralism in which they found themselves. The diatribes against Penn and his Quaker colleagues were at least in part smokescreens protecting traditionalists from coming to terms with their own lust for theological certitude and with the implications for traditional Christian thought of the existence of myriad sects within Christianity and a host of religions beyond its pale. As we participate in the process by which people of different religious symbols come increasingly into communication with one another, we would do well to honor Penn's foresight and to ponder his attempts to provide a theology for a religiously plural world. □

Reading William Penn Today

by Edwin B. Bronner

Every reader of FRIENDS JOURNAL knows something about William Penn, and I suspect that many Quakers assume that they know enough about him to be able to enlighten those they meet who may not be too familiar with him. In June I attended a Quaker meeting for worship in California where I was not known by many of the current members, and one couple came up to speak to me afterward. When the man learned I was from Pennsylvania, he began to give me a little lecture about William Penn and his "holy experiment." His wife, whom I have known for more than 40 years, gently nudged him and whispered that I was quite familiar with Penn, but, being a gentle person, did not tell him that I had written one of the chapters in the book he was telling me about.

This couple had been reading *Friends in the Delaware Valley*, but many Quakers who profess familiarity with Penn have done little serious reading about him, even though there are ten volumes in print at present. The best of the biographies, Catherine Owens Peare's *William Penn*, is currently out of print but is available in many meeting libraries, for after it appeared in 1957 it was reprinted in paper and sold widely. William I. Hull's *William Penn, a Topical Biography*, has been widely distributed over the years and is once more available in a reprint edition. It is a fine, comprehensive, handsomely illustrated volume, but two recent biographies by Hans Fantel and Harry E. Wildes have little merit. The Fantel book is made up of glib generalizations which often leave an inaccurate impression, and the Wildes study is full of errors.

The definitive biography of William Penn has not been written, and perhaps it is too much to hope that one will appear. Penn was an extremely complicated person, and he was involved in a great variety of activities. That is why recent scholars have concentrated upon one aspect of his career instead of attempting to encompass the whole man. Six scholarly monographs are now in print, either in original editions or as scholarly reprints. Each of these deals with a particular facet of the career of Penn, such as his religious faith, his philosophical beliefs, his

political ideas, his youth, or his "holy experiment." The charming little volume by William Wistar Comfort, *William Penn and Our Liberties*, was reprinted by Philadelphia Yearly Meeting in 1976 and is still available in an inexpensive paperback edition.

Even fewer people, including Friends, have read very much from Penn's own writings. To be sure, there are bits and snippets of his words in the various collections found in books of *Faith and Practice*, and Quaker committees sometimes quote a sentence or two from Penn to make a point with their readers, but it seldom goes beyond that. We do not have good biographies of George Fox or of John Woolman readily available, but many persons have read their journals and have



gained an understanding of these men through their own words. The same is not true in regard to Penn.

Perhaps people have been frightened off by the mere volume of his written words. More than 2,600 personal letters, documents, and other manuscript materials survive today. In addition, Penn published 1½ million words in nearly 140 separate books, pamphlets, and broadsides. Fox's published works are more voluminous than those of Penn, but his manuscripts are very scarce. Woolman's total output, manuscript and printed, seems very small when compared with the writings of either of these men.

William Penn did not leave a journal,



although he kept daily records of events on some of his religious travels. On two occasions he began to compose a journal but each time was distracted by other events before making much progress. His life and career were much more complicated than those of Fox and Woolman, and it would have been exceedingly difficult to encompass his experiences, both inward and outward, in a journal. Furthermore, his life did not progress in logical, consistent direction from beginning to end as did the lives of the others. From the age of 45, Penn was caught up in turmoil and never achieved the time of calm retrospection which came to Fox and Woolman. Political issues, his personal affairs, and finally his health deprived him of that period of contemplation which Fox enjoyed during his last dozen years, and which Woolman achieved in the middle of his life and continued to the end.

What did Penn leave us which would provide a useful introduction to his faith and belief? A large part of his published writings has been forgotten, and with good reason, for many titles were written during the heat of controversy with the opponents of Friends; they are repetitive, verbose, and sometimes appear to have been aimed at destroying an enemy instead of winning a convert. There are other books and pamphlets, however, which not only deserve to be read but will delight and enrich the reader.

There was a time when *No Cross, No Crown* was studied by many Friends, but it has not attracted much attention in this century. While he wrote a slender volume of this title in 1669 during his imprisonment in the Tower of London, Penn completely rewrote the book by 1682, and it is this new, enlarged volume which has gone through 50 printings, including translations into Dutch, French, and German. The title came from words of Thomas Loe, the minister who brought Penn into Friends, suggesting that suffering will bring a "crown of glory."

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The text stressed the importance of maintaining the various testimonies of Friends regarding forms of address, simplicity of apparel, temperance, and forms of entertainment. As long as Friends were deeply concerned to maintain the traditional forms, *No Cross, No Crown* served as a useful reminder. Once Quakers entered a new period of liberal attitudes and beliefs at the beginning of this century, the volume became less relevant. However, its call to the reader to be faithful to the teachings of Christ and its warnings against pride, avarice, and luxury are as important today as ever. The volume by Frederick B. Tolles and E. Gordon Alderfer, *The Witness of William Penn*, contains a brief selection. English Friends undertook a new printing of the entire work in 1981, with a forward by Hugh Barbour. [See review of a new 1981 U.S. edition on p. 60.]

The volume *Some Fruits of Solitude* has gone through nearly as many printings as *No Cross, No Crown* and it has been read by more non-Quakers than the earlier title. It first appeared in 1693, but this collection of aphorisms must have been gathered for some time before being printed. In 1702 Penn produced *More Fruits of Solitude*, and in 1726 *Fruits of a Father's Love* appeared, issued by a friend to whom the texts had been entrusted during Penn's lifetime. These two later collections have often been included in the 40 or more printings which have kept these writings available. They also have been translated into other languages.

The topics covered in *Fruits of Solitude* range from education, children, family and right marriage, to sins such as pride, luxury, avarice, and jealousy. The reader is encouraged to practice temperance, industry, fidelity, patience, truthfulness, and justice. While the largest number of paragraphs dealt with religion, many others were collected under the heading "Government." The

entries are usually brief, and a number of them have a rhythm and style which makes them memorable:

Never marry but for love, but see that thou lovest what is lovely.

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask, they will know one another.

Let us then try what love will do. For if men do once see we love them, we shall soon find they would not harm us. Force may subdue, but love gains, and he that forgives first wins the laurel.

The 1903 edition of *Some Fruits of Solitude* is available in an expensive reprint edition, and selections have recently been published by the Friends United Press. A selection entitled "The Final Distillation" may be found in *The Witness of William Penn*.

William Penn was asked to write a preface for George Fox's *Journal*, and that essay was published separately in 1694 under the title, *The Rise and Progress of the People Called Quakers*. Penn used the slender volume to summarize Quaker history and belief before turning specifically to the life and character of George Fox. In the first chapter he wrote about the history of Christianity before the coming of Quakers and used the second to describe the beginnings of the movement and the peculiar doctrines of the group. He discussed the nature of ministry among Friends in the third chapter and the organization and structure of the Society in the following one. The next chapter was dedicated to Fox. In the conclusion Penn urged his readers to be responsive to the message and spirit which had been portrayed in the entire essay.

Penn worked over this manuscript and was able to incorporate a great deal in a small number of pages. The book has been popular ever since it appeared; it has been reprinted 30 times in addition to being translated into Danish, French, German, and Welsh. It is the Penn publication which is quoted most frequently in London's *Christian Faith and Practice*. Tolles and Alderfer included a portion in *The Witness of William Penn*, and Friends United Press has recently issued a reprint.

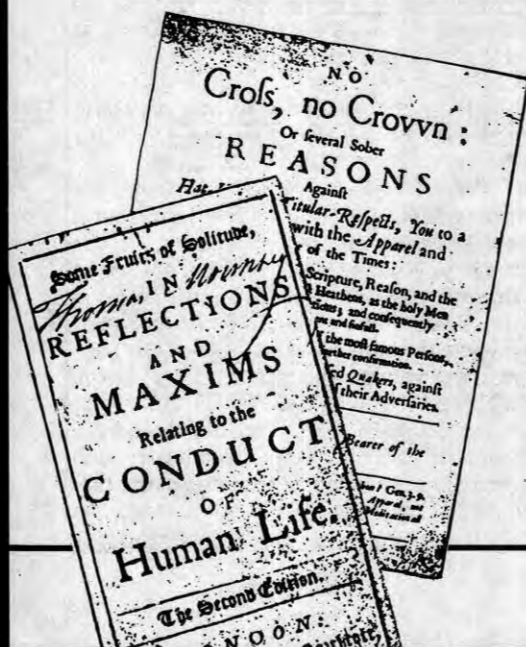
Penn's *Essay Towards the... Peace of Europe*, which he published in 1693, has been his most popular work in the 20th century, but after being reprinted three times during Penn's lifetime by non-Quaker printers, it was forgotten. It was revived by William I. Hull and others in 1907 when they presented it to the Second Peace Conference at The Hague. It has been kept in print ever since and has been widely read and quoted.

He proposed a Diet of Europe which would include both Russia and Turkey among its members even though these nations were regarded as outside Europe proper. He declared that peace could only be achieved through justice, and he offered a scheme which would guarantee fair representation and prevent the most powerful nations from dominating. He suggested a secret ballot, the rotation of officers, and a circular room with multiple doors, so that members could enter from all directions without giving precedence to some. He declared that killing was "offensive to God" and said it shocked non-Europeans who did not understand the violence which so-called Christian nations practiced upon one another. Stressing the economic advantages to be gained from peace, he described the ways in which human energies could be used to make a positive contribution to improving society.

A scholarly edition of this essay was produced in the Garland Library of War and Peace under the title *Peace Projects of the Seventeenth Century*, edited by J.R. Jacob and M.C. Jacob. It is included in *The Witness of William Penn*; in the Pendle Hill pamphlet, *William Penn: 17th Century Founding Father*; and elsewhere.

The fine collection of Penn's writings which Gordon Alderfer and Frederick Tolles published in 1957 contains several other selections. These include the report of the Penn-Mead Trial of 1670, some of Penn's writings on religious liberty, and several selections from literature published in connection with founding the "holy experiment." Penn's vivid description of the Leni-Lenape Indians in the Delaware Valley is one of the earliest efforts to provide an objective view of the Native Americans. *The Witness of William Penn* is now available in an Octagon reprint.

Three of us, Mary Maples Dunn, Richard S. Dunn, and I, have been working for several years on a five-volume collection of *The Papers of William Penn*. Volume One appeared in 1981, and the second volume, covering the planting of the "holy experiment," is coming this month. (An inexpensive, paperback version of this volume will shortly be issued as well.) The Duns and their associates will produce a four-volume selection from Penn's unpublished writings, while David Fraser and I will provide an illustrated, annotated bibliography of his published works as the final volume. Hugh Barbour is also working on a collection of Penn's religious writings which he hopes to publish. For the person who becomes addicted to Penn, a reprint is available of the 1726 edition of Penn's *Works* compiled by Joseph Besse. This is a handsome two-volume folio edition containing more than 1,800 pages. □





Courtesy of Pennsylvania Historical Society

“Wear It As Long As You Can”

Words and Music by
Barbara Hollingsworth

G G G $\frac{G}{B}$ D7 $\frac{D7}{F\#}$

1. Will Penn said to George Fox, “Oh, what should I do? Can I wear this sword while I
2. “And what a - bout words, can I speak with - out care?” “Well, words can be trick - y, so
3. “And what a - bout mon - ey, oh, what is my role? Can I live in com - fort while
4. “And what a - bout love, must I give that up, too?” “What’s great a - bout love is it

$\frac{D7}{B}$ G G $\frac{G}{D}$ G $\frac{G}{B}$

serve my God too?” George Fox said to Will Penn, “You’ll know when you’re through. Just
say what you dare. It’s Spir - it that calls us more clear - ly than words, So
oth - ers go cold?” “Just re - al - ize mon - ey is not yours to hold. Just
grows as you do. So spend love quite free - ly and watch it re - turn. Just

D7 G $\frac{D7}{A}$ G D7 D7 G

wear it, use it, but don’t you a - buse it. Just wear it as long as you can.”
hear them, use them, but don’t you a - buse them. Just wear them as long as you can.”
make it, use it, but don’t you a - buse it. Just wear it as long as you can.”
share it, use it, but don’t you a - buse it. Just wear it as long as you can.”

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TWO WOMEN WHO LED IN COLONIAL DAYS

by Emily L. Conlon

In what was apparently a man's world during colonial times in England and America there were notable exceptions to the pattern of male domination: women as business partners and entrepreneurs or as administrators of great estates. History even records a few women pirates! Indeed the female trader was recognized and given special privileges under English law. Yet these women remain generally hidden and unknown.

The names of Hannah Penn and Elizabeth Haddon, English women who are among the colonial proprietors of the early 18th century, are missing from the index of many a history book—even Quaker ones. Nevertheless, they lived lives of quiet but dramatic achievement, and they deserve to be noticed. In fact, Hannah Penn became the first woman governor in North America.

Young Hannah Callowhill must often have walked with her family from their home on the High Street of Bristol, England, to Friars Orchard, adjacent to the ruins of an old monastery. There stood the Quaker meetinghouse, on land donated by her grandfather, Dennis Hollister, who was one of George Fox's first converts in that city. Hannah had been born in 1671 and by 1685 was the only survivor of the eight children of Thomas and Hannah Callowhill. She learned early about death and life; she also learned much that was specific and practical from her father's occupation as button manufacturer and linen draper and merchant. As she grew up in a world of exports and imports of cargoes and accounts, the serious little girl developed into a young woman of considerable business ability.

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Frances Place (Courtesy of Historical Society of Pennsylvania)

Hannah Callowhill Penn took on the responsibility of a double family whose complicated affairs spanned the Atlantic Ocean.

At this time William Penn, whose love affair with Pennsylvania had brought him great adventure and great sorrow, was a towering figure in Quaker circles. He had returned from a first trip to his province, his beloved Gulielma had died, he was embroiled in political

problems as well as the care of his teenage family. His Quaker activities in and around Bristol led him into the company of Thomas Callowhill's daughter Hannah. William Penn was romantic and lonely, and he was attracted to this mature and capable woman in her mid-20s. He courted her ardently, and after some hesitation she accepted his offer of marriage. Perhaps she sensed that whatever the future might hold it would in all likelihood call for courage and steadfastness. When they were married in the meetinghouse at Bristol on March 5, 1696, Hannah Callowhill Penn took on the responsibility of a double family whose complicated affairs spanned the Atlantic Ocean.

Hannah's voyage to the New World began in early September of 1699 as she and her husband and her stepdaughter Laetitia, accompanied by William

Here Hannah took her place as manager of a business enterprise—an establishment equipped with spinning wheels and a great loom, a brew-house, and gardens and orchards.

Pennsbury Manor/Pennsylvania Historical and Museum Commission



Penn's secretary, James Logan, set sail on the proprietor's return trip to the colony. Hannah must have heard William tell about his first arrival in Pennsylvania, of the glories of that golden October. She, however, was not so fortunate. After a voyage that lasted three long months during particularly bad weather, the miseries of that raw, stormy December led her to write home about "this desolate land."

All the same, Philadelphia was not unwelcoming. Loving friends were in attendance at the birth of her son John (thereafter called "the American"), and Pennsbury, the manorial estate on the Delaware River, was ready for the family when warm weather arrived. Here Hannah took her place as manager of what amounted to a business enterprise—an establishment equipped with spinning wheels and a great loom, a brewhouse, and gardens and orchards. She took care of the preparation of food and beverages, she concocted medicines and ointments, she supervised the servants and frequently dealt with their personal problems. She arranged for supplies to be sent by barge from Philadelphia, 24 miles away. She took the initiative in looking after the family finances. She lived in the midst of political situations that demanded tact and graciousness to both enemies and friends.

William Penn expected this return trip to be forever; one wonders if Hannah had other hopes. Writing about her

husband's pressing problems she expressed the fear that they might "occasion his stay here to be too long." In any case, if she had a secret wish to go home her wish was granted. In 1701 provincial business called William Penn back to England, and Hannah insisted on accompanying him; she would return when he did, she promised. By this time it was evident that her role as business head of the family was of utmost importance. She was needed at her husband's side as controller of the purse strings, particularly when his poor judgment almost resulted in the loss of the province to his unscrupulous agent. Pennsylvania was saved by being mortgaged to a group of English Quaker trustees, and for the rest of her life Hannah lived under the burden of that debt.

The Penn home at Ruscombe, a small English town near Reading, sheltered a large family. Since William, Jr., eldest son by Penn's first marriage, spent most of his time on the Continent, seemingly determined to prove himself an unsuitable heir to the proprietorship, his wife and three children were absorbed into Hannah's household. The three grandchildren were near in age to Hannah's own five: John, Thomas, Margaret, Richard, Dennis. (Two little Hannahs had died in infancy, and one baby did not live long enough to be named.) The large country house also included servants, a tutor, a gardener, and a devoted nurse. Life was busy and full of promise.

