



ABSTRACT

Through this thesis we have tried to inform the reader of the many details of the Quaker Religion, in order for people to better understand the trajectory of this Christian sect.

We have divided the thesis into four chapters; the First Chapter is about the beginnings of the Quaker religion. This chapter refers to the time when this religion was founded; the chapter talks about the founder of Quaker religion. There is an explanation of the Quaker idea of communication with God, and the Quaker rejection of church ministers and rituals.

The Second Chapter refers to how Quakers worked to end slavery. How they struggled against violence and how they have helped needy people. Also this chapter mentions some famous Quakers, such as John Woolman who bought slaves and later freed them to give them their liberty. Moreover, in this chapter we include some famous Catholic people who struggled in the same way against social evil.

The Third Chapter explains how the Quakers religion made a contribution to the World Peace. Also the chapter deals with Quaker behavior in times of war, and Quaker activities to help people who suffer, including an important organization created by them in those times.

The Fourth Chapter presents the Quakers of today. It describes where they are located and the changes that this Religion has undergone over the years. Finally, we talk about some similarities and differences between Quakers and Catholics; also giving conclusion about their trajectory in the world.

Keywords: Quakers, meetings, worship, slavery, pacifism, plain speech, plain dress, silent, religión Catholics, violence.



CONTENTS

ABSTRACT	1
CONTENTS.....	2
CHAPTER I	7
1. THE QUAKER RELIGION	7
1.1 Early and Modern Quakers	7
1.2 William Penn	12
1.2.1 Pennsylvania founded by William Penn	17
1.2.2 Quaker Meetings.....	19
1.2.3 Quaker beliefs	19
1.2.4 Quakers and other activities.....	22
1.2.4.1 Holy days	22
1.3 Famous Quakers as founders of the Quaker Religion	24
1.3.1 George Fox.....	25
1.3.2 George Fox's travels.....	25
1.3.3 His beliefs begin to form	27
1.3.4 The Religious Society of Friends	28
1.3.5 Fox was imprisoned for blasphemy.....	29
1.4 Rejection of church ritual and ministers.	34
1.4.1 Sacraments.....	35
1.4.2 Quaker and catholic weddings.....	36
1.4.4 Quaker and catholic baptism	43
1.4.5 Catholic eucharist	44
1.4.6 Quaker and catholic funerals	45
CHAPTER 2	47
2. Quakers and Slavery.....	47
2.1 The Quakers and how they worked to end slavery, to further Civil Rights for Minority Groups; how they set up Social Reforms.	47
2.2 John Woolman's biography	49
2.2.1 Woolman's travels.....	50
2.3 Similarities with Catholic Missionaries and Saints.....	52
2.3.1 Peter Claver.....	52



CHAPTER 3	56
3. THE QUAKER CONTRIBUTION TO WORLD PEACE	56
3.1 Passive resistance against war; marches, peaceful protest.....	56
3.2 Economic aid to countries from the effects of war.....	58
3.3 Famous Quakers in World Peace Movements	61
3.3.1 Rufus Jones.....	61
3.4 Comparison with similar efforts made by the Catholic Church to achieve world peace.	63
CHAPTER 4	66
4. QUAKERS TODAY	66
4.1 Where they live mostly.	66
4.2 Changes in their religion.	66
4.2.1 An Unprogrammed meeting.....	67
4.2.2 Programmed meeting	68
4.2.3 Quaker Branches of the Religious Society of Friends in America.....	69
4.3 Further comparison of Quakers to Catholics; similarities and differences between the two religions.....	71
CONCLUSION	73
BIBLIOGRAPHY.....	76



UNIVERSIDAD DE CUENCA

Facultad de Filosofía, Letras y Ciencias de la Educación

Quakers in their Contribution to the World and the United States

Tesis previa a la obtención
del Título de Licenciada
en Ciencias de la Educación,
Especialidad de Lengua y Literatura
Inglesa

Director: Master Kate Youman

Asesor: Dr. Ion Youman

Autoras: Daniela Landi

Carmen Quituisaca

Cuenca, Ecuador

2011



ACKNOWLEDGEMENT

We would like to thank all the persons who helped us to reach this goal.

Our special consideration goes to our director Master Kate Youman,
who has spent a lot of time checking and guiding our thesis.



DEDICATORY

First of all, I dedicate this work to my dear son,
David Fernando, and to my parents who gave me
their moral and economic support to carry out

This work and finish it successfully.

Also I dedicate this work to God who blessed me
during all my life and gave me strength during my career.

Daniela Elizabeth

I want to thank my beloved God,
because he always gives me knowledge to continue
with this thesis; God is the principal part of my life.

I want to thank my parents who gave me the moral
support to finish my career and thus accomplish my goal.

Carmen Marlene



CHAPTER I

1. THE QUAKER RELIGION

1.1 Early and Modern Quakers

England was under the rule of the Roman Catholic Church until 1534; that is when King Henry VIII broke away from the Catholic Church because the Pope refused to grant him an annulment of his marriage to Catherine of Aragon. The teachings of the Catholic Church, however, remained a part of the new English Church, which became known as the Anglican Church. The church was hierarchical in its teachings. (Thorn 1)

The Quaker religion began from Puritan and Christian roots. The Puritans¹ were a religious group who believed that the Church needed to be purified of what they viewed as false beliefs. Many people believed in bodily resurrection, confession, absolution, and the idea of the Holy Trinity. As beliefs the Puritans rejected them as superstitious and false. Furthermore, the Puritans rejected the concept of elevated leaders, believing instead in “the priesthood of all believers.” But later some people in England felt unhappy with the way Puritans, then Christians, were praying to God, and they started to do things their own way. In those times George Fox,² who came from a Puritan family, was puzzled by the inconsistency between what Christians said they believed and the way they behaved. He became a religious activist. Fox never intended to form a new denomination; he tried to take belief and believers back to the original and pure form of Christianity. Moreover, George Fox is considered as a founder of the Quaker Religion. (Thorn 2)

¹ The Puritans came from East Anglian to the Massachusetts Bay Colony between 1629 and 1640

² He was an English Dissenter and a founder of the Religious Society of Friends.