Then came the year 1712, an unfortunate turning point in Hannah's life. William Penn suffered the first of a series of incapacitating strokes, a misfortune that left Hannah as manager of his affairs at the same time that she was executor of her father's estate. The latter task was the easier one since women were often named to take on this role. Because they often had an active part in the family enterprises, they were considered to be the persons best able to settle the estate. On the other hand, administering the affairs of the proprietor of Pennsylvania while he was still living but unable to act on his own behalf was a far more complex situation. In dealing with provincial matters Hannah had no legal status and was able to assume a quiet authority only because in English society the forces of family and custom were often stronger than those of the law.

Late at night, after the household had quieted, Hannah wrote letters that painted a picture of her personality and her world.* Even if she could have found time during the earlier hours of the day, she wanted to avoid an activity that would cause uneasiness and troubling thoughts in the mind of her invalid husband. If she heard of a boat

*Most of Hannah Penn's letters are at the Historical Society of Pennsylvania, 1301 Locust St., Philadelphia, PA 19107. A collection of her correspondence is included in the volume *Hannah Penn and the Proprietorship of Pennsylvania* by Sophie Hutchinson Drinker.

that was about to sail for America she could not delay, no matter how tired she might be—an answer to her letter might require six months! Many of the letters were addressed to her “loving Friend James Logan,” the faithful secretary of the province, who was a great strength to her.

There was much to write about: the proposed surrender of the colony to the Crown for a cash settlement that would relieve the family of debt; the question of the boundary line between Pennsylvania and Maryland; the disputed title to the Lower Counties; the recurring need to replace the deputy governor; the difficulties of collecting quitrents from the colonists.

But the letters almost always mixed

their political concerns with domestic matters: arranging apprenticeships for the sons of the family; Laetitia's marriage settlement; illness—often the dreaded smallpox, that claimed the life of Hannah's son Dennis at the age of 16. In addition there was the pressure of the day-to-day routine: no money, on occasion, for the butcher; not enough time—it was yearly meeting week; not enough rest—it was both gardening and washing time.

In those midnight hours did Hannah ever think of the long-ago days at Pennsbury with her new husband and little son? If so, they must have seemed idyllic!

William Penn died peacefully in 1718, six years after he had made a will that

named Hannah as sole executor and left the estate to her and her children. Now she could assume legally the role that she had carried out nonlegally during the long, sad years of her husband's illness. She probably expected the change in status to simplify some of her dealings, but such hopes were to no avail, for William, Jr., the heir-at-law, immediately entered a claim to both the land and the government of Pennsylvania. Hannah endured endless frustration and expense as the case wound its way through the English courts and was settled—in her favor—only very shortly before her death.

In the last years of her life Hannah was weakened physically but not mentally. She kept in close touch with events in Pennsylvania and finally concluded a boundary agreement with Lord Baltimore. When the mortgage on Pennsylvania was almost completely paid off, she and her advisers lost interest in the possible surrender to the Crown that had been hanging fire for so many years, with the result that Pennsylvania remained a proprietary colony in the hands of Hannah's branch of the Penn family until the Revolution.

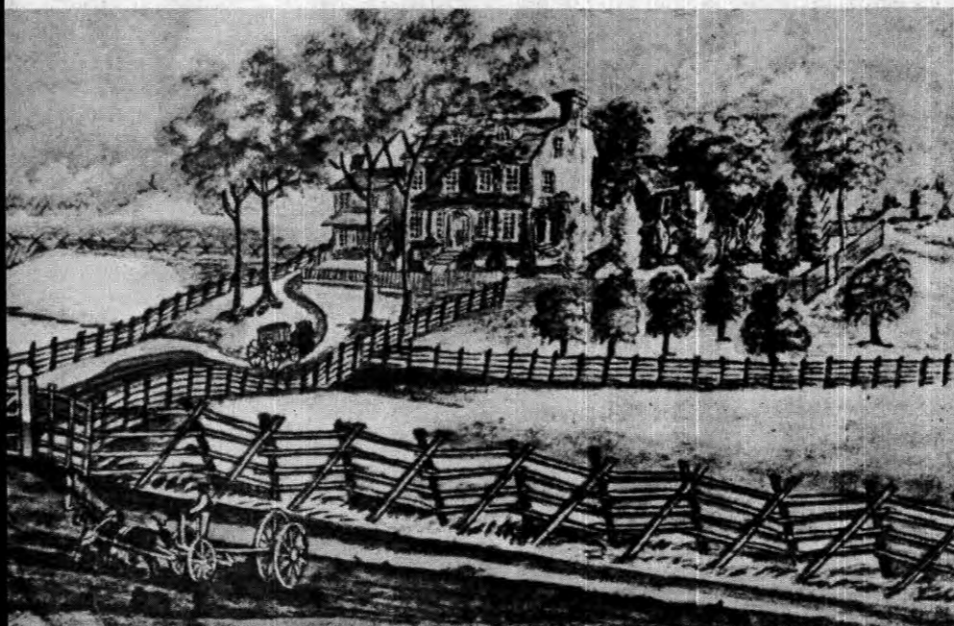
In 1726 Hannah Penn was buried beside her husband in the graveyard of Jordans Friends Meeting in Buckinghamshire. She left no inspired writings, nor was she, like many Quaker women, known as a traveling preacher or even as one who spoke frequently in meeting. Her ministry was a caring, faithful service to her family and to the people of Pennsylvania. How to deal with so many diverse concerns? She once wrote that the welfare of all these persons was so entwined with her own happiness and her dedication to the ideals of her husband that they all “hang together on one thread.” Time and again, as new burdens were laid upon her, she wrote that she was able to feel herself supported by the goodness of God and to see the great hand of Providence at work in God's creation.

In the words of Isaac Norris, a prominent Philadelphian who knew Hannah Penn: “she has carried under and through all with a wonderful evenness, humility, and freedom.”

Elizabeth Haddon, at her family's Quaker home in a suburb of London, also heard stories of the new world of

Elizabeth Haddon
took charge of
the situation.

“I have received
of the Lord a charge
to love thee,
John Estaugh.”



in The Poetical Works of Henry Wadsworth Longfellow © 1879

peace and liberty across the ocean. Her father, John Haddon, was a blacksmith and manufacturer of ship anchors. He had more than once been taken to court and fined for his Quaker associations. Her mother, Elizabeth Scott, was a loyal convert to Quakerism who had put aside her former accomplishments in the arts in favor of more sober, Quakerly pursuits.

Of the Haddons' seven children, Elizabeth, born in 1680, and a younger sister were the only ones to live past early childhood. Perhaps then she spent much of her time in the company of adults and achieved a maturity beyond her years. She is said to have listened with enchantment to William Penn when he visited the Haddons and told them about his remarkable adventures. She remembered particularly his stories about the red-skinned Native Americans and of how he had won their friendship.

Ten years later another Quaker visitor stirred Elizabeth's imagination. He was John Estaugh, a 20-year-old Quaker missionary who had seen the vast lands and resources of America and whose tales inspired Elizabeth to want to experience it all for herself. Fortunately for Elizabeth, her father too was moved by the words of William Penn and John Estaugh and others; he resolved to emigrate with his family to America. He acquired 500 acres of land in West Jersey, but when ill health and other circumstances interfered with his plans he offered his holdings to any relative—presumably male—who could take possession. They all declined the opportunity. Elizabeth, not yet 20 years of age, said that she would be glad to go.

Doubtless this was not exactly what John and Elizabeth Haddon had in mind for their daughter. While they held off granting permission, Elizabeth spent the time schooling herself in home management, in the treatment of disease, and in agriculture. When her sense of mission—"to be both friend and physician to the people of that region"—remained as strong as ever, her parents relented. In 1701, armed with her sturdy Quaker faith and with her father's power of attorney to settle and develop the land, 21-year-old Elizabeth Haddon set out for West Jersey.

Elizabeth was accompanied by a

In the burial ground of Elizabeth's meetinghouse at Haddonfield there is a plaque in memory of the only woman who ever settled alone on a colonial plantation.

housekeeper and two Quaker menservants. After a brief stay in Philadelphia she crossed the Delaware and made her way along Indian trails to Cooper's Creek, the area where her father's land was located. She took possession of the simple log cabin that had been built by the original owner of the land and named her new home Haddon Field.

True to her vision and undaunted by the dangers and hardships of the wilderness, Elizabeth made her home a place of friendship and hospitality. She helped the needy and made friends with the Indians. She offered shelter to traveling Friends, one of whom was John Estaugh, the Quaker preacher she had met in England; and although he left after a brief visit, Elizabeth did not

forget him.

The next time John Estaugh arrived, on his way to quarterly meeting along the new King's Highway that stretched from Burlington to Salem, Elizabeth took charge of the situation. Her words, "I have received from the Lord a charge to love thee, John Estaugh," have been celebrated by Longfellow in his poem *Tales of a Wayside Inn*.

The marriage of John and Elizabeth in 1702 was the beginning of 40 years of devotion to each other and to the community around them. In the fine house they built, there was the same spirit of hospitality as in Elizabeth's original log cabin. In the distillery that was erected at the rear of the house they made medicines and other healing preparations that were distributed freely to those who needed them. This brew-house has been referred to as the first free dispensary in America. As the village grew up around them, a Friends meeting was established; Elizabeth served as clerk of its women's meeting for more than 50 years.

After John Estaugh's death Elizabeth lived on for 20 years, unquestionably the ruler of the fields of Haddon. She had no children of her own but adopted her sister Sarah's son and so spent the last part of her life as head of a large family of grandnephews and grandnieces. In the burial ground of Elizabeth's meetinghouse at Haddonfield there is a plaque in memory of the only woman who ever settled alone on a colonial plantation—"a woman remarkable for resolution, prudence, charity." □

ANCESTORS

*Ancestors perch like weathered gargoyles
on the cornices of my existence,
angles rubbed smooth till their expressions grow
more indecipherable each time I look.
Failing to read their purposes, I wonder
if the building would be weakened by their removal,
or if they offer me some secret strength
beneath the surface of my consciousness.*

—Alice Mackenzie Swaim



QUAKER REDEMPTION

by Marjorie Baechler

My left brain was running full speed ahead as I pulled a shopping cart from the long line outside my favorite supermarket, swiveled it around, and headed for the door. The basic shopping list was firmly computerized: bread, milk, cheese, eggs, spinach, bathroom bowl cleaner... and not to forget the yeast cakes for the family's favorite oatmeal bread. My left hand clutched the collection of cents-off coupons which "this week only" were worth double their face value—if other avid coupon-clutchers hadn't already emptied the shelves of these particular items.

My right brain, idling along in neutral, suddenly revved up at sight of the sign on the supermarket door:

WE NO LONGER REDEEM QUAKER COUPONS

Cramming my coupons into my jacket pocket as I pushed into the store, I glanced to see if Assistant Manager Reggie was in sight. Reggie always greets me by name. Does he know I'm a Quaker? Was he already signaling the cashiers that "one of them just came in—remember, no Quaker coupons!"

Now retired as a news reporter and publicist, Marjorie Baechler is a freelance writer. Active with numerous Friends' organizations, she is a member of Hartford (Conn.) Meeting.

Was it the nuclear weapons freeze petitions that had done us in? We'd had permission to set up our table and had done our specified tours of duty over a period of several days with gratifying response and lots of signatures. No one had reported any hostility. Surely it couldn't go way back to the Kampuchean relief campaign, or the anti-draft registration action last summer... (no, the latter was in front of the post office). Right brain was whirring its wheels while wondering and pondering on the insidious discrimination of this edict. Were the powerful forces of United Technologies, principal employer of our town's residents, conducting a covert action in retaliation for our persistent and open actions against their production of defense weapons? Maybe we'd have to change stores... or maybe we were being blacklisted. Well, we could always "plead the fifth" since we were adequately acquainted with the technique of silence.

At this point, left brain increased its r.p.m.s to overtake right brain and spewed out the factual explanation. Of course, not the coupons-of-Quaker-customers but the coupons issued by the Quaker Oats Company! The Quaker Oats "umbrella" covers a conglomerate of companies which, through amalgamation, merger, stock options, and other business deals, now embraces, under the broad brim of the smiling Quaker's hat, a spectrum of such divisions as: Pet Foods; Kao-Quaker, Ltd., Japan; Quaker Italia



SPA; Quaker Schwartaverwerke. Listed as subsidiaries (such diversification!) are Magic Pan, Inc., Needlecraft Corp. of America, and Q.O. Toys, Inc., along with Fisher Price de Mexico SA de CV, and Engine House Corp. There are foreign subsidiaries in 24 countries from the Philippines and Malaysia to Denmark and Sweden. Sales are approximately \$1½ billion annually. Quaker also manufactures furfural—not to be confused with falafel. Furfural has “a variety of applications in rubber, plastic, and petroleum refining.”

Henry Cadbury, in his “Letter from the Past #144” (*Friendly Heritage*, 1972) which is entitled, “The Quaker in Quaker Oats,” notes that the company began as Quaker Mill Company in 1877 at Ravenna, Ohio. Subsidiary companies of the same name, changed later to Quaker Oats Company, “were established in all civilized and some less civilized countries, literally from Greenland’s icy mountains to India’s coral strand.” The house organ bore the appropriate name, “Earth-Quaker.”

Friend Henry researched the connection the name had with the Society of Friends, finding in *The History of the Quaker Oats Company* by H.J. Thornton “no unanimous memory on the matter.” Two of the original four

incorporators each claimed it his idea. Henry D. Seymour was said to have gleaned the name from an encyclopedia’s article on Quakers. He was impressed by “the purity of the lives of the people, their sterling honesty, their strength and manliness.”

A contrary story by William Heston claims that a picture of William Penn in a Cincinnati window “suggested an admirable name for the new creation,” and Cadbury inclined towards Heston’s version. He also recalls reading, in an article about the child-feeding program in Germany in 1920 which was undertaken by Friends, that the program was all a huge, typically American advertising enterprise by the Quaker Oats Company!

Left brain had now exhausted its print-out of historic facts. I spotted Assistant Manager Reggie in the vicinity of the baby and pet foods aisle and headed my cart in his direction.

“Tell me, Reggie,” I asked, “why don’t you want to redeem Quaker coupons?” His reply was not surprising. “They take too long to pay us, and it isn’t worth the hassle.”

With this assurance that Frank’s Market intends no vendetta against Quaker customers, we decided we should boycott Quaker Oats products on the grounds that their business practices are not Quakerly. Unfortunately, the cereal shelf held no substitute brand of quick oats, so this week’s loaves will contain wheat germ instead. At least it’s good to know that the friendliest store in our town values its Friendly customers, if not its Quaker Oats connection. □

AFSC Annual Meeting:

“PEACE AND JUSTICE”

A theme of “Peace and Justice” drawn from the writings of William Penn will run through the sessions of the annual meeting of the American Friends Service Committee to be held on Saturday, November 6. The meeting is open to all interested persons without charge.

“As justice is a preserver, so it is a better procurer of peace than war,” according to William Penn, whose founding of Philadelphia is being observed this year: “Justice is the means of peace,” Penn wrote. “It prevents strife and at last ends it.”

Father Gerard Jean-Juste, head of the Haitian Refugee Center, Inc., of Miami, will be the principal speaker of the afternoon session, chaired by Olcott Sanders, editor of *FRIENDS JOURNAL*. A panel of AFSC staff, including Gail Pressberg of the Middle East Program, Jerry Herman of the Southern Africa Program, Angela Berryman of the

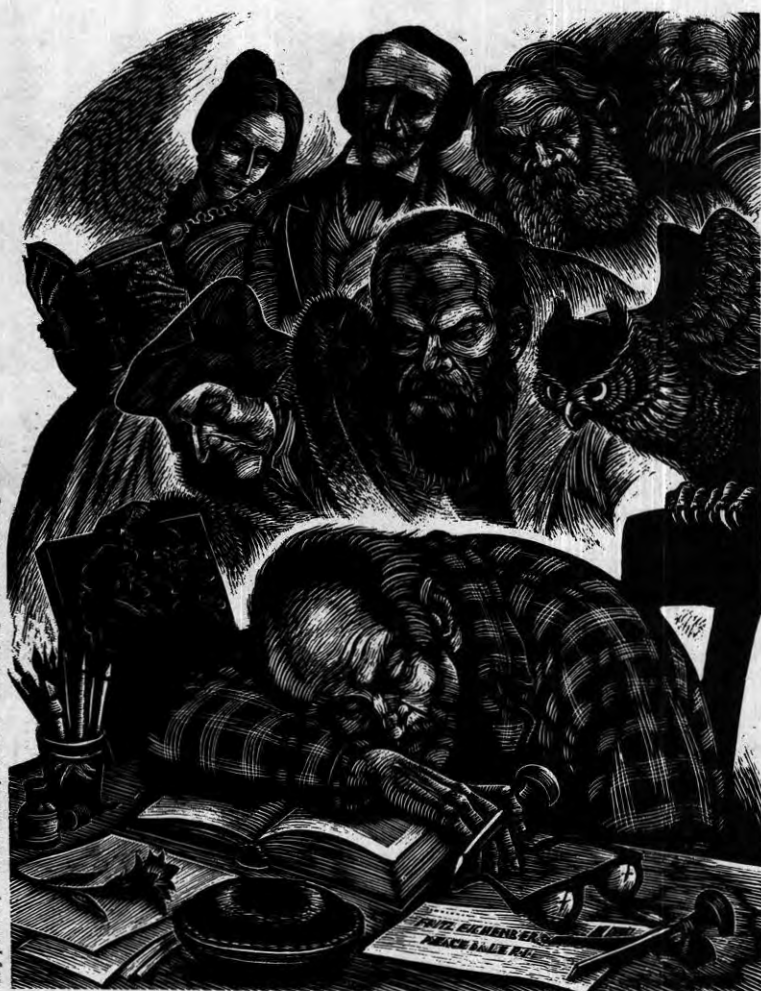
Human Rights Program, and Ed Nakawatase of the Community Relations Division, will discuss the topic: “Justice and Peace: For Some or for All?” Stephen G. Cary, chair of the AFSC Board, will make closing remarks.

The morning program will be held at Friends Select School, 17th and Cherry Streets. From 9:15 to 10:35 a.m. there will be interest groups on the Caribbean; South Africa; AFSC African programs; Korea; Indochina; Central America; Asians in the U.S.; Native Americans; the feminization of poverty; youth action; lesbians and gay men face the law; immigrants, refugees, and U.S. policy; grassroots peace organizing; the Middle East; and the new NARMIC movie, *The Time Has Come*.

From 10:45 to 12:15 p.m., there will be three concurrent panel presentations—“Challenges Facing Disarmament Today,” “Economic Challenges,

National and International,” and “Militarism in the Americas and Its Impact.” Among speakers will be Roger Naumann, new director of the Quaker United Nations Program; Barbara Adams, international monetary specialist; Jorge Rodriguez, AFSC staff from Puerto Rico studying the historical impact of militarism on that island; Roberto Caldero of the AFSC Chicago office; and Edward Herman, professor of finance, Wharton School of the University of Pennsylvania.

Child care for the sessions will be provided on the basis of prior arrangements which will be specified in the advance brochure on the annual meeting. There will be audiovisual and literature exhibits throughout the program day in the Cherry Street room at Friends Center. □



Fritz Eichenberg: An Undimmed Sense of Wonder

Artist Fritz Eichenberg is a remarkable ecumenical phenomenon. A faithful Friend, out of a non-practicing Jewish background, he has shared his creative talents with The Catholic Worker for more than 30 years as well as with FRIENDS JOURNAL and the Fellowship of Reconciliation. One of his recurrent themes, "The Peaceable Kingdom," expresses a vision shared by all three groups. It is a vision linked also to William Penn and makes it especially appropriate for the following interview from The Catholic Worker to be reprinted in this special issue.

by Robert Ellsberg

Fritz Eichenberg, who turned 80 last October, is one of the foremost living masters of the wood engraving. You can see examples of his work in galleries and museums around the world. Or you can see them printed in fading newsprint taped to the walls of a coal miner's home in West Virginia, a farmworker's shack in California.

Dorothy Day used to see them in her travels around the country, clipped out of *The Catholic Worker*, oftentimes by simple people who had never entered a museum and had little enough money to spend on food, much less on art. Perhaps they couldn't even read the paper they'd found them in, but they could understand the pictures well

enough. As the Friends would say, these stark images of the struggle for existence, the cry for justice and the presence of grace, "spoke to their condition."

For more than 30 years, Fritz has made himself and his work available to *The Catholic Worker*. He has never lived at the Catholic Worker, but he is most certainly a member of the Catholic Worker family, admired and loved by us all for his gentleness, his humility, his commitment to peace and justice, as much as for his creative gifts.

There has scarcely been an issue since 1949 in which one of his images has not been introduced or reprinted. Some of them have appeared so many times that they have achieved the status of Catholic Worker signatures: "Christ of the Breadline," "Labor Cross," "The Peaceable Kingdom"—images that

manage to capture the vision of the Catholic Worker, a world charged with the presence of Love (wounded love).

Born in Cologne, Germany, in 1901, he studied and served as a lithographer there, as well as in Leipzig. He worked in Berlin before the rise of Hitler. He moved to the United States in 1933. He has illustrated more than one hundred books. He is the author of *The Art of the Print* (1975, Harry N. Abrams), and several volumes of his own work, including *The Wood and the Graver* (1976, Clarkson N. Potter), and *Endangered Species* (1979, Stemmer House Publishers). He has taught at the Pratt Institute in New York and the University of Rhode Island. He lives in Peace Dale, R.I., with his wife of seven years, Toni, also German by birth and a gifted graphic designer. At this point, if I were writing about someone else,

Former Catholic Worker editor Robert Ellsberg is a student at Harvard University. His article is reprinted with permission from the October-November 1981 issue of the Catholic Worker.

Fritz would surely say, "All this is very nice, but what is he really like?"

Although he is a small man, he gives the impression of solidity, of being firmly rooted in the ground. He has delicate features and smooth, ageless skin. His white hair is mostly gone except on the sides. His moustache, too, is white. He wears horn-rimmed glasses over his narrow, almost-oriental eyes. With his German accent and gracious manner, he exudes a sense of what is typically called "Old World charm." He has an undimmed sense of wonder. In this he is like a child.

When not engaged in more serious work, he likes to pick up interesting sticks and stones from the beach. In the curves and contours of a stone he can pick out the lines of a jaw, a snout, a pair of wings. By adding a few lines with a pen or brush he can transform a funny-looking rock into a bird, a troll, a mythical beast.

He belongs in the tradition of Daumier, Goya, Käthe Kollwitz—artists who put their talents at the service of their convictions and valued integrity over success. Perhaps what distinguishes his work above all else is the deep

compassion that fills it. His vision is essentially moral rather than political. This is a far thing from "moralism." Part of his Quaker faith is a sincere tolerance and openness to others—"that of Christ" in every person.

He has recently completed a series called "The Dance of Death"—an inventory of the various ways our species is attempting to annihilate itself. And yet, one finds in him that quality that belongs to a person of faith—extreme pessimism co-existing with extreme hope. For every picture of death and doom, there is another scenario: The Peaceable Kingdom, the picture prophesied by Isaiah, creation no longer at war with itself. Let this not be misunderstood. Christian hope is not a naive optimism, a grasping at hollow reassurances. It is the hope that lies on the other side of despair, the other side of the Cross. It is present when one is able to look in the eye of evil and yet affirm the knowledge that there is that of Good, which evil has no power to violate. That knowledge is our paradox, our faith.

Forgive me, Fritz, for lapsing into philosophy here, when all I really want



"Heathcliff Under the Tree," courtesy of Fritz Eichenberg © 1963

to do is introduce you, dear friend, to our readers.

Q: How did your relationship with the Catholic Worker begin?

A: I met Dorothy Day sometime around 1949 at a conference on religious publishing at the Quaker retreat center, Pendle Hill. My friend Gilbert Kilpack had been raving about her for years and had shown me *The Catholic Worker*. He told me that Dorothy would be at this conference and that I must come and get acquainted with her. So I came. Gilbert arranged for us to sit together and so we talked. When I told her I was an artist she remembered seeing my work—*Crime and Punishment*, I think. Of course she loved Dostoyevsky. She wished she could have such art in *The Catholic Worker*, she said. Dorothy wanted something emotional, something that would touch people through images, as she was trying to do through words, and something that would communicate the spirit of the Catholic Worker to people who, perhaps, could not read the articles.

"Would you do some work for us?" she asked. I said at once that I would. I was so happy that she had asked me. Well, a few days later she wrote and asked me to do some pictures of her favorite saints. She had a list, and since I hadn't heard of most of them she sent me a little book of *The Lives of the Saints*. From then on I found it easy to slip into this. Although I am still a



"The Peaceable Kingdom," courtesy of Fritz Eichenberg © 1961

Friend and a Quaker, I always thought that the Catholic Worker would be or should be an example for Friends in general, to convey the spirit of poverty and unconditional devotion to nonviolence that most Friends profess but not many live up to. Dorothy stood for everything I thought would make this world a better place. She cared for the underdog, the oppressed, the poor, the ones who were easily discarded by society as hopeless cases. They needed help and she helped them.

I never knew 30 years ago that my humble work for *The Catholic Worker* would become almost an identification for me. Wherever I speak people always come up and say, "I've seen your work in the *CW*." I was just so taken with Dorothy—and she apparently with me and my work. She was so hungry for art. She was and still is such a great factor in my life, and she helped me in so many ways through difficult phases of my struggle to become a better person. And I am still struggling.

Q: She must have recognized in you a kindred spirit. You like to draw so much on the same literature and tradition.

A: I'm an emotional person, and that has been my hallmark all throughout my life. I get very easily carried away, and sometimes I go too far in my emotion—something I discovered only recently, very late in my life. And certain work I have done has touched people so deeply that they can't get the images out of their system—as for instance, Heathcliff under the tree from *Wuthering Heights*. Wherever I go, where there is an exhibition of my work, I can be sure to meet my Heathcliff. It is not a work I greatly cherish. It wears thin if I see it too often. Then I think of St. Francis: "Lord, make me an instrument of thy peace." I feel like an instrument some power plays on. I sometimes create these images like a somnambulist and I can't explain them. I believe that no matter what you do, in whatever human endeavor, if you are not in a state of grace, you fail. If I do certain things on commission I often fail. The motivation for my work has to come out of my own world, my own experience.

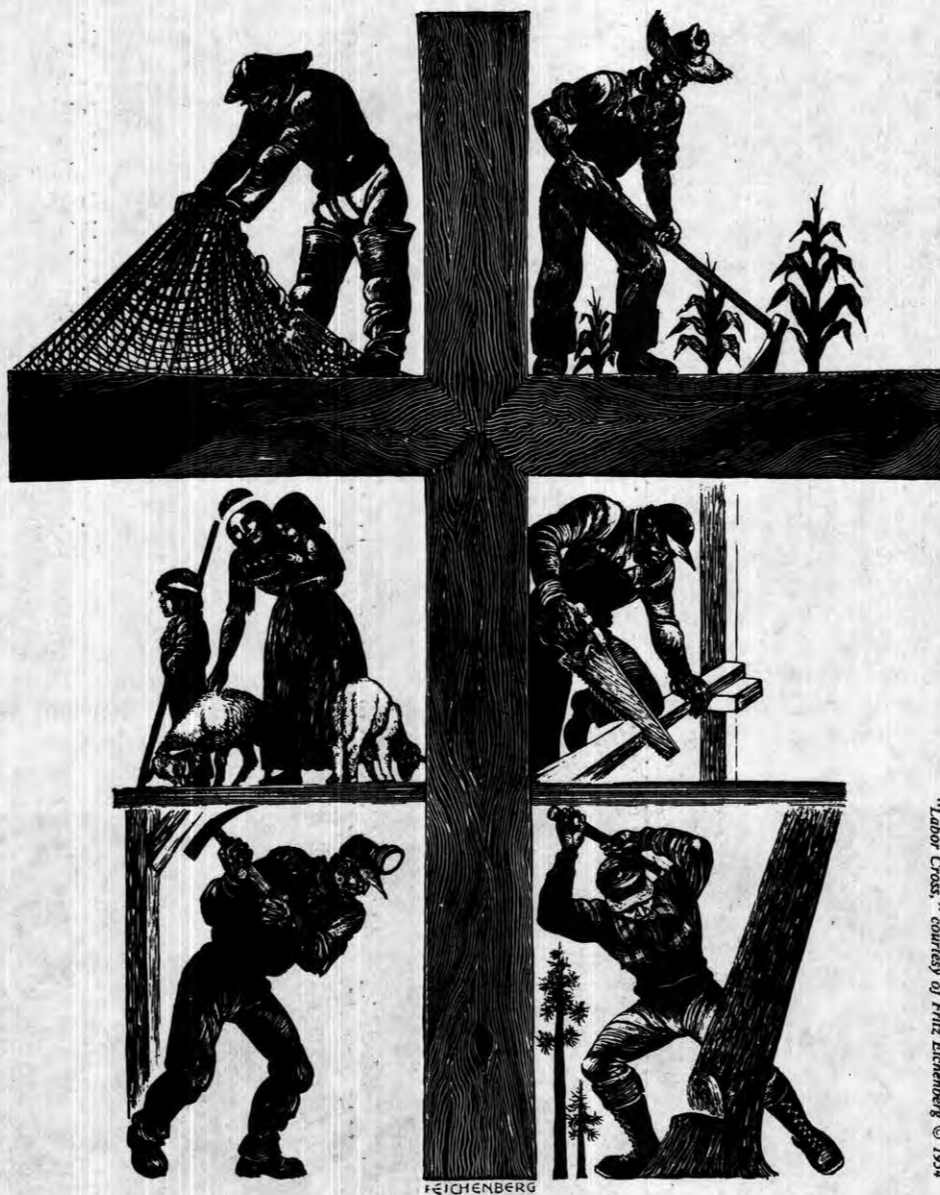
Q: And yet much of your work is done on commission.

A: Yes, but it must be a work which inspires me. A publisher suggests a book to me and I read it over and over to feel

its pulse, and I can't accept it unless I feel a spiritual kinship with the author. As an example, recently a publisher suggested that I illustrate Dickens' *Great Expectations*. For me, there was something lacking in it. Maybe the tremendous facility with which he wrote

did it because of my devotion to Dorothy and her cause. And yet it has been reprinted all over the world.

When I met Dorothy I said, "You know I am not a Catholic. Have you asked Catholic artists?" She said, "I can't find them and if I do find them



"Labor Cross," courtesy of Fritz Eichenberg © 1954

turns me off—almost too great a facility. Dostoyevsky inspires me, Tolstoy inspires me, Dorothy inspired me. It's that simple..

Q: Would Dorothy suggest topics for you?

A: Yes. Sometimes, but she never told me how to do it. Often the ideas just came to me and I knew they belonged to the *Worker*. Take the "Labor Cross" for example—you know, the cross with various workers in the shelter of it. I just

I can't pay them." Well, the fact that I don't get paid for it makes it more valuable to me. There is no money changing hands. I can always make a living and I don't need much, so it's a privilege for me to be able to do what I really feel strongly about, and participate in it.

Q: What about the "Christ of the Breadline"—where did the idea for that come from?

A: That really came about because I was

so impressed by the day-to-day operation of the house of hospitality, first on Mott Street, then on Chrystie Street. I was living in New York and I was there quite often. I remember that courtyard on Mott Street so vividly; it looked like a Brecht stage setting. There was a table in the middle with a little kerosene lamp. There were people leaning out of windows shouting to each other. And that breadline curled around the block with those ragged men and women, so injured and yet with a kind of silent dignity. I was very moved by the sight, and I imagined Christ among them.

Q: Even before you met Dorothy you were producing woodcuts of St. Francis. What attracted you to him?

A: Even before I became a Friend I saw St. Francis as the universal saint. There are very few who stir me as he does. He was a poet, he came close to you, the saint of the poor, a very moving human being who became a saint almost incidentally, if you understand me. I feel he may have had the same feeling as Dorothy, rejecting the burden of sainthood while he lived. To be crowned by whatever hierarchy is in office at the moment has somehow never appealed to me, and I don't think it appealed to St. Francis, nor Dorothy, ever.

Q: When did you decide to become an artist?

A: Since I was a young child there was nothing else I wanted to do. I felt unhappy as a child. I was misplaced in a rather brutal school which did not take any consideration of the emotional needs of a sensitive child. I suffered through 11 years and then I became an apprentice in a lithographic shop in Cologne, and it was then that I started to live. It was just after the First World War. We had been through so many crises, revolutions, wars, and disillusionments. We were all half-starved, but I was very happy—we were young and in love with art and life.

Q: Had you been raised as a religious Jew?

A: I would say I had no religion of any kind. I grew up with the same mistaken notion, thinking we were German. We were not a religiously motivated family. We led a normal bourgeois German life. When I was a little kid and the Emperor came to Cologne, we pupils were lined up along the route he took and waved our little flags. The poetry and the songs we learned in school were all for the glorification of the German Empire. We swore allegiance to the Emperor when we were little children and we were raised consciously to think of the Emperor as a divine person. The sanctity of the monarchy was officially accepted. Of course it was all the great deception, but who could enlighten you

when you were so little. You just followed the flag, and my parents fell into the same kind of pattern. My father's name was Siegfried, don't laugh, and mine was Fritz—a name I always hated. My older sister was called Friederike Charlotte, the name of a Prussian princess. It was a fool's paradise, and it ended in disaster.

Q: What made you decide to leave?

A: For some reason my angel protected me and made me feel the advent of evil without knowing why—I wanted to get out of Germany even before Hitler came to power. I hated the regimentation, I hated the military who were evident wherever you went. Every mailman, every station master, wore a uniform, and inspired respect. And whoever was a civilian was hardly considered a full-fledged German citizen. Then came the revolution. When I was an apprentice in Cologne, after the war, I thought a new world was beginning, better than the one we left behind. Democracy was triumphant. "Let freedom ring," I thought. And it took just ten years for it all to fall apart.

As the Nazis were rising I was a journalist/artist in Berlin, working for middle-of-the-road publications. I did as much as I could to let off steam in anti-Hitler cartoons, but it was ineffective. I knew no earthly power could stop what was happening then, so I began to

"Christ of the Breadline," courtesy of Fritz Eichenberg © 1950



prepare to leave. I got some commissions from newspapers, got a passport as a journalist. I wanted to go to Mexico—Rivera, Orozco, they were my idols. Mexico, I thought, was the place for an artist with a social conscience.