Later, members of a group with Christian roots had taken the name of “Society of Friends,” or “Religious Society of Friends.” This movement began in England in the 17th century. The members of this movement were known as “Quakers;” that means “to tremble in the way of the Lord.” There were also some hundreds of Quakers that immigrated from Ireland and Wales. About half of them came as family groups. (Thorn 4)

Their economic and social backgrounds were very different from the Pilgrims, Puritans, Anglicans, and Roman Catholics. Most of them were poor to middle class. Very few came from the upper classes. Most made their living as craftsmen, farmers, and manual laborers. (Thorn 4)

Quakers believed that there is something of God in everybody, and that each human being is worthy of salvation. This is why Quakers value all people equally, and oppose anything that may harm or threaten them. Quakers also sought religious truth in inner experience, and placed great reliance on conscience as the basis of morality. They emphasized direct experience with God rather than ritual and ceremony. Quakers integrated their religion with everyday life. They believed God could be found in the middle of everyday life and human relationships, especially during a meeting for worship. (Thorn 6)

Concerning Quaker teachings we know that Quakers believed that, since every person had direct access to God, there was no need for any of the usual trappings of religion, such as churches, creeds, rituals, dogma or other empty forms. They believed that all people were equal, male and female. The Quakers believed in following the “Light within,” which is their way to express their conscience, faith, and beliefs. They thought and think that the light within



resides in each person and that everybody is born with the light within him or her. They were known as Friends of Jesus, and later, just as Friends. (Thorn 7)

There was no creed or formal set of beliefs necessary to be a Quaker. This was because Quakers thought that adopting a creed was taking on belief second hand; they thought that faith should be more personal and based on a person's inner conviction, on taking part in a shared search for the truth with other Quakers. Quakers believed that faith was something that was always developing, and not something frozen at a particular moment in history that can be captured in a fixed code of belief. Moreover, Quakers refused to remove their hats to any, high or low when they were speaking. They required a person to say "thee" and "thou" instead of "you" to all men and women, rich or poor, great or small. They used it for everybody even the king. An aristocrat, a noble, would say "thou" to a servant. But today modern Quakers use "thee" only within their immediate family. (Maxfield 359) The Quakers had some other beliefs which were extraordinary. They did not use every day English names of the days of the week and the months of the year. For example they said "First-day" instead of Sunday, "Second-month" instead of February. Also, they practiced plain dress that was the simplest, most essential style of dressing without ornaments. (Burning Ember Arts 1) The men wore neither lace, frills, ruffles, swords, nor any other ornaments used by the fashionable world. The women wore neither lace, lappets, rings, bracelets, necklaces, earrings, nor anything belonging to this class. (Macadhaimh 2) Both sexes were also particular in the choice of the color of their clothes. All ranges of colors such as red, blue, green, and yellow, are excluded. Dressing in this manner, a Quaker was known by his apparel throughout the whole kingdom. (Macadhaimh 3) Fox recommended simplicity and plainness and denounced the fashions of the times. He prescribed no standard, no form, and no color, for the apparel of the friends. Later on, strict, Quakers continued, of course in the ancient dress. The men's hats are nearly the same, except that they have stays and loops, and many of their clothes are nearly similar, the same shape and color, as in the days of George Fox. (Macadhaimh 5)



FIGURE 232.
Quaker Cape and Cap, 1780.

The dress of the strict Quaker women is also nearly similar. The black hoods indeed have gone; in certain degree, they are out of use. Here we have a little information about modern Quaker women in their dressing; they wear a head covering, almost always with strings tied under the chin. Dresses are almost always of a solid color, though sometimes an apron of a different color is worn over the dress. Appropriate colors are generally in the blue-purple-green range, though a dark brown is also acceptable. Black is not as common as is supposed. Some Quaker women wear a shawl over their shoulders. (Macadhaimh 2) And Modern Quaker men wear broad-brimmed hats. These hats are difficult to obtain, and many wear black hats purchased from an Anabaptist³ store. Men generally have beards, not a mustache, which had been the common practice in the years 1850-1880, but then mostly disappeared until 1970; frequently they wear collarless shirts, almost always long-sleeved. Suitable colors for shirts are light blue, white, or off-white. More conservative Quaker men often wear a cravat, a forerunner of the necktie which was common among Friends until the late 19th century; the cravat served them as the male parallel for the bonnet, worn by the more conservative Quaker Women. Men generally wear “broadfall” pants with suspenders. Suitable colors for broadfalls are gray and dark blue, though some men wear black and some dark brown. (Burning Ember Arts 7)

³ Anabaptists rejected conventional Christian practices such as wearing wedding rings, taking oaths, and participating in civil government.



Moreover, they refused to use titles when addressing people like “Doctor”, etc. Quakers did not “stand up” at the entrance of a judge, a noble or a church dignitary. Furthermore, they refused to swear taking the Bible literally. All these things caused a lot of troubles for them. So they were excluded from all Civil service positions. (Schwan 3)

The Quakers were also pacifists, but this did not mean that they lacked force of will. When faced with opposition they resorted to passive resistance, a tactic that embroiled them in grave difficulties in England and some American colonies. The Quakers believed that war and conflicts were against God's wishes; therefore, they were dedicated to pacifism and non-violence. And from a practical point of view, they thought that force nearly always creates more problems than it solves. The important thing about Quakers for us was that, from the beginning of their movement, they were opposed to slavery. The anti-slavery philosophy was introduced by the Quakers into the New World. It had a great effect on American life and literature. (BBC 9)

In Massachusetts⁴, six Quakers were executed when they refused either to conform to Puritan ideas or to leave the colony. Then the Quakers began to be persecuted, and some of them were hanged. Some Quakers moved to America; there they met William Penn. (BBC 11)

1.2 William Penn



He was born on October 14, 1664 in London. His parents were Anglicans, Admiral Sir William Penn and Margaret Jasper. He became interested in religion; he was thrilled to hear a talk by Thomas Loe, a missionary for the Society of Friends derisively known as “Quakers,” which was founded in 1647 by the English preacher George Fox; he decided to become a Quaker. He came from England to America in order to establish a Quaker colony in Pennsylvania. It was situated between Massachusetts and Virginia; it was a “proprietary”⁵ colony. The Quakers arrived in this place because they were persecuted by the King of England because of their religion. (Powell 1)



⁴Massachusetts is a state in the New England region of the northeastern United States of America.

⁵ Proprietary is owned by a private individual or corporation under trademark or patent.



Almost everywhere else, the colonists had stolen land from the Indians, but Penn traveled unarmed among the Indians and negotiated peaceful purchases. He treated the Indians fairly, buying titles to their land and trying to protect them. For this reason the Indians called him “the good white man”. Penn’s combination of wisdom, liberality, and good manners helped the colony to prosper and grow rapidly. He insisted that women deserved the same rights as men; he gave Pennsylvania a written constitution which limited the power of government, provided a humane penal code, and guaranteed many fundamental liberties. (Powell 3)

Penn was the only person who made major contributions to liberty in both the Old World and the New World. Before he conceived the idea of Pennsylvania, he became the leading defender of religious toleration in England. He was imprisoned six times for speaking courageously. While in prison, he wrote one pamphlet after another, which gave Quakers a literature to attack intolerance. He alone proved capable of challenging oppressive government policies; in one of his cases, he helped secure the right to trial by jury. Penn used his diplomatic skills and family connections to get large numbers of Quakers out of jail. He saved many people from the gallows. (Powell 4) His most interesting writings were the purely “spiritual” ones, in which he presented his interpretation and defense of Quakerism. One of these writings, Fruits of Solitude, was written in the form of “maxims,”⁶ like the essays of Francis Bacon⁷. Penn was sincere, an honest man with everybody, and he tried to live according to his religious principles. (Granger 1)

Here are some examples of the Maxims.