Q: Did the fact of your being a Jew make it seem more urgent to get out?

A: Strangely, I didn't think of myself as a Jew. I myself experienced no anti-Semitism. My sisters were blond and blue-eyed, you know, "Aryan types." Of course, our time would have come, but I had only a vague foreboding. I left Germany in 1933, practically on the day when Hitler became chancellor. I went to Guatemala and Mexico and entered this country through Texas. Then I went to New York and, all of a sudden, I met so many people who wanted to have a look at me—you know, the first refugee, so to speak, and I made many friends.

But I had to go back to Germany to get my wife and baby. At this point my new friends told me I was mad, and of course it was a very risky thing but I had no choice. It turned out the police weren't looking for me yet—they had bigger fish to fry—and so I managed to get in and out by the skin of my teeth.

We settled in Riverdale and I got a job as an artist with the WPA (Works Progress Administration) making 20 dollars a week, and taught at the New School. We artists had complete freedom to do whatever we wanted, and I made several wood engravings of St. Francis among other things. It must have been in my system. That was in 1934, or so.

Q: When did you become a Quaker?

A: In 1939, at a critical time for me. The war had started and I still had friends in Germany, though I had managed to get my family out. It was a painful experience. I got to Quakerism through Zen Buddhism, the quietness of the Zen form of worship—to sit and empty your mind, to let the spirit of the Great Tao stream into you and fill you. I found this in a time of crisis.

My wife had died in 1937. Some kind of malfunction on an operating table. I still don't know exactly what occurred to this young woman, so full of life and wanting to live. I had a young daughter to take care of, but my nerves broke down and my will to live. I went into

hiding for a year. I didn't want to see anyone. A teacher at the Ethical Culture School finally broke through the security my friends had established for me. He was interested in Zen Buddhism and he began to read to me. These thoughts were so abstract that they helped me get my spirits back. In some of the books I read on Zen I found references to Rufus Jones and other Quakers connecting the East with the West, in thinking and spirituality. But slowly I realized that Zen was too foreign a form of worship for me, and I searched for the equivalent in a Western approach.



In 1939 I married again and suddenly found myself with a large family. I found the Quaker approach to life a unifying force to get all the members of my family together. My mother was never much interested in it, but my children fell into it. It worked for us. We became active members of Scarsdale Friends Meeting.

Q: Were you attracted by the Christian aspect of Quakerism, or was it the affinity with Eastern religion?

A: The figure of Christ, the rebellious visionary Jew, has been for me an overpowering influence on my whole thinking. I'm not good at analyzing that attraction, but it has to do with a reaction to suffering expressed in the symbol.

Q: There seem to be several images of Christ that occur in your work. First, there is the Passion, the man who suffers, the figure on the Cross. Then he appears as a kind of disturber of the status quo, a challenge to our easy consciences—the face who haunts your Grand Inquisitor. And then, of course, there is the figure of Christ who comes among us disguised in the body of the poor, the prisoner, the outcast.

A: The last is what Quakerism means to me. Friends believe that there is Christ in every living being. I believe firmly in this. To me it seems such a simple way of explaining to people what Friends stand for. If you see that of Christ in every living being you cannot kill. It's that simple. And all men become brothers.

Q: So this meant becoming a pacifist as well?

A: Yes, whatever that implies. The word pacifist has unfortunately an institutional ring to it.

Q: And here you were, a German refugee on the eve of World War II when everyone believed that force was the only solution...

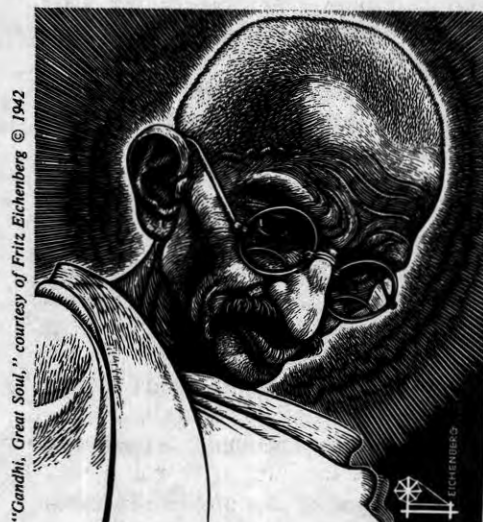
A: Yes, it was a difficult conflict for me, but somehow it didn't cause conflict with my friends. I have always had the blessings of my naivete. The artist has always been considered some sort of a fool anyway, and is able to say things that others can't say, because nobody takes him all that seriously.

Q: How did the progress of your spiritual life relate to your development as an artist?

A: I've lived my life more or less on guidance from some unknown power—how I got where I am, it's very hard to say. I've followed more my own intuition than my reason. Speaking in practical terms, I really haven't achieved much. I just fail if I'm not inspired by some kind of urgency, by the need for a positive reaction. And my medium is visual. I can look at most of my work and teaching with the knowledge that I tried to bring people together—that through my work people may understand each other better. That is my main objective in life. And I hope it will make for peace.

Q: Quite early in your career you chose the wood engraving as your particular medium.

A: The wood engraving and lithograph. These were the media in which I was trained, and I have found they are the most congenial for me. They have a symbolic value. They let you create light



"Gandhi, Great Soul," courtesy of Fritz Eichenberg © 1942

out of the dark as you face the black woodblock or the darkened surface of the lithographic stone. You spread light by the first touch of the graver or etching needle. You create a source of light which spreads over the "stage," picks out the main actors and sets the scene for their relationships.

Every time I begin work on a new woodblock, it is exciting to me. That, I think, is proof why it remains my medium. It has a mysterious, emotional impact, because of the three-dimensional drama you can create out of it, that blank surface. You can make wispy skies, things which seem to dissolve on the woodblock, and you can make very solid forms, something that has such strength because the graver is able to move around an object and form it in its three-dimensionality. I can make the wind blow the overcoat of Heathcliff, and you almost see it move. It's a medium that is liable to endow an object with an inner life, with an action which you could not produce by the simple use of pen and ink.

I also get involved in the author of a book I'm working on, in the time in which he lived, in the characters of the story he's trying to tell. This medium allows me to make things soft when needed, hard when needed, flowing or stationary as needed. As far as facts are concerned, a touch of the graver

expresses a different kind of mood. I can control this with a slight touch of the graver on the boxwood I use.

Q: You're fascinated by faces, aren't you? You've done so many marvelous portraits: Mahatma Gandhi, Martin Buber, Cesar Chavez.

A: To me this is the one way to get people to understand one another. If you don't look a person in the face, you won't know a thing about him. But everything is written there, you just have to learn how to read it.

Q: You believe that what is inside people is revealed in their faces?

A: I think I do. And sometimes you see great love and compassion, and sometimes you find great indifference. If a person's face is empty and there's nothing in it that catches me, I lose interest. And you can communicate just through this contact face to face. Wherever I've gone, to the Soviet Union or Southeast Asia, I've had this experience. It had nothing to do with language, because I couldn't speak Russian or Hindi or Malaysian. It was simply a matter of contact face to face.

Q: You have a special affection for the Russian novelists, don't you? The first book you illustrated was *Crime and Punishment*.

A: That is a book that has always meant a great deal to me. The starved student, Raskolnikov, believes he is above any moral law, commits a murder, treats himself like a little Napoleon, fighting an issue that is much too big for him. He pays a very heavy price for it, being sent into exile in Siberia. But in the end there is always redemption, and this is what attracts me very greatly to the Russian novelists. They do not give an unrelieved account of human suffering. There is always proof in the end that through suffering one becomes purified, and that redemption is the hope for which you are praying, for which you are working.

I am interested in novels with psychological emphasis. The more difficult it is psychologically, the more I'm interested in it. And so, from *Crime and Punishment* I was led to Tolstoy, Turgenev, Pushkin.

I became known as the artist who does all "these morbid things"—at least they were considered morbid at the time. But I think we've come a long way.

People understand my work so much better now than they did years ago. They see what I meant to put into it, the redemption that comes through suffering. This is still my subject. I am currently illustrating Dostoyevsky's *House of the Dead*, the account of his experience as a political prisoner in Siberia. It is a book that might just as well have been written today. The experience of political prisoners is, sadly, a universal one.

Q: Do you think that a social conscience affects the quality of an artist's work?

A: Who can say? Upton Sinclair was afflicted by a social conscience, and, you know, he was a mediocre writer. And yet he had a great influence on Dorothy, and on me while I was still in Germany.



"The Laughing Crowd," courtesy of Fritz Eichenberg © 1938

What is art? I never give much credence to definitions because they're endless. You can walk through the Museum of Modern Art or the Guggenheim and go from exhibit to exhibit and ask, "Is this art, or isn't it?" My best definition is that it is purity of inspiration that comes to an artist—whether it's an Egyptian living four thousand years ago, or a cave artist who worked in murals, or Michelangelo. Sometimes they produce hack work because they were commissioned by some gallery, or pharaoh, to do something which they don't find

inspiring. But to determine what is art—could you do it? It is impossible. And I have tried. I have even written a book on *The Art of the Print*—my first attempt to be an art historian, so to speak. That took six years of my life. And I don't have the answers yet.

A: Maybe art is a sacrament...

A: There's something to that. You know the tremendous inspiration that came from a block of marble in the hands of a Michelangelo. Before he's put his mallet and chisel to it, he already sees the form that emerges out of it. The material exerts a mysterious force, an inspiration, a spiritual quality. When I sit in front of the woodblock, it's an incredible sensation, and I've done many hundreds. The technical part comes almost automatically, but the inspiration is a different thing. The technical part can be produced by a camera or a laser beam or whatever, but the spiritual force that's behind it, that's the mystery of it.

Q: What about religious art? Is there such a thing?

A: No, not in my opinion. Religious art is institutional, and so I would say, "May I never become an institution." The Catholic church is an institution, committed dogma and subservient art. Quakers, by tradition, are indifferent to art; that is not helpful either. They claim that the spirit of Christ is in each of us. The still inner voice, they call it, and it is hard to find an art form for it. But religion is just as hard to define as art, I believe.

Q: Thomas Merton said that it was the spirit and not the subject matter that determined the religious nature of a work of art. He said a still life might have more religious content in it than a picture of the Crucifixion.

A: That's an interesting thought. I would be inclined to agree with him, just as I'm always inclined to agree with a nonconformer, a man of doubts. He thinks in new terms and tries to come down to the essence of the mystery which we shall never decipher.

Q: Are you a man of doubts?

A: Yes, I am a man of doubts. But I'm also, on the other hand, an incorrigible optimist. I continue to have faith in something which I really can't define—the power that allows us to talk to one another and understand each other. This

is so mysterious. Why does it work with us? Why doesn't it seem to work with today's so-called statesmen and politicians?

And the fact that we function even after grave disappointments and breakdowns, as I experienced, and I'm sure you have, like every sensitive person. We are in a kind of twilight of evolution, and we don't know where we are going to end up—with another holocaust we can't seem to prevent. If we have gone too far in splitting atoms, we should turn back and return to the simple things where we work with our hands and till the soil and live with



"The Steps," courtesy of Fritz Eichenberg © 1994

nature instead of exploiting the Earth and defiling it continuously. And the older I get, the more I feel eventually to become one with this great mystery that we cannot solve while we are alive.

Q: What are some of the projects that you have ahead of you?

A: There is one project over which I've been struggling through many sleepless nights. After the "Dance of Death" I feel I should do a "Dance of Life," as a kind of "counter-irritant." I don't know whether I can do it. I have struggled with it, but I can't put it down on paper until it is clear in my mind first.

Q: That would be a change of pace! You seem to dwell more on the dark possibilities of human nature than the positive.

A: Yes, I have perhaps taken life too seriously. From my early childhood

on—you know that little woodcut by Alfred Rethel, "Death as a Friend"—that was my first attempt to come to terms with it, and I was nine or ten years old at the time. And I remember my mother, whom I loved dearly, was very worried by the fact that I was thinking too deeply, and I got into a panic sometimes because I didn't know who am I, where am I, where am I going.

Q: Like that legend on one of Gauguin's paintings...

A: Yes, and so many people have asked the same questions. She took me to a psychiatrist. I was a tiny kid, and he was a very famous professor in Cologne. He asked me some questions and finally he said, "I wish my son were like you. There's nothing wrong with you. You just think too deeply. Buy yourself a bicycle, get some fresh air." And what he told my mother, who was a very simple person, was something about *la maladie d'haut de la*—"beyond things." It must be some kind of psychologist's lingo—the sickness of thinking of the other world. I haven't forgotten that in 70 years. And I feel, in general, like lemmings which multiply too rapidly, that there is a suicidal streak in all of us. In our technological greed we have gone already too far. We have tried to come to terms with the cosmos via TV with Carl Sagan, and it has become almost a kind of parlor game. We forgot that the spirit is the more important thing, and we have neglected it in favor of a mad technology of finding out where the "other worlds" are and what the meaning of life is out there!

Q: And so we know so much about the stars and moon and so little about ourselves.

A: That's my great objection to the space exploration before we have explored our own inner space. As an artist I would say, in general terms, that we are dependent on a certain sensitivity—whether we are writers or visual artists or musicians—a sensitivity which is extraordinary in the true sense of the word. It is as painful as it is exhilarating. So we are always commuting between the two extremes of the agony of finding out what life is all about—the ecstasy of being able to express our anxiety in a creative way that is understood by others.

Q: What, then, is the role of the artist

in society? Is the artist a therapist? An entertainer?

A. I hesitate to use myself as a measuring stick. An artist is an individual, and each one has a different motivation. If you are a painter of the traditional kind, a sanguine person, a man of action, a colorful personality who can slam the paint on the canvas like Jackson Pollock—no social responsibility there. And it isn't necessary.

The problem is that the moment you become aware that you are afflicted with a conscience, a social conscience, it changes your whole approach to any activity you're engaged in. I think we are always too hungry for a definition of the things we do and their meaning. I believe that one becomes fairly adjusted to life on this earth if you can trust your emotions or your instincts. It has worked in my case. I have survived tremendous emotional upheavals by following my "star." The majority of our fellows work for a living day by day to exist. It's an entirely different life, ruled by dire necessity. What I'm doing is really over the fringe of society; it's a luxury, not an essential commodity—except to me. And, among artists you have every shade from, let's say, my kind of work with a message to, let's say, Mark Rothko, who painted squares of color in juxtaposition to each other.

Q. In Graham Greene's recent volume of memoirs, he says he's never understood how people who don't paint or create something manage to keep their sanity. You've said that your work is for you what therapy is for others.

A. I read of an actor recently who said that life is so absurd that the only way of coping is by working continuously so you forget how absurd it is. There's something to it. It sounds simplistic. But perhaps that is my motivation for creating works like *The Praise of Folly* by Erasmus, or my *Fables with a Twist*. I have to work day by day to justify my existence. I think that's the first motivation. And the second is, I'm always curious to see how the next thing is going to come out. When I look at some of my early cartoons, they lack the punch. And, as I grow older, I always hope from work to work that I have grown up. And maybe, Lord help me, I'm still growing.

John, John the High Priest's Son

by Charles P. Vaclavik



We know that everyone with the name of George is not George Fox. For that matter, everyone with the name of George Fox who lived in 17th century England, and was a Quaker, was not the same George Fox as the one credited with the "founding" of the Society of Friends. The one George Fox had to be continually differentiated from the other George Fox by the epithet "the younger" so that people did not confuse the two. So even in fairly modern times, with two names for each individual (given name and surname), we find a situation where two men with identical names become involved in the same religious movement. It seems very likely that the problem could be quite significant as we move further into antiquity and find that people are identified by only one name, and that each name is given to newborn children with great frequency.

The problem gains gigantic proportions as we investigate the Fourth Gospel and examine other New Testament books written by "John." The New Testament has five books in

which a man named John is credited with the authorship. The early church presumed all were the same John, and that John was the son of Zebedee. They did this possibly in their anxiety to have the Gospel written by an eyewitness, someone who knew Jesus personally, and therefore an apostle was chosen. But recent inquiry has discovered that it wasn't as simple as that.

Quakers have long felt an affinity with the Fourth Gospel, for it was John (1:9) who said, "That was the true Light which enlightens every man that comes into the world." It was this phrase which empowered early Friends to claim that God was continuously communicating with the creation, and for those who wait silently for the divine presence, the Light will reach their consciousness and the will of the Almighty Creator of the universe will become manifest to the worshiper. As John records, "You are my friends, if you do what I command you." And so, year after year we struggle to better justify our name, Friends, for that is the name by which we are known.

In our love for the Gospel According to John, we have a particular concern to identify "the disciple whom Jesus loved." We feel it important to know what modern historians have

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determined about who the author was, what his relationship to Jesus was, and perhaps what his position was in Jewish society of the first century. For in placing our trust in this evangelist, we in a sense certify that his record of Jesus' sayings are accurate. It would do us well to know exactly whom we are trusting, for there are those who attempt to pattern their lives after the teachings of this man from Galilee. For in believing the mentor, we indeed also believe the disciple. We want to believe him in particular when he says, "You shall know the truth and the truth will set you free." And in saying this we proceed.