Pride

He is curious to wash, dress, and perfume his Body, but careless with his soul. The one shall have many Hours, the other not so many minutes. This shall have three or four new Suits in a Year; but that must wear its old cloaths still...

⁶ A Maxim was also called aphorism. It contained serious thoughts about human life.

⁷ Francis Bacon, 1st Viscount Saint Alban, was an English philosopher, lawyer, and author.



In his prayers he says, Thy will be done; But means his own; At least acts so....
(Worthington 9)

Discipline

... If thou wouldst be happy and easie in the family, above all things observe Discipline.

Everyone in it should know their Duty, and there should be a time and place for everything; and whatever else is done or omitted, be sure to begin and end with God... (Worthington 15)

Temperance

... Eat to live, and do not live to eat. All excess is ill; But Drunkenness is of the worst Sort. It spoils Health, dismounts the Mind, and unmans Men; It reveals Secrets, is Quarrelsome , Lascivious, impudent, Dangerous and Mad. In fine, he that is drunk is not a Man: because he is so long void of Reason that distinguishes a Man from a Beast.... (Worthington 15)

Apparel

Chuse thy Cloaths by thine own eyes, not another's. The more plain and simple they are the better. Neither unshapely, nor fantastical; and for use and Decency, and not for pride.

If thou art clean and warm, it is sufficient; for more doth but rob the Poor, and please the wanton.

The very trimming of the Vain World would cloath all the naked one...
(Worthington 16)

Qualities of a friend



A true Friend unbosoms freely, advises justly ,assists readily, adventures boldly, takes all patiently, defends courageously, and continues a Friend unchangeable...

Chuse a friend as thou dost a Wife, till Death separate you... (Worthington 17)

Rules of Conversation

Silence is wisdom, where speaking is Folly, and always safe...

If thou thinkest twice, before thou speakest once, thou will speak twice the better for it... (Worthington 19)

Truth

Where thou art obliged to speak, be sure to speak the truth: for Equivocation is half way to lying, as lying, the whole way to Hell... (Worthington 19)

Passion

Passion is a sort of Fever in the Mind, which ever leaves us weaker than it found us.

It more than anything deprives us of the use of our Judgment; for it raises a Dust very hard to see through... (Worthington 21)

Temporal Happiness

Do good with what thou hast, or it will do thee no good.

Seek not to be rich, but Happy. The one lies in Bags, the other in content; which Wealth can never give.... (Worthington 8)

Religion



As men in Battle are continually in the way of shot, so we, in this world, are ever within the Reach of Temptation. And herein do we serve God, if we avoid what we are forbid, as well as do what He commands.

God is better served in resisting a temptation to Evil, than in many formal Prayers.

The truest end of life is to know the Life that never ends

And he that lives to live ever, never fears dying... (Worthington 25)

Secrecy

It is wise not to seek a secret and honest not to a reveal one. (Worthington 11)

Knowledge

There are some men like Dictionaries; to be looked into upon occasions, but have no connection, and are little entertaining. (Worthington 18)

A Country Life

The country life is to be preferred, for there we see the works of God; but in cities little else but we see the works of men: and the one makes a better Subject for our Contemplation than the other.

As puppets are to Men, and Dolls to Children, so is Man's workmanship to God's : We are the Picture ,He the Reality.

God's works declare his Power, Wisdom, and Goodness; but Man's Works for the most part his Pride, Folly, and Excess. The one is for use, the other, chiefly, for Ostentation and Lust.

The country is both the Philosopher's Garden and his Library, in which he reads and contemplates the Power, Wisdom and Goodness of God (Worthington 20)



1.2.1 Pennsylvania founded by William Penn

Penn was convinced that religious toleration could not be achieved. He talked to the King and asked him for a letter enabling him to establish an American colony. Perhaps the idea seemed like an easy way to get rid of troublesome Quakers. On March 4, 1681, Charles II signed a letter for territory west of the Delaware River and North of Maryland, approximately the present size of Pennsylvania, where about a thousand Germans, Dutch, and Indians lived without any particular government. (Powell 5) The king proposed the name Pennsylvania which meant "Forest of Penn" honoring Penn's late father, Admiral Penn who would be the proprietor, owning all the land, accountable directly to the king. According to traditional accounts, Penn agreed to cancel the debt of 16,000 sterling pounds, which the government owed the Admiral for back pay, but there were not any documents about such a deal. At the beginning of each year, Penn only had to give the King two beaver skins and a fifth of gold and silver mined within the territory. (Powell 7)

By creating Pennsylvania, Penn set an enormously important example of liberty. He showed that people who are courageous enough, persistent enough, and resourceful enough can live free. He went beyond the natural right theories of his friend John Locke and showed how a free society would actually work. He showed how individuals of different races and religions can live together peacefully when they mind their own business. He affirmed the resilient optimism of free people. There, Friends could live and practice their faith. (Powell 8)

Most Quakers made their homes of fieldstone, with slate roofs and windows and doors made of wood. They came in two styles. One was a two-story house with rooms on each floor and fireplaces on one side. The other was called a "Four-over-Four house." This was a two-story house with four large rooms on each



floor. They were simply furnished and full of light. The simple lines of this furniture are still popular today. (Gray 3)

Other important points for Quakers were family and children. For them the family was the center of a home, and the family was the center of love, as well. Children were of great importance to Quaker family life. Children were taught to obey their parents. (Gray 3)

But Quakers disagreed with other religions where children received harsh punishments. For Quakers it was very important to use reason and reinforce good behavior. They preferred their children to stay home with their family. They were strict in certain areas; for example, they did not allow dancing, which they thought was wicked. The Quaker idea of equality was part of their understanding of family. Children were considered to be equal to adults in many ways. At home, children sat at the dinner table with their parents. (Gray 5) In the “meeting house,”⁸ children as well as adults preached to other members of the family. The Quakers’ idea of equality extended to women, too. In past centuries, most cultures and religions considered women inferior to men. But the Quakers celebrated equal roles for women and men, especially in practicing their faith. Quakers believed in the power of the reason. They had many different approaches to education. Their children were encouraged to learn to read by reading the Bible, but they did not spend too many years in school. (Gray 6)

Finally, in October 1712, William Penn suffered a stroke while he was writing a letter about the future of Pennsylvania. Four months later he suffered a second stroke. He had difficulty speaking and writing, and he spent time playing with his children whom he had missed during his missionary travels. He died on July 30, 1718, and he was buried in a village located in Chalfont St. Giles Parish in

⁸ Meeting house is a building used for public meetings, esp. for worship, as by Quakers.