Jesus of Nazareth, often referred to as the Christ, was born probably about 6 B.C., in the reign of Herod the Great. Early in his ministry he chose 12 men to be apostles. John refers to them as "the Twelve" (6:67) but makes no list of them as the other Gospels do. One of the Twelve we are particularly concerned with because his name is John, and is further identified as a son of Zebedee. He has a brother named James, who naturally is also a son of Zebedee. The Fourth Gospel does not mention them by name but says (21:2) that the "sons of Zebedee" were present in Galilee after the Resurrection.

Now Jesus of Nazareth had at least two sisters and four brothers. Mark tells us his brothers' names were James, Joseph, Judas, and Simon. James was later to become head of the Christian "church" in Jerusalem and supreme authority over all Christians everywhere, until his death in 62 A.D. We should not confuse this James who is known as "the Lord's brother" or as "the Just" with James the son of Zebedee or James the son of Alphaeus, who were apostles.

Like James, every John is not the same John, and the John who wrote the Gospel According to John may not have been the John that laid his head on the Lord's bosom, and this John may not have been the John that was known as a son of Zebedee. Though John the son of Zebedee may have been the John that witnessed the Transfiguration, he was not the John that stood at the foot of the cross, nor the John that wrote the Epistles, nor the John who received the Revelation.

If there appear to be too many people with the name of John in the New

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Testament, we can always solve the problem as the early Christian Fathers did, by assuming that everyone with the name of John was the same person. Or we can seek to identify the different individuals, and by giving them a certain appellation, separate them in our minds, much as surnames in our day separate the different Johns we know.

The John given the appellation "the Baptist" is clearly differentiated in our minds, and as he was arrested and beheaded early in Jesus' career, we need not include his name in our list of Johns. Excluding "the Baptist," I identify four Johns in the New Testament who have according to Christian tradition become blended into one person. They are:

- John who wrote the Revelation;
 - John, a Greek elder, who wrote the Epistles and the Gospel;
 - John the son of Zebedee, an apostle; and
 - John, "the disciple whom Jesus loved," also known as the Beloved Disciple by modern historians.
- The author of Revelation was

probably a Jewish disciple of Jesus who lived through the destruction of Jerusalem by the Roman armies in 70 A.D. Beyond this I will not seek to identify him, and so pass on to the other three Johns.

The author of the Gospel and Epistles was most likely a Greek who was known as John the Elder, and who lived outside of the lifetime of Jesus, writing the above books some 60 to 120 years after the crucifixion. In the second two of the three Letters accredited to John, he identifies himself as "the Elder." These Epistles were written by John the Elder alone, for there is no evidence of the Beloved Disciple's hand in their development. They sit apart from the Gospel, a creation of Greek second century Christianity.

In the Gospel According to John, a prominent character is identified as "the disciple whom Jesus loved," and, as we have noted, is frequently referred to as the Beloved Disciple. In all likelihood, the Elder knew the Beloved Disciple and incorporated the latter's recollections of

Jesus in his Gospel. Whether or not the Beloved Disciple wrote down his recollections is beyond our knowing, but there is evidence within the Fourth Gospel itself which proves he did not write the final form in which we have received it today. We read in John 21:24 (New English Bible), "It is this same disciple who attests what has here been written. It is in fact *he* who wrote it [which implies that the recollections were written] and *we* [who wrote the Gospel in its final form] know that his testimony is true." Where John the Elder begins and the Beloved Disciple ends is indiscernable; the two blend in as a single creation. Only such "slips" as recorded above let us in on the fact, over 1800 years later, that two authors were involved in writing the Fourth Gospel. And probably the Beloved Disciple had no chance to edit the final form since its date of creation, according to Biblical experts, was long after a contemporary of Jesus would have died.

One might note that nowhere in the



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Fourth Gospel does the author identify the Beloved Disciple as being named John. It is only by references of the early Christian Fathers that we can conclude that indeed the Beloved Disciple was one of the Johns of the New Testament. Eusebius, a fourth century church historian, states that there were the graves of *two* Johns in Ephesus; one we can conclude was that of the Elder. By testimony of Polycrates, bishop of Ephesus (130-196 A.D.) we might conclude that the other grave was that of the Beloved Disciple, and therefore determine that he too was named John. Polycrates writes, "For in Asia great luminaries have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints. . . . John, moreover, who reclined on the Lord's bosom, and being a priest wore the sacerdotal plate, and a witness and a teacher—He also sleeps at Ephesus."

Thus, not only do we find that the Beloved Disciple was named John, but

also that he was a Jewish priest and therefore probably a Sadducee. This bit of information completely eliminates John the son of Zebedee from being the Beloved Disciple. John the son of Zebedee, a fisherman from Galilee, was probably illiterate, whereas the Jewish priest John was a highly educated and influential member of the Jerusalem hierarchy. The latter John's capacity to remember Jesus' theological arguments and perhaps his prayers does not seem as far fetched as that of an illiterate fisherman. Indeed, if Jesus was a very close friend of John the Priest, the two probably spent many hours discussing the Son of Man's mission on earth. For the priest to have recorded the sayings of him whom he regarded as the Messiah seems likely; and if not recorded, recalled, to be later recited to the Elder in Ephesus. The fisherman from Galilee does not seem to fit into this picture at all.

Hidden within the Fourth Gospel is direct and indirect evidence of the Beloved Disciple's priesthood. In the

first three (synoptic) Gospels, all three evangelists speak of the mysterious donkey whose owner will release it to the man who says the secret words, "Our Master needs it." (Matt. 21:1-4, Mark 11:1-4, Luke 19:28-35) But the Gospel of John does not mention any mysterious circumstances surrounding the disciples' obtaining an ass owned by some unknown party living in the village opposite to Bethany. John merely states, "Jesus found a donkey and mounted it." It is very likely that the Beloved Disciple owned the donkey, or was involved with those who planned the details of Jesus' entry into Jerusalem and therefore felt no need to elaborate any further on how the animal was obtained. The Twelve Apostles were left "in the dark" about the details which Jesus and his trusted associates (of whom John the Priest was one) had worked out prior to his grand entry into Jerusalem.

A second mysterious event (mysterious only to the authors of the synoptic Gospels) occurred prior to the

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Last Supper. Upon inquiring where they (Jesus and the Apostles) would be eating the Passover Feast, the disciples were informed that they would find a secret place by following a man carrying a jar of water at the city's gate. They would be able to enter the house to which this man led them by saying the secret passwords, "The Master says, 'Where is the room in which I may eat the Passover with my disciples?'" (Matt. 26:18, Mark 14:13, Luke 22:7)

In John (13:3) there is no mystery surrounding his finding the site of the Passover supper. In fact, there is no record of his needing to find the location, very likely because he lived there. Further evidence that the Last Supper was held in the home of the Beloved Disciple is seen in the fact that he sat in the place of honor at the table, next to Jesus. Peter, who is now considered the chief Apostle, was given a seat on the other side of the Beloved Disciple and had to ask him to ask Jesus who was to betray him. The inclusion of the Beloved Disciple at the Last Supper, and the conclusion that he was not a son of Zebedee and therefore *not* an Apostle, makes the number in attendance at the supper to be at least 14, and not 13 as the common pictures depict.

The fact that the Beloved Disciple owns a house in Jerusalem does not identify him as a priest, but it does place him among the wealthy and powerful of the day. Certainly from this position, John the Priest was well qualified to observe that "even among those in authority a number believed in him [Jesus], but would not acknowledge him... for they valued their reputation with men rather than the honor which comes from God." (John 12:42-43)

Evidence that the Beloved Disciple was of the High Priest's family is given by John 18:12: "They took him [Jesus] first to Annas... Jesus was followed by Simon Peter and another disciple... This disciple, who was acquainted with the High Priest, went with Jesus into the High Priest's courtyard, but Peter halted at the door outside. So the other disciple, the High Priest's acquaintance, went out again and spoke to the woman at the door [who evidently blocked Peter's entry], and brought Peter in." Note that the synoptic Gospels all record the event (Matt. 26:57, Mark 14:54, Luke 22:54), but only John explains how Peter got

into the courtyard. (John 18:12) Now being an acquaintance of the High Priest does not make John a priest, but it does place him in a position in which priesthood would be a very likely probability. (How an illiterate fisherman from Galilee became an acquaintance of the High Priest would certainly be an interesting story in itself. I doubt that any such occurrence happened.)

Evidence that John is indeed a Sadducean priest is found in John 20:1-9. The disciple whom Jesus loved and Simon Peter are told that Jesus' body has been removed from the tomb. Both men run to the grave, but John runs faster and beats Peter to the gravesite (a cave carved out of rock with a big stone



closing the opening when the body is in place). "The other disciple outran Peter and reached the tomb first, but did not enter... Then Simon Peter came up following him, and he [Peter] went into the tomb." Now John did not enter the tomb because under Jewish law he would be forbidden to do so. (See Ezek. 44, where instructions to priests are itemized, with verse 25 reading, "They [the priests] shall not defile themselves by contact with any *dead person*.") But after Peter found the tomb was empty, and did not contain the body of a "dead person," the disciple whom Jesus loved "who had reached the tomb first, went in too." Peter was no priest and therefore was not concerned about defilement, but John, being a priest, could not violate the Law of Moses which forbade a man of cloth from contacting a deceased

body. (Lev. 21:10-11)

In Acts 12:2 is found, "He [King Herod Agrippa I] beheaded James, the brother of John" (that is the sons of Zebedee). Perhaps it should have read, "He beheaded James *and* his brother John." Early references to the execution of James include the beheading of a second person, and Papius in 120 A.D. states that the brothers James and John were executed by the Jews. There is also reference to the fact that James and John were both martyred in Jerusalem. The Beloved Disciple lived to escape from Jerusalem before the invading Roman armies, and ultimately to die in Ephesus, which is located in present-day Turkey.

Paul relates in Galatians 2:9 of meeting "those reputed pillars of our society, James, Cephas, and John." (John 1:42 identifies Cephas as Peter.) For centuries, the church viewed this triumvirate as Peter, Jesus' brother James, and John the son of Zebedee. Some may even have thought the James and John both to be the sons of Zebedee, as it is obviously used at the Transfiguration. (Luke 9:28-36) But the John that Paul is speaking of is most likely the Beloved Disciple.

Paul relates that after his conversion he went to Arabia, then 3 years later he went to Jerusalem, and again 14 years later he returned a second time when the Great Council was held. If we place Paul's conversion at around 36 A.D. this meeting with the mighty three of Christianity occurred at about 53 A.D., a decade after James (and John?) were beheaded by King Agrippa I, who reigned from 41 to 44 A.D. If this is accurate, then the famous three of Christianity include the fisherman from Galilee called Peter, the brother of Jesus named James, and a Sadducean priest named John.

Jesus, in his effort to instill in human hearts the concepts of the Kingdom of Heaven, reached out to the mighty and powerful, such as John the Priest, Nicodemus, and Joseph of Arimathea, as well as the lowly and powerless such as the fishermen of Galilee. His teachings have a chance of turning humanity from violence and destruction as long as we understand his teachings as the way to be obedient to God's will. And John the Priest, the disciple whom Jesus loved, remembered his Master's prayer, "Father... thy word is truth."

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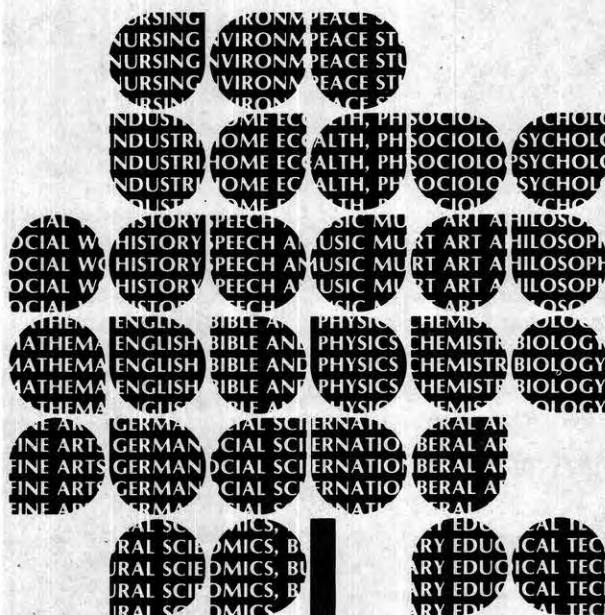
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JUNIOR JOURNAL

Quaking and Clowning

Some of the fifth and sixth graders of New York Yearly Meeting have recently attended a conference at Powell House titled "Quaking and Clowning." Powell House is the Quaker retreat center where about four weekends out of every year fifth and sixth graders get together for three days of discussions, games, theater, and to see old friends and make new friends.

We had a professional clown named Bliss come in. We discussed the values of clowning, and a brief history of clowning. She showed us how to put on clown makeup. We learned how to express ourselves as clowns. She talked to us about what you have to do to become a clown and what you do when you are a clown. She drew a couple of pictures using parts of different people's faces.

During the Quaking session, we discussed our Quaker values and our

relationship with Quakerism. We found out that a lot of people were connected with Quakerism through Powell House only, but some of us do attend meeting at home. We feel that we are being dragged to meeting on Sundays without knowing enough about meeting, so we eventually stop going but we still come to conferences at Powell House because of the atmosphere. There was also an open type session where we could ask any questions about Quakerism. We learned that Quakerism has not always been accepted. In the 17th century Quakers were strongly persecuted, and in some cases killed. We have come to the conclusion that non-Quakers should be educated on the matter of Quakerism.

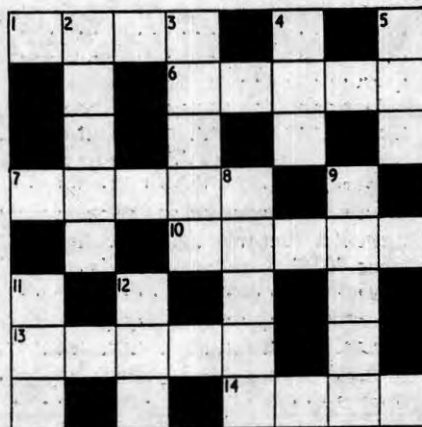
Excerpts from an epistle from
the fifth and sixth grade group,
Lisa Reider, Clerk

William Penn Crossword Puzzle

ACROSS

1. "Thou art a God ---- to anger."
(Neh. 9:17)
6. Penn crossed the Atlantic ----
7. "We receive the due reward of our
----." (Luke 23:41)

10. Fox told Penn: "Wear thy ---- as long as thou canst."
13. Penn wrote "An Essay Toward the Present and Future ---- of Europe," a plan to end wars between nations.
14. His father was an admiral, to whom the king owed money.



DOWN

2. "And yet we could hurt no [one] that we believe ---- us." (Penn)
3. Pennsylvania means "Penn's ----."
4. "---- us try what love can do."
(Penn)
5. We are --- in the spirit. (Cf. John 17:22)
8. "Let not the flood ---- over me."
(Ps. 69:15)
9. One of Penn's best-known books was called *No Cross, No ----*.
11. Life has its --- and downs.
12. A kind of meal associated with Quakers.

Answers to puzzles on page 53



Matthew Lyngard, a fourth grade student at Friends Select School in Philadelphia, drew this view from the steps of the Art Museum. William Penn's statue is on top of City Hall; in the foreground is a statue of George Washington on horseback.

Meeting Symbolizes Unity

Although I have attended Abington Friends School and meeting for years, meeting has just recently (in the past year) become exceptionally special. Meeting is a tranquil, peaceful time devoted to my thoughts and my inner being. It's also time for me to silently converse with God. I have often regretted my speech but rarely my silence, and meeting reinforces this reflection. Meeting symbolizes unity, encourages thought, defines serenity, and magnifies the sounds of silence!

*Shelley Simms (eighth grade)
Abington (Pa.) Friends School*

Storm Shakes Penn's Woods!

Pennsylvania means "Penn's Woods." Therefore, it is not surprising to find that many of the streets in Philadelphia are named for trees. Here are some of them—except that a storm has hit the street signs and mixed up the letters. Can you put them in the right order?

- | | |
|------------|------------|
| 1. TAWLUN | 5. ERCHYR |
| 2. NEIP | 6. CUTSOL |
| 3. THUNTCS | 7. SYSCREP |
| 4. CRESUP | 8. DRACE |

A Visit to Cuba

by Susie Willcox

On July 2 a dozen high school students and teachers from a number of Friends schools traveled to Cuba for a ten-day study tour sponsored by George School. The travelers had the opportunity to talk with a variety of people, one of the highlights being a meeting with 45 Cuban Quakers near Havana. What follows are some reflections on life in Cuba written by one of the participants of the tour, a senior at Sidwell Friends School.

People in the United States often define Cuba in terms of her relationship with the USSR and revolutionary countries in Latin America and Africa. As a result, many envision Cuba as an oppressive military state. The popularity of this belief has recently become evident due to the publicity surrounding the controversial Radio Marti, an institution whose sole purpose would be to broadcast American "truths" to the people of Cuba. During my own trip to Cuba, however, I found most of the people with whom we spoke to be active and enthusiastic supporters of their national way of life, despite the fact that they can listen to the radio stations of Miami, a city only about 100 miles away.

The Cubans consider themselves to be a revolutionary people, "revolution" being defined as the spirit of positive social change. Since Fidel Castro came to power in 1959, the people have worked to keep this spirit alive in order to assure that the nation continue to grow. Education and community involvement have been the keys to the success that the Cubans have thus far achieved in various social reforms.

The Cuban people, always quick to relate stories of exploitation and poverty during the pre-revolution period, firmly believe that no person or government can take advantage of a well-educated population. The literacy campaign of 1961 initiated a continuous struggle against ignorance of the people.

During this campaign, the schools were closed and the children sent all over the country to teach the illiterate to read and write at the first grade level. The final exam in this nationwide crash course took the form of a letter written to Fidel; he received some 707,000 letters in all. Through the continuing emphasis that has been placed on education, the reading level of the general population has been raised to that of the sixth grade, and the literacy rate has been maintained at an astonishing 96.1

Continued on page 48

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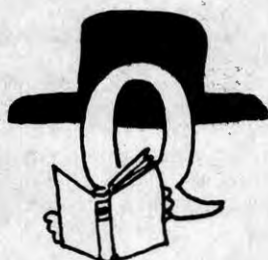
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percent, the highest in the world. Mental patients, small communities of Jamaicans and Haitians who do not speak Spanish, and old people who refused to take part in the campaign are just about the only people in Cuba who remain illiterate.

Political activity is as important to the Cubans as education. Cubans are almost without exception very well informed about national and international affairs. Although many Americans would find their beliefs to be rather one-sided and uniform, the factual knowledge that many Cubans possess is impressive.

On a more immediate level, the people

clean. And only when we traveled out into the country did we see evidence of truly inadequate housing. Providing homes for everyone is the greatest problem faced by the Cuban government; the country lacks the technology and materials necessary to accommodate everyone.

Except in the area of housing, the people have their basic needs taken care of. A rationing system guarantees that the people receive at least a basic diet (more food can be purchased at market prices) despite the scarcity of food in Cuba. The people also receive free and regular medical care and, of course, free education.



Myna Ludwig/Philadelphia Inquirer

A dozen students from several Friends schools discuss their Cuba trip.

are directly involved in their own government. The Committees for the Defense of the Revolution, the "grassroots" organ of the government, serves a dual purpose in Cuban life. The first is as a local organization, grouped by blocks or apartment buildings to which almost everyone belongs. The CDRs are responsible for activities including guard duty, planting trees, vaccinating children, and other work projects.

The CDRs also serve as a sounding board for individual complaints and suggestions. These ideas are related by way of an elected official to higher government agencies which are eventually responsible to the national leaders. Most people seem to take their role in the government very personally and very seriously—the general feeling is that apathy is anti-revolution.

Life in Cuba, although it probably would not live up to the high standards of the American middle class, is impressively free of racism and severe poverty. In Havana, for example, most of the buildings and cars are pre-revolution, so everything looks a little run-down. But the city, even in the oldest parts, is remarkably

Religion, though not outlawed in Cuba, is restricted somewhat: churches are not allowed to proselytize or seek converts. To combat the problem of diminishing public interest in religion, especially among the young, most of the Christian churches that we visited felt that it was important to prevent their teachings from drastically conflicting with those of the state. The Quakers that we visited, however, said that they were not as interested in compromising their values merely to avoid conflict: they just ignored those teachings that did not agree with their own and accepted those that did.

My overall experience in Cuba was a good one. Not only did I learn about life in a communist country, but was also able to enjoy a tour of a very beautiful island. The people were friendly and open, whether we met them at a church group or on the street. It was interesting to discover that the people made a very distinct separation between the "imperialistic American government" and the American people themselves. A trip to Cuba would be educational for anyone, regardless of political beliefs. □

On Becoming A Great Soul

by Raymond S. Nelson

A question that comes up again and again is "What is the chief end of humankind?" or as rephrased, "What is the purpose of living?" Theologians and philosophers have grappled with the question as long as it has been asked, and they have answered it variously. "The chief end of humankind is to glorify God and to love God forever," some say, and others, "The purpose of humankind is to please God." There are yet other responses, of course, and one of these is to say, "A person's highest calling is to become a great soul."

The concept of "great soul" is intriguing because it invites each of us to realize the highest potential of our being, and it does so in rather clear terms. It invites us to achieve excellence in a day of mediocrity and downward leveling, and it does so with a full recognition of the central spiritual reality that marks humanness.

We must be careful, however, to state at the outset that by "soul" we mean the essence of a person. We are not speaking of some disembodied abstraction, nor are we seeking to achieve a hair-splitting distinction with other terms like "spirit" or "mind." "Soul" is simply the sum total of a person in his or her spiritual and physical existence. It is almost synonymous with "being."

Becoming a great soul is a phrase borrowed in part from John Keats, the English romantic poet. Keats in 1819 wrote a letter to his brother, saying, "Call the world if you please, 'the vale of soul-making,'" and he proceeded to define soul-making as a process whereby individual "intelligences" become "souls" through the pains and troubles of life. Later in the letter he added, "As various as the lives of men are, so various become their souls, and thus does God make individual beings, souls, identical souls of the sparks of his own essence."

Remember that Keats died in 1821 of tuberculosis, already cheated in his own mind of married love and of a long period of poetic creativity. He was only 25 when he died. He speaks courageously in that letter of God at work in the 23rd year of his life while he faced a fast-approaching death, helpless to do much about his plight. Yet in the judgment of many people, he achieved his end—becoming a great soul—despite the shortness of his days.

Keats is not regarded as orthodox in some ways. Yet few would quarrel that Rufus Jones, the Quaker author, is. And Jones talks in much the same vein as Keats. He develops the idea that life is a fine art in which the beauty of personhood is to be achieved. His own words are, in part: "My real topic is how to make life a fine art, how to have the beauty of God in us, as the Psalmist put it." Rufus Jones uses the phrase "building a soul" as he discusses his vision for the Christian life in his book *New Eyes for Invisibles*, and he means much the same thing as Keats. God, somehow, by grace works in every life in the heats and frets of daily routine; and by God's creative power, victorious souls are forged.

Rufus Jones takes a cue from Paul's words, "Beholding as in a mirror, that is the beauty of Christ, we are changed into the same image from one stage of character to another." (2 Cor. 3:18) It is a tantalizing process as Paul describes it: we behold the beauty of Christ our Lord in the mirror of his word, and the beholding becomes an invitation to grow more and more like Christ. Christ's beauty thus becomes the agent of change, and we become transformed in our spirits to the extent that we blossom in Christlikeness; in short, we develop steadily in the desired direction, "the measure of the stature of the fullness of Christ." (Eph. 4:13)

God is at work in all creatures every day, in every place. God did not create living things only to abandon them to chance or to meaninglessness, but is working out a

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perfect plan for each one, inexorably and mysteriously. Those who most fully grasp God's purposes become more and more "great souls."

The amazing thing in the process is, however, that individual souls are formed by interaction with others. Soul-making does not occur in isolation; it requires interaction with others of God's creatures.

The greatest of human beings are those who have given themselves in the service of others. They have in the process fulfilled themselves. Moses became great when he left the wilderness and gave himself to the leadership of Israel. John the Baptist left the desolate places to minister to the crowds of people and he became more fully himself in so doing. Mary and Martha were superb organizers and hostesses, relating easily and competently to their friends and guests, and so they are remembered. Lydia, successful businesswoman, is nevertheless best remembered as the one who nurtured the infant congregation in Thyatira. Jesus, the supreme example, lost himself in his passion for others as he taught, healed, restored, led, and otherwise gave himself to humankind. The principle is unfailing: we become most fully realized as we give ourselves without stint to our fellows.

A recurring theme in the Gospels is the idea that if we lose our life in the service of others we will find it, and by contrast, if we hoard ourselves we will finally lose all. It seems clear from the repeated emphasis of this idea in Jesus' teachings, as well as from his example, that the principle of self-fulfillment through ministry to others is a fundamental strategy in soul-making.

Illustrations of the power of the process

are almost endless. Wilfred Grenfell of Labrador comes to mind, the medical doctor who when looking for a place to serve was advised to go to Labrador. There he practiced medicine in the name of Christ and witnessed with such power that the very aura of his presence made a difference, and he in time became a world figure. Toyohiko Kagawa, like Grenfell, gave his life to his fellows. Kagawa focused on social welfare and cooperatives (including the labor movements in Japan), and because of his deep love for God and humankind, made a permanent difference for good in his land.

Mother Teresa left the security and anonymity of her cloister to respond to desperate human need on the streets of Calcutta. Her decision to minister personally to others, not to trust the faceless charities of the church to alleviate the suffering around her (laudable though these were and are), has helped to define one of the most remarkable women of our time. Sister Teresa has become, in large part, what her mission has demanded of her.

Space does not allow elaboration of the lives of others who have done similarly: Susanna Wesley, Elizabeth Fry, Martin Luther King, Jr., Corrie Ten Boom, Albert Schweitzer, Mahatma Gandhi, Pope John XXIII, to mention but a few.

The principle is true historically, and it is true today. The finest young people in the church or meeting are those who share selflessly in mission and service projects, the Sunday school, the choir, the youth program. The most respected members of the meeting are those who serve faithfully on committees and boards, giving of their time, talents, and money generously because they

are involved in humankind. Most congregations include persons of such commitment. The principal in a Wichita elementary school, for example, is remarkable in his Christian involvement with others. He shares continually in his church and in community social agencies, teaching and sharing with needy people several days a week. He helps others understand Christian forgiveness and what he calls the healing of the memories. His own stature is impressive as he continues to relate to other people in a hundred ways. Yet it is clear that without the opportunities to share, his own growth would be severely curtailed.

A professor of English at Friends University is deeply involved in the lives of her students. She regularly teaches the children of former students, who typically tell their offspring to be sure to select her classes for composition and literature. Her teaching is a ministry to others; she teaches "people," who then remember her as a friend as well as mentor. Yet the case is the same here as always: this dedicated professor has become the rare soul that she is because she has poured out her life to others.

If we think of the people who have most impressed us, we invariably discover that they achieved genuine stature by how they gave themselves to others. Such persons are on their way to "greatness of soul," and only time limits the possibilities. It follows, then, that those of us who seek a greater and greater measure of Christ in our lives may move further to greatness of soul by relating to our fellows in loving and compassionate ways. We become more fully realized as we spend ourselves in ministries to others: we become God's great souls by giving. □



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Inspired by Tuke's work, a group of Philadelphia Quakers began "The Asylum for Persons Deprived of the Use of Their Reason." When Friends Asylum opened its doors in 1817, Isaac Bonsall, a Quaker farmer, became its first superintendent. He followed the principles of moral treatment established by William Tuke, adding his own sense of compassion and humanitarianism.

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Leader: Alan Kolp

Dec. 3-5 INTERCONNECTIONS: A RETREAT Leader: Elaine Prevaillet

Dec. 10-12 A TIME TO BE BORN AND A TIME TO DIE:
DEATH AFFIRMING LIFE Leader: Phyllis Taylor

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REPORTS

New Zealand Friends Recognize Racism in Maori Relations

"As the hart panteth after the water-brooks..." (Ps. 42:1) "We bring living water with us to Yearly Meeting. Let us carry it carefully, dispense it lovingly, and use it faithfully." So reminded, we set about our housekeeping and budgeting for another year at New Zealand Yearly Meeting, May 14-17. Our invited speakers rekindled our "divine discontent." Bob Scott, of our National Council of Churches, asked us to ask ourselves why it is that in contact with Maori or other Polynesian groups we always get our way. Racism can be subtle and we can be insensitive. When as Friends we speak to others, we take for granted a system of values and methods which are not necessarily at all familiar to them. We are likely to leave them as confused about what we are saying as we sometimes are when we hear their aspirations and complaints.

The ownership of land and its sale by title for money is not a Polynesian or aboriginal concept and is a continuing source of strife as the Maoris seek to regain control of their valued sites long since sold to or claimed by the *pakeha* (European). Likewise the Australian aborigines have our sympathy as they try to retain in perpetuity the few lands temporarily leased to them, when once they could settle and hunt in any part of Australia. They are parted from their motherland in a religious sense not easily grasped by a commercial mind.

Ivo Rens, with us for a year from Switzerland, told of the struggle in Europe to prevent the making of plutonium usable for bombs, and the continued deployment there of nuclear weapons. Despite strong public opposition, the industrial and military production and deployment is expanding. The peace movement is a strong and dedicated fellowship hardly holding its own in the struggle to prevent a nuclear disaster in the near future.

Our well-known Friend from the U.S., Kenneth Boulding, described how the early Friends set about "mending the world," and with considerable success. Today there is a different world to be mended if peace, justice, and sustainability are to be won. From our islands, no doubt, we see the world somewhat differently, but it is the same world in which we have to work—even to save—let alone mend.

Walter Metcalf

Support for Nonregistrants At New York Yearly Meeting

"Faith and Practice" was the theme for the 287th annual gathering of New York Yearly Meeting. More than 600 Friends assembled July 24-30 at Silver Bay Conference Center on Lake George.

Edward Snyder, executive secretary of Friends Committee on National Legislation, spoke on "Faith into Practice," outlining the steps taken in identifying, developing, and responding to a concern. Leanna Goerlich, who has been traveling around the yearly meeting with a concern for deepening Friends' spiritual lives, spoke on "Practice into Faith," emphasizing the need for Friends to lead unified lives so their acts strengthen and bear witness to their faith. The life of the spirit cannot be separated from practical daily activities.

Eddie Mvundele reported on the efforts of Soweto Meeting in South Africa to continue their activities, including a school. He thanked Friends for the 2100 pounds of books sent to Soweto in the past year.

The meeting theme underlay two major items of business: a new version of *Faith and Practice* and Friends' response to the increasing military emphasis of the national government and the new draft regulations.

The proposed revision of *Faith and Practice* eliminated sexist language, added descriptions of Friends' beliefs and positions today (putting them into historical perspective), and mentioned the diversity of views within the yearly meeting. The revision will be reviewed again next year.

One area of diversity is interpretation of the peace testimony. Friends agreed that New York Yearly Meeting should support those among us who have chosen not to register for the draft for reasons of conscience and that the Yearly Meeting Fund for Sufferings should be available to help young men follow their consciences. Some Friends planned to take further individual action supporting nonregistration and tax refusal.

The State of the Society report reflected concern within the monthly meetings to deepen their spiritual lives and to bring their spiritual and practical activities into harmony. Representatives from Friends United Meeting, Friends General Conference, and other Quaker groups were invited to present opportunities for service.

Anne Thomas of Canadian Yearly Meeting led a well-attended Bible study group each morning. Daily worship sharing groups were a source of joy and growth.

Yearly meeting was saddened by the death of Glad Schwantes two weeks before the gathering. Many Friends spoke in loving memory of Glad.

Lenore S. Ridgway

Upper Missouri Basin Friends Explore Spiritual Ecology

Since about 1972 there have been almost annual gatherings of scattered Friends from the Upper Missouri Basin and adjacent states. This year's gathering at the Newman Center, University of South Dakota, Vermillion, June 20, centered on spiritual ecology. Bruce Noll suggested that Friends introduce themselves by geography and by significant concerns in their lives now. This ranged from Sioux claims on the Black Hills to ecological new housing, to helping in Honduras (a move), to career changes, new anti-erosion tilling techniques, and the nuclear freeze.

Strangers and Guests, a locally produced movie by John Hart, introduced the many ecological, economic, and social issues with their overtones of spiritual values and political considerations, to which the 41 attenders from six states and Canada (representing nine meetings) added their insights and probing questions. Contrasting considerations of spiritual ecology were highlighted in a brief report by Canadian Tom Kent of his rehabilitative work with street prostitutes.

Mikel Johnson, field secretary of the Des Moines AFSC, admirably drew all the strands of the theme together in a unified perspective: Do justice, learn from the world, nurture people, cherish the natural order, and non-conform freely.

Alice and Bob Mabbs

From Junior Journal Pages

ANSWERS TO CROSSWORD

ACROSS	DOWN
1. slow	2. loves
6. ocean	3. Woods
7. deeds	4. Let
10. sword	5. one
13. Peace	8. sweep
14. Penn	9. Crown
	11. ups
	12. oat

STORM SHAKES PENN'S WOODS

ANSWERS:	
1. walnut	5. cherry
2. pine	6. locust
3. chestnut	7. cypress
4. spruce	8. cedar

William Penn's Legacy: Speak Truth to Power

by Robert Cory

William Penn's special role as a Quaker peacemaker was rooted in his experience in two worlds: the court as the seat of political power and the Quaker community as the source for conscientious protest against the abuse of power. Quakers in the search for peace and justice who have knocked at the doors of rulers and parliamentarians have drawn inspiration from the life and the writings of William Penn.

One of the many tributes to that inspiration was the decision in 1966 to give the name, William Penn House, to a program for dialogue between persons in government and citizens seeking peace and justice. Washington's Capitol Hill seemed to be an important place to test the relevance of Penn's ideals for our modern world.