England where there is a notable center for the Society of Friends; this place is called Jordans. (Powell 5)

1.2.2 Quaker Meetings

The Quakers held meetings several times a week in a meeting house. Like their homes, the Quakers' meeting houses were simple buildings. In them, they held worship services, as well as the community's business meetings. Women and men held separate meetings. They worshiped together, in separate areas. (BBC 9)

The Quaker services were very different from other Christian services. They quietly gathered together in the meeting house. Then they each "turned their mind to the light." There was no altar or pulpit. They didn't have a minister to lead them in worship, because they believed it was not necessary. They did not have a set of rituals to follow, either. Frequently, individuals, young and old, male and female, would rise and begin to preach. Their belief in the equality of Friends led them to believe that anyone could be inspired to preach. (BBC 10)



Women preaching.

1.2.3 Quaker beliefs

Quakers believed that there is a direct relationship between God and each believer, every human being contains something of God; this is often



called “The light of God.” A written list of beliefs was considered inappropriate. They felt people should follow their “inner light” rather than external rules, but they considered the following things: (Religious Tolerance. org 7)

- God is love
- The light of God is in every single person
- A person who lets their life be guided by that light will achieve a full relationship with God.
- Everyone can have a direct, personal relationship with God without involving a priest or minister.
- Redemption and the Kingdom of Heaven are to be experienced now, in this world.
- Each person has an inner light inside them; so there is a unity between all human beings.
- Spiritual truth can only be known through direct revelation from God.
- God continues to “talk” to people today.
- Conscience gives a guide of conduct.
- The Bible is not regarded as the only guide for conduct and belief.
- Doubt and questioning are valuable tools for spiritual growth.
- All human beings can have a direct experience with God.
- There is good and evil inside all human beings, and all human beings can choose between them; everyone has the power to choose good over evil if they really want to.
- Christ’s life demonstrates the full truth of God. (BBC 10)

Early Quakers did not believe in the reliance upon practice of the outward rites and sacraments, believing that holiness can exist in all the activities of one’s life; all of life is sacred. They experienced baptism by the Holy Spirit as an inward, transforming experience and communion with Christ in the midst of gathered worship in the expectant silence. (BBC 16) Thus they did not perform



water baptism as a rite of membership. These Friends also believed that any meal with others could be a form of communion. Modern Quakers do not regard some activities as more sacred than others, nor do they believe that any particular ritual is needed to get in touch with God, so they do not believe in the sacraments practiced in mainstream Christian churches. (BBC 16)

Another important aspect is that Quakers ate simple food. They did not believe in indulging their appetites, so feasting was discouraged. Quakers liked simple food, prepared simply. They usually boiled their food, and made different kinds of puddings and dumplings. Through boiling, they created a food American People still eat today: “Philadelphia cream cheese”⁹. They made it by boiling cream, then drying it in cloth. They also made foods like “apple butter”¹⁰. In keeping with their religious beliefs, Quakers avoided foods that were created with slave labor. At the time, sugar came from sugar plantations, worked by slaves. Many Quakers refused to buy it. Also, salt was taxed, and the taxes used to pay for the military. The Quakers did not believe in war, so they did not use the salt. (Gray 13)

Furthermore, Quakers did not like sports. They thought they corrupted the natural order of life. They had laws that forbade them. They especially condemned the “blood sports”¹¹ and gambling favored in Virginia. They believed that killing for sport was evil, and that an animals’ life should be taken only to provide food. Quakers also condemned ball games, but they believed that exercise was good for people, especially children. They encouraged activities like swimming and skating, which they found “useful.” They also liked to garden,

⁹ Philadelphia cream cheese is dessert made of soft unripened cheese from sweet milk and cream.

¹⁰ Apple butter is a highly concentrated form of apple sauce, produced by long, slow cooking of apples with water to a point where the sugar in the apples caramelizes, turning the apple butter a deep brown.

¹¹ Blood sports are any sport or entertainment that involves violence against animals, and often result in the death of one or more animals.



which they considered useful too. Modern Quakers say that the prohibition against art, music, and theater is regarded as the sad mistake of another age. (BBC 15)

1.2.4 Quakers and other activities

1.2.4.1 Holy days

The Quakers did not celebrate Christian festivals such as Easter and Christmas. They believed the events celebrated at such festivals such as the Resurrection and the Incarnation should be kept in mind throughout the year. They believed that all days should be devoted to God. They also believed that gaudy displays on Christian holy days were wrong. They also refused to celebrate old folk holidays, like May Day. Instead, they treated all days equally, dedicating them to hard work, simple living, and faith. Although Quaker meetings for worship generally took place on Sunday, this was purely for convenience and not because Sunday was the Sabbath¹² or a particular holy day. (BBC 21)

Today, Quakers try to live up to high standards of honesty; they avoid working for companies that manufacture weapons and other harmful products. They prefer to choose work that has positive benefits for the community. They maintain strict integrity in business transactions and in workplace dealings with individuals. For them animals are very important because they say that each thing that God created is very important, for this reason they oppose blood sports, and do not approve of businesses that exploit animals, such as circuses or zoos, or the fur trade. (BBC 22) They object to experiments on animals for trivial purposes such as cosmetics, and are divided as to whether animal experimentation should be allowed for medical research. Since the beginning of this movement, alcohol and tobacco were not forbidden, and today Quakers

¹² Sabbath is generally a weekly day of rest and/or time of worship observed in some religions including Quakers.



are not forbidden from consuming alcohol or tobacco, but most Quakers avoid them, or consume them moderately. (BBC 23)

In the topic regarding sex, the Quakers are non-judgmental about it, because they see sex as a gift of God. Their attention is focused on the way in which it is used in human relationships; sexual activity is essentially neither good nor evil; it is a normal biological activity which, like most other human activities, can be indulged in destructively or creatively. Another important point about sexuality is that the Quaker religion was the first religion to talk about it. (BBC 23) They say that we should treat all people equally. They feel that the quality and depth of feelings between two people are the most important parts of a loving relationship, not their gender or sexual orientation. The Quakers have welcomed same sex unions for more than two decades, allowing local groups to celebrate same-sex commitments through special acts of worship. (BBC 24)

Quakers do not have a unified view on abortion, but regard it as a matter of individual conscience. For them there is no Quaker doctrine of when a person becomes a person. The movement has difficulty reconciling the principle of non-violence, which could argue against abortion, and the wish that women should be able to play a full part

in society, which might sometimes justify abortion. (BBC 25) But Quakers do not have a collective view on the rightness or wrongness of contraception, and nowadays many Quakers use artificial methods of birth control. (BBC 25)

Since the movement took form, Quakers were dedicated to take care of the environment and today they continue with this activity. Quakers believe that human beings are stewards of the earth, and should take care of it to ensure

that each generation passes on to the next generation a world as good as or better than they received. Quakers say the products of the earth are a gift from our gracious creator to the people; however, to impoverish the earth to support outward greatness appears to be an injury to the succeeding age. (BBC 24)

Moreover, Quakers try to follow some rules to live simple lives like their ancestors.