Those responsible for the William Penn House program have unique opportunities to plan on behalf of varied Quaker groups both learning experiences and channels for communicating Quaker testimonies. Quaker schools and colleges ask for three-to-five-day programs of dialogue with persons in the State Department, the Pentagon, the Congress, and lobbying arena. Junior diplomats in training at the United Nations come for consultation with leaders of the U.S. peace movements. Representatives of citizen organizations gather to discuss problems involved in establishing an international regime for the law of the seas. Programs under the historic peace churches' New Call to Peacemaking have included a witness to reach heads of state through the USSR embassy and through the U.S. National Security Council. Quaker leaders from across the nation come each year to deepen understanding and commitments and develop strategies for peace witness in home meetings and local communities.

Friends have unique responsibilities and opportunities. William Penn's heritage should help us fulfill our commitments to a better world for all the world's children. □

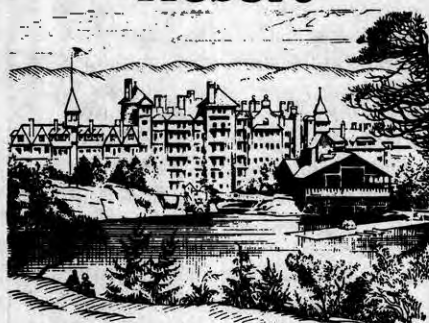
Robert Cory is a senior member of the William Penn House staff and a member of Friends Meeting of Washington (D.C.)



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WORLD OF FRIENDS

Great-grandchildren of the Penn Treaty Elm have a good chance of surviving to carry on its historical tradition, according to the Hanover (N.H.) Friends Meeting Newsletter. Seeds sown at the Hanover Meetinghouse in 1976 came from the Penn Treaty Elm at Haverford College, which grew to a height of 90 feet, boasted a circumference of over 10 feet, and a branch spread of 120 feet before being attacked by the Dutch elm disease.

The Haverford Penn Elm was a scion of a tree which General Paul Oliver planted at his home in Bay Ridge, N.Y., and later moved to Wilkes-Barre, Pa. This tree had grown from a shoot taken from the original Penn Treaty Elm which had come into General Oliver's possession, under which William Penn reportedly met the Indian chiefs in 1682. The ancient elm was of majestic proportions, having a girth at the base of 24 feet and a branch spread of over 150 feet, and many an Indian council was said to have been held beneath it.

The scion of the General Oliver tree was presented to Haverford College by Joshua L. Baily and grew between Founders and Sharpless Halls. Its offspring have migrated to New Hampshire and who knows where else.

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1983-84. Fellows spend one or two semesters at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The fellowship is usually awarded to mature scholars and the stipend is \$8,000.

Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, PA 19041. Deadline for applications will be December 31, 1982.

The John Milton Society provides religious materials for visually impaired youth and adults in braille, talking book records, and in large type—at no charge. The Society has frequently reprinted articles from FRIENDS JOURNAL. Request a publications brochure from John Milton Society for the Blind, 475 Riverside Dr., Room 832, New York, NY 10115.

Perhaps the first living Friend to appear on a postage stamp is Percy Chatterton of Port Moresby Meeting in Papua, New Guinea. He is pictured on a recent 50 toea New Guinea stamp which was issued to honor his work for the Boy Scout movement.

Earlham College president Franklin W. Wallin will be leaving his post at the conclusion of the current academic year. He has served at Earlham for eight years. The search for a new president will begin soon.

When William Penn became absolute proprietor of his American province in 1681, he was required to pay the annual sum of two beaver skins and a fifth part of all gold and silver ore which was discovered. As part of the Penn tricentennial, a party of Pennsylvanians—including the Philadelphia Boys Choir—made a unique presentation at a ceremony held at Old Jordans, England. Explaining that they had no gold or silver to offer, the group did present photographs of two beavers (appropriately named William and Hannah) who were being presented as a gift to the nearby Chester Zoo.

Fourteen young Friends from Europe will join an equal number of Western Hemisphere young Friends next summer in a Quaker Youth Pilgrimage. For five weeks the group will explore together historical and contemporary Quakerism in America. The Pilgrimage, to be held from mid-July to mid-August in the U.S., will be sponsored by Friends World Committee for Consultation, Section of the Americas, and European and Near East Section. Application deadline is December 15, 1982. For information contact FWCC, 1506 Race St., Philadelphia, PA 19102.

Geneva (Switzerland) Monthly Meeting has produced its own *Book of Discipline*. It brings together for the first time a concise history of the meeting, of the International Center, and the Quaker U.N. Center—also presenting testimonies and statements of belief. The booklet is an interesting anthology and a model of brevity. It is available for \$2.50 plus 75 cents postage from the meeting's clerk, R.J. Leach, 20 Arpillieres, Chene-Bougeries, CH-1224 Geneva, Switzerland.

Three performances of a new opera *William Penn* will be concluding events in the ten-month celebration of Philadelphia's tricentennial.

The three-act opera was composed by Philadelphia-born artist Romeo Cascarino, head of the theory and composition departments at Combs College of Music. It reflects over 20 years of work by Cascarino, who was inspired by the life and work of Penn. Many portions of the work are drawn from Penn's exact words, including the "Prayer for Philadelphia" and an aria based on Penn's "letter of farewell" before his departure for America.

John Cheek of the Metropolitan Opera will be cast in the lead role of William Penn. Also to be featured are members of the Philadelphia Singers and Concerto Soloists. The work will

be performed at the Academy of Music on October 24, 26, and 29 at 8 p.m. Tickets are available at the Academy.

The church bells of Philadelphia will ring out on October 24 to commemorate the landing of Penn's ship *Welcome* on that date in 1682 (though some historians claim it occurred on October 27!). Many churches in the city will ring their bells that afternoon at three o'clock, either for three minutes or 300 times.

Don't send stamps to federal prisoners, a prisoner wrote from the U. S. Penitentiary at Marion, Ind. Since the U.S. Bureau of Prison's 1979 ruling, not only do prisoners have to buy their own stamps, but they can obtain them only from the prison commissary. Friends and relatives, unaware of this rule, who send stamps or checks instead of money orders to buy stamps run the risk of having the stamps or the entire letter returned. These delays frustrate communications, and, at worst, a letter can be lost.

Also, there is no prison work at Marion so that the prisoners can earn money to buy stamps. The net effect is that some prisoners who have no close friends or relatives are isolated by this "no stamps" policy.

Quaker philately gets a boost in the newsletter of Concord (Pa.) Monthly Meeting. Each month a different commemorative stamp is used to send the mailing, and a brief informative paragraph about the stamp is included in the newsletter. The July issue had these words to describe the 20-cent stamp celebrating the 50th year of the International Peace Garden:

The garden straddles an international border, half in North Dakota and half in Manitoba. It is 45 miles north of Rugby, N.D., the geographical center of North America, and it draws about 200,000 visitors each year. Its 2,300 acres include a peace tower and a peace chapel, but its heart is its wealth of plants.

Among our Concord members, there is many a garden of peace. Blood may boil in the five o'clock traffic, the bile may burn at the latest Washington affront to the weak, but out among the plants is a sweet surcease.

Has thee hugged a *Houstonia caerulea* (Quaker lady) today?

The rapid growth of Friends in the Pacific Northwest has resulted in the need for closer communication, as many new worship groups are 6 to 12 hours or more from the nearest monthly meeting. To assist such Friends, the Outreach Committee of North Pacific Yearly Meeting has completed two pamphlets, a *Handbook for Worship Groups and Thoughts for Visitors and Visited in North Pacific Yearly Meeting*. Copies are available for \$1.25 each, from Marge Abbott, Clerk, Outreach Committee, 1830 NE Klickitat St., Portland, OR 97212.

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Worldwide, more grain than ever is going to feed livestock while the percentage of people going hungry increases, according to Frances Moore Lappe in her Tenth Anniversary Edition of the bestselling *Diet for a Small Planet*, released recently by Ballantine Books.

"Ten years ago one third of the world's grain production was fed to livestock. Today, almost half is," states Lappe, co-founder of the San Francisco-based Institute for Food and Development Policy.

"Yet all that production has nothing to do with ending hunger," Lappe continues. "Today about half a billion of the world's people are malnourished, and that number is increasing. The hungry don't have the money to buy the grain they need, much less grain-fed meat."

An attractive Christmas card "Peace," designed by Korean artist Yong Gil Kim, is available from Intermedia, a program of the National Council of Churches. Send \$8.00 (plus \$1.25 postage) for a box of 20 cards and envelopes, to NCC, 475 Riverside Dr., Room 670, New York, NY 10115.

In response to continuing violence in the Middle East, Central Philadelphia (Pa.) Meeting has forwarded a message to President Reagan which may reflect the sentiments of many Friends:

We commend the action of your administration, through its vote in the U.N. Security Council, joining the international community in condemning the recent Israeli invasion of West Beirut.

We agree with you that a settlement of the conflict in the Middle East must include both a homeland for the Palestinians and Arab recognition of Israel. We further agree that such a settlement must include independent self-determination for the Palestinians, together with a mutual renunciation of violence by the Palestinian state and by Israel.

Clearly, weapons have failed to gain any peace. We believe weapons never will be a way to achieve peace. We therefore urge you to halt all arms sales and shipments to the Middle East.

The annual award by the National Agricultural Marketing Officials (NAMO) has been presented to Chester County, Pa., dairy farmer George Steele, a member of Birmingham (Pa.) Friends Meeting. Steele is chairman of the board of Amway, a giant

marketing co-op that services, supplies, and markets for 119,000 members with total sales over \$2 billion annually. The NAMO award was made to Steele in recognition of his achievements as an outstanding spokesperson for agriculture who bridged the communication gap between farm and nonfarm communities throughout the nation.

William Penn, a firm believer that the Scriptures have a significant place in the scheme of things, wrote in his "Frame of Government": "All persons...having children...shall cause such to be instructed in reading...so that they may be able to read the Scriptures...by the time they attain to 12 years of age."

That statement of his philosophy appears again in *Light for All People*, a new Scripture publication that celebrates the 300th anniversary this year of Penn's setting foot in the New World to found his colony.

Published by the American Bible Society for the Pennsylvania Religious Tercentenary Committee, the 28-page brochure also combines reflections by Penn on such concepts as religious liberty, service, justice,

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and love, along with passages on those same themes from ABS's own Today's English Version of the Bible. It is charmingly illustrated with scenes showing Penn in the new colony from photos of dioramas at the Arch Street Meeting House in Philadelphia.

The committee has ordered one million copies of the brochure for distribution throughout the state in 1982. It was underwritten by a grant from the J. Howard Pew Freedom Trust. Copies may be obtained without charge from Edwin Fry, 4601 Tilgham St., Allentown, PA 18104.

Wanting greater communication and exchange of ideas, Durham (N.C.) Meeting has expanded its mailing list to include one or more Friends meetings in each state. Now they receive newsletters of other meetings in return. Editor Janet Nagel writes: "I invite other newsletter editors to use materials from our newsletter in any fashion they find useful and I hope they will not mind if we do the same with their newsletter." Current newsletters will be available as soon as Durham's library is organized. For further information write to Janet Nagel, Rt. 1, Box 190-3, Durham, N.C. 27705.



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CREMATION

*Friends are reminded that the
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FORUM

Stimulating Peace Resource

As part of a recent day-long Peace Fair held at University Church, we staged a performance of *Dunbar's Bremen*, a one-act morality play by James Stegenga, published last year in *Christianity & Crisis*. *Dunbar's Bremen* explores the ethical issues raised by the existence and possible use of tactical nuclear weapons, and it goes on to probe the most fundamental ethical problems of war in our time. Featuring actors recruited from the local community theater troupe, our production was a great success. The audience was moved. The discussion it stimulated continues weeks later. We would highly recommend *Dunbar's Bremen* to others seeking an innovative program to stimulate thought on these paramount issues. (The necessary ten copies of a pamphlet-sized "players' edition" of the play can be obtained for \$11 from the Fellowship of Reconciliation, P.O. Box 271, Nyack, NY 10960.)

Don Need, Campus Pastor
West Lafayette, Ind.

In Search of Community Living

We are a young farm family, intelligent, skilled, and seeking, with a modest but nevertheless disheartening record at attempted contacts with Quakers, since our move to rural Idaho, that have met uniformly with silence.

We want and (God willing) will be a part of a rural spiritual community that can use our energy, commitment, and skills. I've been hoping for some time the community could be a Quaker one.

I am a member of the Wider Quaker Fellowship and did worship with an active unprogrammed meeting before our move west, an experience that has become more significant and meaningful with distance and reflection.

Is there someone looking for someone like us?

Phil Sheridan
Rt. 2
Twin Falls, ID 83301

More Support for Volunteers

Steven Williams' letter about the cost of Friends United Meeting overseas volunteer jobs (*FJ* 8/1-15) touched a sympathetic chord. It is easy to conclude that only "those who are independently wealthy" are able to serve in this way. I hope this concern was expressed directly to FUM as well as to FRIENDS JOURNAL.

However, it should be pointed out that many overseas volunteers are in fact not wealthy at all. Some Friends groups share the tradition of the many large Protestant denominations in which people who are concerned to serve in a particular way make their concern (and their needs) known *locally* first. They raise much of their own support through informational events, requests to business meetings, and other ways among the people who know them best. This seems more in keeping with Friends experience than reliance on denominational bureaucracies.

This is not an "either/or" situation, and I'm sure the FUM offices would like to reduce the burden to the individual volunteer. But this can only come about if income increases. One way or another, the money to liberate Friends for service can only come ultimately from other Friends who are willing to give financially... to FUM and other organizations, and to Friends in their own meetings who are led to serve as volunteers.

Johan Maurer
Richmond, Ind.

Spanning the Generations

I posted the picture of the attendees from Illinois at Cape May in the '30s (*FJ* 8/1-15) at Illinois Yearly Meeting. A list of names of those pictured * was posted by various people.

Also interesting is a list of those not shown. Undoubtedly Harold and Alice Flitcraft, Louella Flitcraft, and Robert Balderston were at the conference but may have been at a committee meeting.

Another interesting coincidence is the picture of Nancy Sheridan among the children in the picture from South Central Yearly Meeting (she is the smallest). Nancy is the granddaughter of Margaret B. Dupree and great-granddaughter of Martha W. Balderston, so your pictures cover a span of four generations.

Only three of us from that 1932 picture were at Illinois Yearly Meeting this year: Helen Jean (Mills) Nelson, Gretha Hawks, and myself.

Margaret B. Dupree
Downers Grove, Ill.

* Jeanette Stetson, Lucretia Franklin, Clement Flitcraft, Helen Jean Nelson, Margaret Dupree, Martha Balderston, Charles Beale, Betty Mills Simpson, Mary McGhiey, Albert Mills, Virginia Hayward, Eleanor Harker, Helen Whitney Benbow, Paul Benbow, Clarence Mills, Charles Whitney, Martha Mills, Cynthia Hawks, Margaret W. Kaiser, Foster Heacock.

The War Never Ended

I cried and cried as I read "Memoirs of a War Resister" (*FJ* 8/1-15). What Trudy Knowles said hits at the heart of my present experience; I identified with it

so strongly. In 1980 when the new registration began I was 20—the same as all my male friends who were required to register. Like them, we were babies during the Vietnam War, only vaguely aware that something awful was going on in a faraway country. Our parents held us tightly thinking the war could not go on long enough to take their children; many of us attended demonstrations in strollers.

The men I know are not named John or Patrick or Tom; they are named Matt and Ed and Paul and Mike and Tim, but very little else is different from what Trudy describes. No one has had to turn to drugs yet to avoid a draft, but Marcus registered because he is diabetic and "they'll never take me"; I hope he's right. Tim registered with the intention of applying to be a C.O.; that was before the new regulations came out indicating that alternative service will be under military control in the new system. So Tim has to figure out anew what "the right thing" for him to do is because he will no longer feel comfortable with C.O. status. Mike, a Quaker, didn't register because he believes registration is a preparation for war, and he wrote and told Selective Service that. Yesterday he found out the grand jury was meeting on his case. Paul is a Quaker who didn't register and is pedaling across the country speaking for peace. Ed is in jail right now. He was jailed for hugging another resister, Rus, as he was taken into custody. He is charged with obstructing a federal marshal in the performance of his duty—a federal felony with a penalty of up to three years. Andrew has gone to Nicaragua; I guess he'll return.

I know it is only a matter of time until most of my closest friends have received "final" warnings from their district attorneys. Like Trudy I watch with pain as this touches my friends, my lovers, housemates, and the young men I grew up with. Twenty years later history repeats itself so closely that only the names must be changed, and a new generation must struggle with Selective Service.

I think we've made some progress. This time 700,000 men are refusing to cooperate with registration—they are not waiting for a draft. Already the peace movement has the numbers it had at the height of the Vietnam War. What this tells me is that the war never did end. In the city I often see a man in his late 30s flinch and crouch in response to sudden loud noises. Twice as many Vietnam veterans have died at home as died in the war! Those who live are often junkies, alcoholics, divorced, in prison, or haunted by nightmares. Trudy is quite right that the war never ended for them. But for those who opposed it, it never ended either.

Lynn Fitz-Hugh
Richmond, Ind.

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BOOKS

No Cross, No Crown by William Penn, edited by Ronald Selleck. Friends United Press, Richmond, Ind., 1981. 156 pages. \$7.95/paperback

It is sometimes difficult to separate an author's work from an editor's latest edition of it. This is my dilemma concerning my friend Ronald Selleck's new abridged edition of William Penn's classic, *No Cross, No Crown*.