- ❖ Buy things for their usefulness rather than their status.
- ❖ Reject anything that is producing an addiction in you.
- ❖ Develop a habit of giving things “way-de-accumulate.”
- ❖ Refuse to be propagandized by the custodians of modern gadgetry.
- ❖ Learn to enjoy things without owning them.
- ❖ Develop a deeper appreciation for the creation.
- ❖ Look with a healthy skepticism at all “buy now, pay later.” schemes.
- ❖ Obey Jesus’ injunction about plain, honest speech.
- ❖ Reject anything that will breed the oppression of others.
- ❖ Whatever would distract you from your main goal. (BBC 25)

1.3 Famous Quakers as founders of the Quaker Religion





1.3.1 George Fox

One of the most famous Quaker founders of the Quaker Religion was George fox. He was born in July 1624 in Rayton-in-the-Clay; today it is called Fenny Drayton in England. His parents were Christopher Fox and Mary née Lago. His father was a successful weaver. Christopher Fox was a churchwarden, and he was an honest wealthy man. His mother was an upright woman. (Ellwood 1) George Fox was the oldest son of Christopher and Mary Lago. Fox inherited the legacy of his father. Since he was a child, George Fox had a serious religious disposition. When Fox was eleven years old he said, "I was taught how to walk to be kept pure. The Lord taught me to be faithful, in all things, and to act faithfully two ways: inwardly to God, an outwardly to man." He also learned that his words should be few and savory, seasoned with grace. He did not eat and drink in excess; only for health. (Ellwood 2)

When Fox was a young man he had a constant obsession for the pursuit of simplicity; for him it meant humility and abandonment of luxury. His parents wanted him to be a priest or a preacher. He was an apprentice to a shoemaker by trade; he also grazed and sold cattle. During his childhood he never wronged a man or woman because the Lord's power was with him. (Plant 1) People generally loved him because of his innocence and honesty. Fox had known a lot of people who followed the standard religion, but later he began to look down on their behavior because of their alcohol addiction. He was grieved. When he returned to his home, he did not go to bed, but he prayed and cried to the Lord, but suddenly he heard an inner voice saying, "Thou see how young people go together into vanity, and old people into earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all." (Plant 2)

1.3.2 George Fox's travels

In September 1643, he decided to leave Drayton-in-the-Clay. He went to London because he was suffering a mental torment and confusion. (Goodspeed 1) While he was there the English Civil War had begun. After that, he



decided to return to Drayton. When he arrived there, his parents wanted him to get married, but he told them that he was too young for marriage and he wished to obtain wisdom first. (Ellwood 5) There he met Nathaniel Stephens; Stephens, was a clergyman. They had established some conversations about religious matters. Stephens held some meetings with other priests and of course with Fox. Sometimes Fox talked most of the time, and the priest asked him some questions. (Cauchi 2) A question that Nathaniel Stevens asked Fox was why Christ had cried out upon the cross, and Fox said, "My God, my God, why have you forsaken me?" (Cauchi 3) Fox said that the sins of all mankind were upon Jesus, and all of mankind's iniquities and transgressions were wounding him; (Cauchi 3) Christ had to bear the pain of all the evil in the world and to be an offering for it as he was a man, rather than as God; "he died for all men, tasting death for every man, he was an offering for the sins of the whole world." (Cauchi 4)

Later Stephens used his statements during their weekday meeting as the subject of his First-day sermons. George Fox and the Early Quakers named the days and months as "First-day" instead of Sunday, and "Sixth-month" instead of June, for instance, because the days of the week, and months were named after pagan Gods and the Bible forbids the speaking or writing of their names. (Berk 1) Then Stephens considered him a gifted man. Later, they began to have some disagreements; Stephens called Fox "mad". (Cauchi 5)

After some time Fox met Mansetter. He was an ancient priest. He told Fox to smoke tobacco and sing psalms to feel better, but Fox did not like it. Fox was grieved with Mansetter because he revealed Fox's troubles, sorrows, and grief to his servants (Classic Encyclopedia 2). Fox said to himself, "I opened my heart's and mind's misery to such an insensitive person." Then he realized that all the priests and professors were unable to help him. Later, he went to another priest called Maeham. He was an ancient priest too. He wanted to give him some medicines and tried to drain blood from him, but Fox did not want to do it



because his body was full of sorrows, griefs, and troubles. (Classic Encyclopedia 3) George decided to seek help for himself.

Fox liked to help the poor people. On Christmas day, while others were feasting and celebrating, Fox knocked on doors and visited the poor to give them some money. (Ellwood 6) Fox continued seeking the Lord in him. Then on a First-day morning, the Lord opened in him an understanding. He was convinced that God was with him, and he admired the Lord's goodness. Fox prayed in silent voice because the Lord is within each person's heart, and mouth. Fox said that the Lord God and his son Jesus Christ sent him to the world to preach the gospel and the Kingdom; he was very happy because he helped a lot of people to discover the inner light in their hearts. He also talked about a divine spirit which would lead them to find God. (Ellwood 10)

Fox continued traveling around his country; there he began to form his religious beliefs; he was fascinated by the Bible, and he studied it assiduously. (Ellwood 11)

1.3.3 His beliefs begin to form

When his beliefs took form, he met the "English Dissenters", groups of people who had broken away from practices of the state church because of their divergent beliefs, and then he hoped that these people could help him with his spiritual understanding. (Ellwood 5) Fox compared his spiritual condition with the Temptation of Christ; he was under a lot of troubles from temptations and depression. Sometimes he walked alone in the forest to wait on the Lord because he thought that God would support and help him. (Ellwood 6) He said that he was tempted to almost give up hope and peace. Satan placed traps and lures in front of him to draw him to commit some sin. (Ellwood 7) Every day, he meditated and he had a greater understanding of the nature of his faith and



what it required from him; he called this process “opening,” and this way he developed an inner understanding of Christian beliefs. Fox had many ideas about Christian beliefs. Among his ideas were:

- Rituals can be ignored and changed to a true spiritual conversion.
- God lives in the hearts of his obedient people.
- God’s presence is felt anywhere.
- People could follow their inner guide rather than follow a strict reading of the Bible. (BBC 19)

1.3.4 The Religious Society of Friends

In 1647, George Fox decided to preach publicly in the open . He had attracted a minority because of his powerful preaching. This minority was called “The Society of Friends,” who traveled together. First, they called themselves “The children of the Light” or “Friends of the Truth”, but later they were called by a single word, “ Friends.” But Fox realized that he didn’t want a sect; he wanted only to follow the pure and genuine principles of Christianity in their simplicity. Moreover, Fox sometimes spent an hour in silent prayer and then he preached for two or three hours. (Hoare 4)

After a while, Fox became a great religious legislator. He was very scathing; he wanted to avoid immorality, especially deceit. He told his followers to lead their lives without sin and to try to avoid luxury. He had established worship and faithfulness among the Friends. Also Fox began to develop an interest in social justice because he was against judges’ decisions because he considered them morally wrong. He thought that nobody should be executed; then he understood that God was everywhere and anyone could preach, and for this reason he said that a church (building) was unnecessary to talk to God. Believers should have a direct communication with God. (Hoare 5)



1.3.5 Fox was imprisoned for blasphemy.....

George Fox was imprisoned for blasphemy for eight times for a total of six years. A judge mocked Fox's exhortation to tremble at the word of the Lord and called him and his followers "Quakers." Then the word "Quaker" replaced the name of "The Society of Friends." Fox received a harsh treatment in prison, but he continued preaching in it, and he began to help people who were in prison too. During his preaching he said to his friends not to use carnal weapons, but spiritual weapons, because spiritual weapons are necessary to defeat the enemy's power. (Ravenhill 4)

When Fox was in Pendle Hill¹³, he had a vision of many souls coming to Christ. (Ravenhill 5) From there he travelled to Sedbergh, where he found a group of people in a meeting. Then he preached and a thousand people were convinced that Christ was able to speak to people directly. (Ravenhill 6) While Fox was in prison, he shared his ideas related to considering everybody equal to his Friends; everybody has the same rights around the world. (Ravenhill 4) Fox refused to use or acknowledge titles, take hats off in court before those who considered themselves socially superior. Moreover when the Lord sent Fox into the world, God commanded him to remove his hat to nobody; (Walvin 4) people should use "thee" and "thou" to talk to all men and women without any difference between rich or poor, great or small. (Maxfield 359) These two mentions were considered as disrespectful by Fox. The Quakers removed their hats only in prayer as an act of worship.

Later, the use of "thee" and "thou" was taught in schools as a proper form of singular address. People of lower class were addressed in the singular "thee" and "thou." People of the upper class wanted to be addressed in the plural "you," which was to honor them. But after many years "you" was taught as a singular pronoun in all schools; it is no longer a form of honor to address any

¹³ Pendle Hill is located in the north-east of Lancashire, England.

person as you. “You” instead of “thou” is also in the majority of Bibles. Then the Quakers began to be persecuted. (Maxfield 359)

In 1655, Fox was arrested again and he was taken under armed guard. (Ravenhill 5) There he met The Lord Protector, Oliver Cromwell¹⁴. Fox and Lord Oliver established some conversations and during their meeting Fox said, “try to listen to God’s voice and obey him, because God is the most important thing around us. “With this preaching Fox wanted to eradicate wars, injustice, and oppression. This preaching was called “speaking truth to power.” (Rufus M. Jones 63)



In 1656 Fox asked Cromwell to alleviate the persecution of Quakers. Cromwell declined because it was not his duty. But they continued with their friendship. Later, Cromwell’s health began to get worse and he died in September of that year. (Rufus M. Jones 64) After Cromwell’s death, Fox met James Nayler, a new Quaker. James Nayler began to preach in London. But the relationship between them came to decline. Then they decided to preach in different places.

¹⁴ Oliver Cromwell was an English military and political leader who overthrew the English monarchy and temporarily turned England into a republican Commonwealth, and ruled as Lord Protector of England, Scotland and Ireland.



Fox was imprisoned again and was taken to Launceston¹⁵. Despite the move, Nayler wanted to talk to Fox and resolve the differences between them. When Fox was released, he preached throughout the West Country, where Fox and Nayler were reunited. But When Nayler saw that Fox was praying, he and his followers refused to remove their hats, and this was considered as a bad example for Quakers. (Ellwood 20)

After that, Nayler was arrested and taken to London. The people there asked the judges to pillory, whip, and brand Nayler on the forehead with the letter B (for blasphemer), other people wanted Nayler's tongue to be bored with a red-hot iron. Then Nayler realized that he had committed many mistakes in relation to his religion. In 1659, Nayler was released and he decided to look for Fox. When he found Fox, Nayler fell to his knees and begged Fox's forgiveness. Finally, Nayler was attacked by thieves and died when he was going to reunite with his family. (Ellwood 21)

By 1657 thousands of Friends were in prison because of the persecution they suffered. Between 1650 and 1689 more than 450 Quakers died in prison for their religious beliefs, and at least 15,000 spent some time in prison (Hersh 2). Fox continued preaching, but in this case Fox hardened his opinion about traditional religious and social practices; Fox highlighted the Quaker rejection of baptism by water. For Quakers, it was very important to believe in inward transformation rather than in the superstition of outward ritual. (Ellwood 9) Several times Fox was taken to judges, to argue about these matters. When Fox argued with judges he used his Spiritual Weapons. For example: Once a judge challenged him to remove his hat. Fox replied by asking where in the Bible such an injunction could be found. For Quakers, only God is the Supreme Being. (Ellwood 10)

¹⁵ Launceston is a city in Australia, the chief port of the island state of Tasmania.

At the end of the decade Fox commissioned two Friends to travel around the country collecting Quakers' testimonies in prison, as evidence of their persecution. Later, with these testimonies, they established a place of meeting for suffering, which has continued to the present day. In 1658 Fox suffered a severe depression because of disagreements, persecution, and increasing social turmoil. (Ellwood 15)



Fox was imprisoned again for conspiracy; this time against Charles II. He was imprisoned in Lancaster¹⁶. While he was in prison, he wrote a letter to the king giving advice about his governance. Fox told him in his letter that he was the very opposite of a disturber of the peace; he was a witness against all murderers; also he asserted that he loved everyone, including his enemies. Afterwards, Fox was released after he demonstrated that he had no military ambitions. Also, seven hundred Quakers were released, and Fox's power began to increase within the movement. (Beck 5)

The Parliament created laws which forbade non- Anglican religious meetings, essentially illegal Quaker meetings. But Fox asked his Friends to violate the laws that attempted to suppress the movement. When the Society of Friends violated the laws, they were imprisoned, including children and women. Meanwhile, Quakers in New England had been punished and some executed. (Rufus M. Jones 69)

¹⁶ Lancaster is a city of southeast Pennsylvania west of Philadelphia.