This new edition deserves some praise. As modern readers, we are temperamentally—if not constitutionally—disinclined to brave the tortuous syntax and sometimes convoluted reasoning of antique works. Thanks to Ron Selleck, at last we have an eminently readable version of what, in this reader's humble opinion, is an eminently unreadable book. In this regard alone, he has rendered a valuable service.

Nor is it a small thing for Friends, as well as the larger Christian community, to receive a timely reminder of an aspect of the Gospel which it too conveniently forgets: to live faithfully as a Christian is to know the Cross of Christ. Not only does this good book illumine the nature and necessity of this proposition, but it unflinchingly suggests that the obverse is true as well: that is, *not* to live the Cross of Christ is not to live faithfully as a Christian. It is an inference that makes us squirm.

But does it make us squirm enough? Here is where my dilemma begins to weigh. Ron Selleck's fine work aside, it remains a mystery to me why Penn's book went through six editions before his death in 1718 and 53 editions by 1930. Frankly, it is a book that does unconvincingly what a book like William Law's *Serious Call to a Devout and Holy Life* does incontestably well; that is, provoke us to mend our ways. Penn's book, in a word, lacks a certain force.

Ron Selleck's introductory admission is a particularly telling one in this regard. "The most important thing about the book," he writes, "was the title." I could not agree more. Here is a case where a title has clearly outlived and outperformed its book.

This does not mean the book itself is not worth reading. On the contrary, it contains numerous memorable lines and a number of luminous passages as well. Admittedly, they are like "jewels in a slag heap," but they are well worth digging for. It is to his lasting credit and posterity's advantage that Ron Selleck has greatly minimized the digging.

Samuel D. Caldwell

Penn's Woods 1682-1982: The Oldest Trees in Pennsylvania, New Jersey, Delaware, and Eastern Shore, Maryland, edited by Halfred W. Wertz and M. Joy Callender. Haverford House, Wayne, Pa. 1981. 206 pages. \$15.95

This book inspires the reader to celebrate Penn's tricentennial by searching out Penn trees (those 300 or more years old) that "form a living connection between his time and ours." It is a thorough sequel to Edward Wildman's 1932 book, *Penn's Woods*, covering the same four-state area. After a clear introduction to the identification, recording, and care of Penn trees, and a concise Pennsylvania history, the book leads the reader county by county to the individual trees. Location, circumference, estimated age, history, and health of each tree are described, augmented by maps and many handsome black-and-white photographs.

While it is exciting to read that at least 265 trees of 250 or more years of age are still growing, it is sobering that 50 percent of Wildman's list 50 years ago have since died, due largely to urban and suburban sprawl. But as the authors note, with proper care the remaining trees could last many more years. To this end, the Green Valleys Association will use the book's proceeds to help care for Penn trees, giving us the opportunity to gain this handsome guide while helping to add more growth rings to Penn's history.



Ruth Yarrow

Daughters of Zion by Elizabeth Watson. Friends United Press, Richmond, Ind., 1982. 103 pages. \$7.95

How did Sarah feel when Abraham took Isaac to be sacrificed? Why did Rebekah trick Isaac into giving his blessing to Jacob instead of Esau? Why did Lot's wife look back at Sodom?

Elizabeth Watson searched her Judeo-Christian heritage and asked herself these questions. She struggled for many years with a Bible written, translated, and mostly

interpreted by men. And she wondered about the women in it. What she discovered was courage and care, strength and skill.

Daughters of Zion is a fascinating combination of fact and fantasy. The personalities come alive through first-person narrative, but their stories are biblically and historically based. It includes the lives of Sarah, Rebekah, Rachel, Lot's wife, Miriam, Tamar, Rahab, Ruth, and Bathsheba.

Elizabeth Watson is a Quaker lay minister of long standing. She has worked among the Religious Society of Friends and many interdenominational groups. Her focus is often on women in society and in the church.

Hearing the women's side of well-known Bible stories touched me very deeply. I expect these foremothers will become my friends in a new way. The only problem is that the book ends. There are so many other women waiting to speak!

Clare M. Walter

Backhouse and Walker: A Quaker View of the Australian Colonies: 1832-1838 by William Nicolle Oats. Blubber Head Press and the Australian Yearly Meeting, Tasmania, Australia, 1981. 76 pages. \$4.50/paperback

This is an interesting story of the travels of James Backhouse and George Washington Walker to Australia in the 1830s, under concern, and with the support of Elizabeth Fry and London Yearly Meeting. The journey of Backhouse lasted for nearly ten years and included a short time in Africa. During a part of that time he was accompanied by Walker. In Australia those remarkable men were concerned with the condition of the prisoners sent from England, with the lonely settlers, with the natives of that area, and with the small groups of Quakers in Hobart and Sydney.

Backhouse was an acute observer, a gifted diarist, a qualified botanist, and an artist, as well as a minister. His traveling companion eventually married and settled in Hobart, where he started a bank (still there), and became a tower of strength in the small Friends meeting.

Author William Oats, long-time headmaster of the large Friends School in Hobart, is now retired. His book is carefully researched and documented, yet highly readable.

This brief account will probably not have a wide appeal among American Friends, but it may interest persons concerned with travels in the ministry, those involved in work with prisoners and natives, and those wishing to become more knowledgeable about the worldwide Society of Friends and its history.

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Books in Brief

Two new publications about childbirth, written for children:

• **Becoming**, text by Eleanor Faison, illustrations by Cecelia Erçin. Eleanor Faison Patterson Press, Box 343, Putney, VT 05346, 1981. 29 pages. \$4.50. Do you know how wonderful you are? Each day you change. You know a little more. You grow a little more. You are a little different than you were before." So begins this lovely booklet, called "a clear and caring birthday story for children." It brings together a warm affirmation of life with information to answer children's questions about their own beginnings. The illustrations are delightful and simple and help to communicate with children.

• **I Want to Tell You About My Baby** by Roslyn Banish. Wingbow Press, Berkeley, Calif., 1982. 56 pages. \$5.95. The arrival of a new baby in a family is an important event for a young sibling. The book helps to uncover these feelings. The story is told by a young boy; he explains his mother's pregnancy, shares his feelings of expectancy, reveals his uncertainties after the baby is born. The author, a professional photographer, has included over 50 photographs which bring warmth and life to every page. The text is simply expressed and will appeal to young readers.

Resources

• **Militarization, Security, and Peace: A Guide for Concerned Citizens** by Betty Reardon is a useful tool for study and action. Each guide is divided into six sessions and can be used in a variety of ways. A supplementary learning packet is also available. Guide \$4.50, packet \$8.50 (\$12.00 for set) from UME Communication Office, c/o Educational Ministries, ABC, Valley Forge, PA 19841.

• **Military Budget Manual—How to Cut Arms Spending Without Harming National Security** offers a critical analysis of Pentagon spending and presents a number of options to "trim the fat" from defense spending. Available for \$1.25 (less in quantity) from SANE, 711 G St., SE, Washington, DC 20003.

• **Beyond Vietnam—A Prophecy for the '80s** by Martin Luther King, Jr., is a 24-page illustrated booklet, presenting the famous speech which King delivered at Riverside Church the year before his assassination. \$1.50 (less in quantity) from Clergy and Laity Concerned, 198 Broadway, New York, NY 10038.

• **Whose Budget Is it Anyway?**, a 20-minute slide-film, presents the growing imbalance in federal spending on domestic programs and the military build-up. Suitable for community, religious, and labor groups; accompanied by printed materials. Slides with cassette \$50—filmstrip \$45—from NARMIC/American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

• **Appalachian Literature and Music** is a unique and comprehensive catalogue. It contains sections of resources on Appalachian culture and studies, literature, photography, children's literature, and records. The introductions to each section are well written, and the graphics are excellent. Available for \$2 from Appalachian Book & Record Shop, Council of the Southern Mountains, 104 Center St., Berea, KY 40403

Poets & Reviewers

Samuel D. Caldwell, a member of Germantown (Pa.) Meeting, is executive secretary of Philadelphia Yearly Meeting. Leonard S. Kenworthy, author and lecturer, is a member of Brooklyn (N.Y.) Friends Meeting. Alice Mackenzie Swaim, from Harrisburg, Pa., has received numerous awards for her poetry. Clare M. Walter lives in Bluffton, Ind. Ruth Yarrow is an author and naturalist. She has been actively organizing with the nuclear freeze campaign in Ithaca, N.Y.

MILESTONES

Births

Crauderueff—Robert Joseph Crauderueff, August 5, to Elaine and Michael Crauderueff. Robert is the grandson of Renee and Robert Crauder and great-grandson of Alice F. Calm. All are members of Trenton (N.J.) Meeting.

Marriages

Balderston-Bisenieks—Dainis Bisenieks and Elizabeth R. Balderston on August 22 at Goshen (Pa.) Friends Meeting. The bride is a member of Goshen Meeting, as were her parents, William G. and Evalyn K. Balderston. Elizabeth is keeping her own name.

Benson-Seitz—On August 7, Johathan Benson and Nancy Seitz, in Harrisburg, Pa., under care of Harrisburg Monthly Meeting, where the groom is a member.

Collins-Crauder—Bruce Charles Crauder of Trenton (N.J.) Meeting, son of Robert T. Crauder and Renee Calm Crauder, and Anne Douglas Collins of Nashville (Tenn.) Meeting, daughter of G. Douglas Collins and Hazel Swearingen Collins, on June 12 in Nashville under the care of Nashville Meeting. They will be residing in Salt Lake City, Utah, and will both retain their own surnames.

Collins-Mathewson—Adam Warren Mathewson and Laura Elizabeth Collins under the care of London Grove (Pa.) Monthly Meeting on June 12. The bride and her parents are members of London Grove. The couple will be spending their senior year at George Fox College in Newberg, Ore.

Erickson-Stanton—William M. Stanton III and Christina L. Erickson at Brookside, N.J., under the care of Somerset Hills (N.J.) Meeting. Tina is the daughter of Kent and Joan Erickson of Brookside. William is the son of William and Lois Stanton of Swarthmore, Pa.

House-McClung—Gavin Kent McClung and Elizabeth Ann House on April 24 at Fallington (Pa.) Friends Meeting, where the bride is a member. Gavin and Elizabeth are living in Alexandria, Va.

James-Mason—Nicholas Phillips Mason and Susan Louise James on August 21 in the Methodist Church of Marshallton, Pa. Nicholas and his parents, Adelbert and Barbara Mason, are members of Abington (Pa.) Meeting. The bride has been employed in the administrative offices of Crosslands in Kennett Square, Pa. The groom is assistant administrator at Friends House, Sandy Spring, Md. They will make their home in Gaithersburg, Md.

Deaths

Darlington—On August 5 in Swarthmore, Pa., Eleanor Collins Darlington, aged 82. Eleanor, a member of Woodstown (N.J.) Friends Meeting, participated in the race relations committee of Philadelphia Yearly Meeting and in AFSC's material aids committee. She is survived by her daughter, Esther D. Rosenberg; sons, Jared and Richard; stepsons, C. Leroy and Robert; 12 grandchildren; 9 great-grandchildren; and brother, Benjamin Collins.

Dunn—Mildred Perkins Dunn, a member of Radnor (Pa.) Monthly Meeting, on June 8 in Poughkeepsie, N.Y., aged 86. Mildred was active in legislative and social concerns in the suburban Philadelphia area and in Santa Monica, Calif., where she lived before moving to Poughkeepsie. She is survived by daughters, Marcia Seale and Nancy Madian, and by five grandchildren.

Evans—Anna Rhoads Evans of Foulkeways, Gwynedd, Pa., formerly of Awbury, Germantown, Pa., on September 4, aged 93. Anna was a member of Germantown Monthly Meeting. She is survived by her sons, William E., Arthur, and J. Morris; 18 grandchildren; and 14 great-grandchildren.

Hunter—On July 5 in Claremont, Calif., Allan Hunter, aged 99. Allan was for many years minister of the Mount Hollywood Congregational Church in Los Angeles, where he became known for his firm views on peace and human rights. He was on the national board of Fellowship of Reconciliation, as well. After he retired from the ministry, Allan became a frequent attendee at Claremont Friends Meeting.

King—In Buffalo, N.Y., July 22, Edgar A. King, Sr. Edgar, a life-time learner, was a professor at Niagara University, Niagara Falls, N.Y. He was an active member of Orchard Park (N.Y.) Meeting. Surviving are his wife, Elizabeth Mealand King; sons, Edgar A., Jr., John D., and David K.; two grandchildren; one great-grandchild; and a sister, Dorothy Stevens.

Langtry—Sondra Langtry, aged 38. Sondra attended Wilmington (N.C.) Friends Meeting and had applied for membership when she suddenly died. She helped to found and was co-chair of Wilmington's city-wide Peace Works program.

Marshall—Ruth Pennock Marshall, aged 92, on June 28 in West Chester, Pa., after a brief illness. Ruth was a long-time member of Westtown (Pa.) Monthly Meeting and taught at Westtown School, 1922-1938. She was a former board member of the Barclay Home in West Chester, as well. Ruth is survived by her daughter, Jane M. Cox; son, Robert P.; sister, Mrs. Richard Predmore; brother, William Pennock; four grandchildren; and two great-grandchildren.

Schabacker—Walter J. Schabacker of Island Heights, N.J., on August 20. He was a member of Green Street (Pa.) Monthly Meeting. Walter is survived by his wife, Ann Ruth; son, Kirk; daughter, Doris Hargan; brother, Horace Schabacker; sister, Edith Pelly; and four grandchildren.

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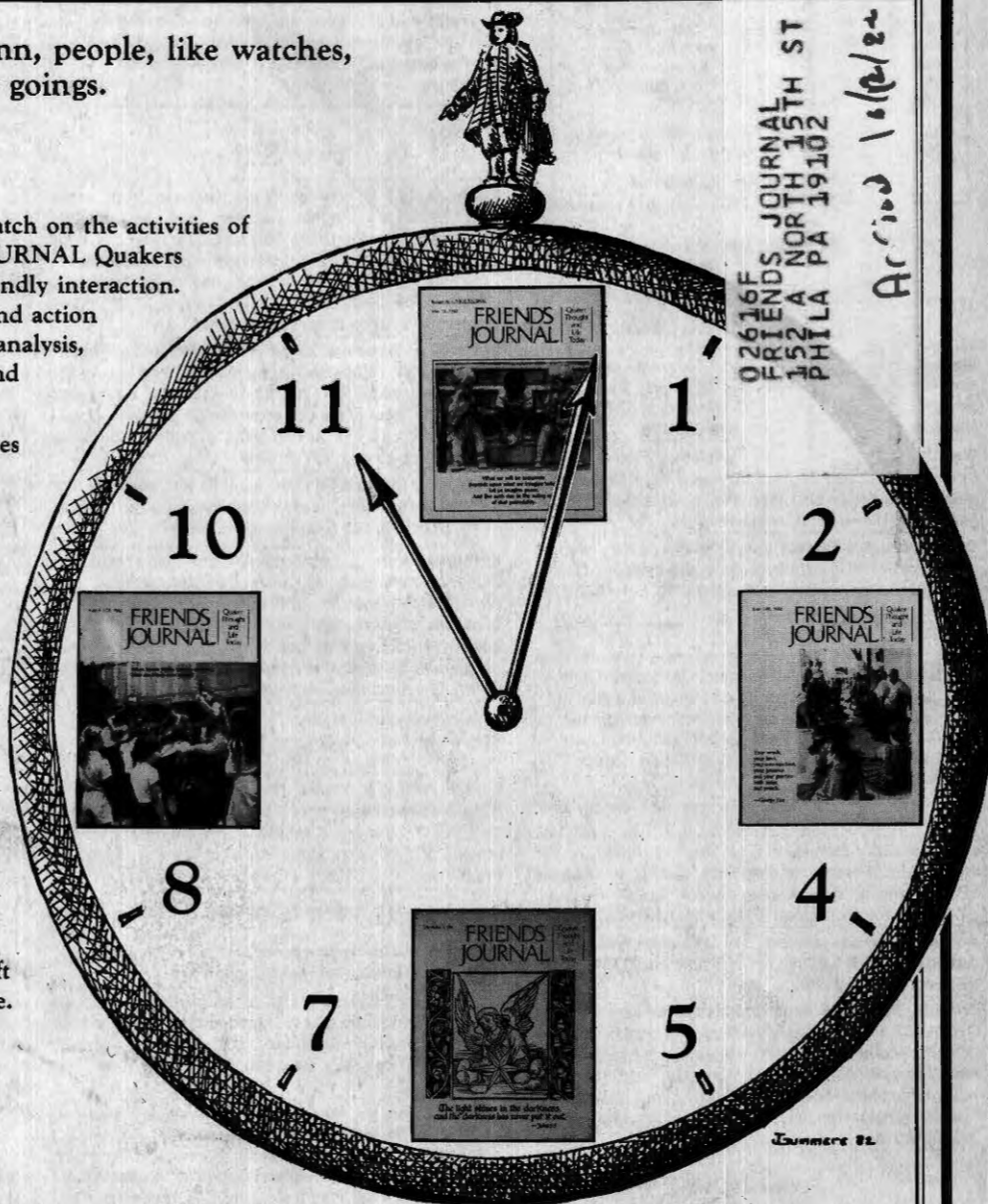
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