Later, Fox traveled to Ireland. There he had the opportunity to preach and express his ideas about the excesses of the Roman Catholic Church, in particular the use of rituals (Ellwood 17). In that time, Fox met Margaret Fell¹⁷. At the age of 45 Fox married her; she had had eight children with her first husband, Thomas Fell¹⁸. She was very active and had campaigned for equality and the acceptance of women as preachers. (Bratcher 3) Later, Margaret was imprisoned in Lancaster, while Fox became ill, and lost his sight. (Bratcher 4) When Fox was recovering he visited the English settlements in America and the West Indies, and he found the possibility to preach. He had a voyage of about seven weeks. He caught dolphins and ate them. Also, he visited some native Americans who were interested in the Quaker ways (Bratcher 6). Fox resented the suggestion from a man who said that “The Light and Spirit of God was not in the Indians”, (Bratcher 7) a proposition which Fox refuted. He also preached to many non-Quakers, some but not all of whom were converted. (Bratcher 10)

In June 1673, George was confident that his movement was firmly established. In England he was imprisoned again for refusing to swear oaths. His mother died when she heard about his arrest, and Fox’s health began to decline. (Beck 8) Then his wife petitioned the king for his release, and it was granted. Fox was weak and took-up his travels. Later, he began to dictate what would be published after his death as his journal and devoted his time to his written output; letters, both public and private, as well as books and essays. (Beck 12) He was devoted to the topic of oaths, and became convinced of its importance to Quaker’s ideas. By refusing to swear, he felt that he could bear witness to the value of truth in every day life, as well as to God, who he associated with the truth and the inner light (Beck 13). After that, Fox participated in a dispute among Friends in Britain over the role of women in meetings. Fortunately, this dispute ended. In October 1683 Fox’s health got worse, but he continued with his activities. (Beck 14) During the last years of his life, he continued

¹⁷ Margret Fell converted to Quakerism in 1652, after hearing George Fox speak.

¹⁸ Thomas Fell was first Margaret Fell’s first husband.

participating in the Parliament about the suffering of Friends. Fortunately the Act of Toleration in 1689 put an end to the laws under which Quakers had been persecuted, permitting them to have meetings and to assemble freely. (Beck 16)

Finally, on January 13, 1691, George Fox died at the Gracechurch Street¹⁹ Meeting House in London. He died between 9 and 10pm. He was buried three days later in the presence of thousands of mourners. In that time the movement had 50,000 followers. (Ravenhill 11)



Today, George Fox is considered by many people as “graceful in countenance, manly in personage, grave in gesture, courteous in conversation.” The name Fox is invoked by traditionalist Friends who dislike modern liberal attitudes to the Society’s Christian origins. At the same time, Quakers and others can relate to Fox’s religious experience, and even those who disagree with him regard him as a pioneer. (Ravenhill 12)

1.4 Rejection of church ritual and ministers.

Quakerism offered a real spiritual practice without creeds, trappings, icons, rituals, and magic that characterizes most religious cultures. It seeks to focus directly on the inner essence of the holy relationship of human persons to God

¹⁹ Gracechurch Meeting House was a place located in the city of London.



and to each other. They know from their experience that their simple silence, the shared inner silence of their hearts and minds, can open them up to the Divine Truth, a Truth that is in each person and around them. When we hear this Truth, each act, each moment, is an occasion of magic and wonder. Such hearing and obeying has allowed our spiritual forebears to act prophetically in the arena of human affairs with an impact scarcely imaginable for a group of small numbers. (Enns 1)

The Friends have tried to apply their faith to every aspect of their lives. This has often led them to be social pioneers and to come up with discoveries in a variety of fields. (Enns 2)

The Quakers believed that a minister is one who serves and makes Christ real to others. Moreover, Christ calls men and women to make them ministers. Also, they said that the church is not a building; neither could it be identified with ecclesiastical hierarchy or with an institution established by the state. The church is the fellowship of people who have had their lives changed by Christ and in whose hearts Christ lives. (Enns 4)

1.4.1 Sacraments

Quakers rejected the rituals of the Catholic Church. Quakers did not have rituals when they celebrated some worship; they rejected the practice of Baptism and the celebration of the Eucharist. (Clarkson, Quaker Baptism 3)

They did not regard some activities as more sacred than others; they rejected all rituals because they were not necessary to reach God in their opinion; so

they rejected to practicing the sacraments of the Christian churches. (Clarkson, Quaker Baptism 4)

Instead of using holy' rituals, Quakers attempted to behave sacredly in every part of their lives. So, for example, they say that baptism should not be a single act of initiation but a continuing growth in the Holy Spirit and a commitment which must be continually renewed. (Clarkson, Quaker Baptism 7)

They rejected sacraments, symbols, formal liturgies, ceremonies, baptism and also refused to take oaths. In that time they did not celebrate Christian Festivals such as Easter or Christmas (Clarkson, Quaker Baptism 8)

On the other hand, Catholics have always practiced the rites of baptism and celebrated the Eucharist. It is very important for the Catholic people, because they can feel God through the Eucharist and other sacraments performed by the Catholic Church. (Clarkson, Quaker Baptism 10)

1.4.2 Quaker and catholic weddings





Quaker marriage is very different from most other wedding ceremonies. It is extremely simple and free from rites.

Quaker weddings were very informal and they rejected priests or ministers because they believed that only God is the person who could join a couple in matrimony. (Mora 1)

The Quakers believed in the sanctity and life-long nature of marriage, but recognized that sometimes it could be right to make a new start. The re-marriage of a divorced person could be allowed at the discretion of the “Monthly Meeting.”²⁰ (Mora 5)

When a Quaker couple decided to marry, they made a commitment to each other in the presence of God, their family and friends. They saw marriage as more than a legal contract or an oath; they didn’t sign any piece of paper; it was a religious commitment. The Quakers believed in the sanctity of marriage but recognized the value of non-marital relationships and the life. (Mora 7)

Quakers and Catholics had rules to get married. It could be civil or religious. Quaker weddings had a procedure of six weeks in advance to the proposed date and preferably up to three months in advance. (Mora 8)

Quaker weddings were not in a registered building but in a closed place. But some Quakers could choose a local Quaker meeting house, although they could choose to celebrate their wedding at home or in another place. (Mora 10)

²⁰ Monthly Meeting is a meeting once a month for business or any other special event for them.



If both parties were Quakers or regularly attended monthly meetings, they could marry in a Quaker marriage ceremony. Couples who were registered as 'attenders' but not yet members of the Religious Society of Friends, would be expected to have attended meetings for a number of months before making an application for marriage. When one member of the couple was not a Quaker, or divorced, two adult members of the Society had to give written permission before the marriage could take place. (Lathman 5)

Their Meeting to solemnize the marriage of Quakers was like any Quaker Meeting. It was held in silent communion of the spirit; there was no spectacle and rarely any music, except possibly as an introduction. (Lathman 8) The Quakers rejected set rituals and did not have any sermon in their worship, but there was an opportunity for anyone who felt moved by the spirit to give a spoken message or prayer (Lathman 9). There was normally no bridesmaid or best man and no procession or recessional; a morning coat and dress and veil were unusual. (Lathman 11) The wedding ring had no official place in the marriage, though the couple could exchange rings at some time in or after the Meeting. But when they exchanged their rings, they said traditional words like Catholic people. (Lathman 12)

The Meeting began with a period of silence. The couple made their declarations, each in turn saying: 'Friends, I take this my friend..... To be my wife/husband, promising through divine assistance to be unto her/him a loving and faithful husband/wife so long as we both on earth shall live' (Mora 12). The order in which they speak has not been prescribed.



Either immediately, or after an interval, during which anyone could contribute to the ministry, the registering officer²¹ called upon the couple to sign the Quaker Marriage Certificate which recorded their declarations, or the two witnesses also signed. The Registering Officer then read the certificate loudly. (Mora 13)

After a further period of silence the Meeting was terminated by two Elders shaking hands and the rest of the congregation followed them . (Mora 14)

Thereafter, everyone presented signs of the Quaker Marriage Certificate , not only recording their presence at the ceremony, but witnessing their continuing concern for the success of the marriage. Although the Certificate, which was in the form of a scroll or a book, had no legal standing, it served the couple as a continuing reminder of their friends' joy and loving concern. (Mora 16)

Finally, to fulfill the legal requirements, the Registering Officer had the couple and the two first witnesses sign the schedule which had to be returned to the Registrar within three days so that the wedding could be properly recorded and a Marriage Certificate issued. (Mora 17)

On the other hand, the Quakers rejected the form in which the Catholic Church celebrated their matrimony because there were some rituals that were not in agreement with marriage. The Catholic Church taught that marriage was God's work: God himself is the author of marriage, because a marriage is a divine institution, and it can never be broken, even if the partners are legally divorced, as long as they are both alive. The Church considers them bound together by God. (The Roman Catholic Diocese of Brooklyn 2)

²¹ Registering officer is an office where records of births, marriages and deaths are kept and where civil marriages are performed.



Catholics were encouraged to marry other Catholics in order to attain a perfect union of mind and full communion of life, but it was also the priest's duty to remember that the marriage was part of God's natural law and support the couple if they chose to get marry someone outside of the Catholic Church. (The Roman Catholic Diocese of Brooklyn 3)

Before a marriage takes place, the couple must spend time with the priest to talk about the sanctity of marriage and their role within the church in preparation for their life together. Questions concerning family and children, money issues, lifestyle choices and religion are asked. (The Roman Catholic Diocese of Brooklyn 5)

These marriage preparations are known as “pre-Cana.” It was an educational and maturing process for married life. Pre-Cana could take place over six months or an intensive weekend course and is mandatory for Catholics wishing to get married. (The Roman Catholic Diocese of Brooklyn 6)

The Catechism of the Catholic Church recognizes that mixed marriages can pose difficulties but it also points towards the importance of growing together through dialogue and a common faith in Jesus Christ. (The Roman Catholic Diocese of Brooklyn 7)

Priests are required by the Church to ensure that such marriages will endanger the faith of the Catholic partner. In practice, priests judged each situation on a case basis. If difficulties arise, it is the pastoral duty of the priest to ask questions and initiate a frank discussion with the couple. He will use the same



logic as any other situation in life where the faith of a Catholic is in jeopardy. (The Roman Catholic Diocese of Brooklyn 10)

There are two types of Catholic marriage ceremony. One is with Mass and celebrates the Eucharist, which lasts for about an hour. The other is without Mass and only takes about 20 minutes. It can be a civil marriage where the couple signs some papers to obtain a certificate of their marriage. (The Roman Catholic Diocese of Brooklyn 11)

First, the ceremony rite begins with an opening prayer by the priest, naming the couple and asking for God's blessings on their wedding day. There is normally a bridesmaid; a dress and a veil. (The Roman Catholic Diocese of Brooklyn 13)

Second, Liturgy of the Word, the readers read Biblical passages from the Old Testament, a responsorial psalm, a New Testament reading, a Gospel acclamation, a Gospel reading and a short homily given by the priest. (The Roman Catholic Diocese of Brooklyn 14)

Third, the rite of marriage. The priest asks some questions; then the couple makes their vows, declaring their commitment to each other. They say "I take you to be my wife/husband. I promise to be true to you in good times, in sickness and in health. I will love and honor you all the days of my life." (The Roman Catholic Diocese of Brooklyn 15)

Next, the couple exchange the rings as a sign of their love, as they say "**I take this ring as a sign of my love and faithfulness in the name of the Father, the Son, and the Holy Spirit.**" (The Roman Catholic Diocese of Brooklyn 15)



Finally, the ceremony concludes with nuptial blessings and a final prayer from the priest. The couple kiss each other and the priest then tells the congregation, "Go in peace with Christ," to which they respond, "Thanks be to God." And everyone leaves the church. (The Roman Catholic Diocese of Brooklyn 16)

1.4.3 Sacraments of the catholic church

The Catholic Church believes in rituals, sacraments, ministers and saints; therefore the Catholic Church has seven sacraments. These sacraments are ceremonies that point to what is sacred, significant and important for Christians. For Catholics the sacraments are very important because through these sacraments people can have direct experience with God, and the sacraments are the same signs and instruments of God's Grace. But Quakers rejected the sacraments because they did not believe that with the sacraments and rituals believers could reach God. The Quakers used to say that all of life is a sacrament, and that we should live sacramentally, seeking to experience God through all things not just in special moments presided by a priest. (American Catholic.org 3)

There are the seven Sacraments that the Catholic Church practices

1. Baptism
2. Eucharist
3. Reconciliation
4. Confirmation
5. Marriage
6. Holy Orders



7. Anointing of the Sick

According to the Catholic religion matrimony is a sacrament at the service of communion, and baptism is the sacrament of Christian initiation. (American Catholic.org 6)

1.4.4 Quaker and catholic baptism

Other rituals and sacraments that Quakers refuse are Baptism and the Eucharist because they consider baptisms are unnecessary, and do not practice this rite. They have said that baptism was through the Holy Spirit; moreover, the Quakers took seriously the theological truth that Christ is present in their midst through the Holy Spirit. They have taken it so seriously in fact, that they do not use any sacraments or rituals in their gatherings, not even communion or baptism. (Clarkson 2)

In fact, the Quakers reject all rituals, they view them as more of a hindrance than a help. They would rather get to the “true, spiritual essence of communion.” The Quakers reject all kinds of symbols; they do not use white garments, candles, oil of Chrism or water to baptize an infant. (Clarkson 3)

On the other hand, for the Catholic Church, Baptism is the first and basic sacrament of Christian initiation. Baptism is usually conferred today by pouring water three times on someone’s head, while reciting the baptismal formula: “I baptize in the name of the Father, the Son and the Holy Spirit.” (Richert 1)

The ordinary minister of the sacrament is a bishop or a priest. If necessary, anyone intending to do what the Church does, even if that person is not a Christian, can baptize. (Richert 2)



The sacrament of Baptism frees people from original sin²² and all personal sins, and from the corresponding punishment. Baptism makes the person share in the Trinitarian life of God through "sanctifying grace." It also makes the person a sharer in the priesthood of Christ. It imparts the Theological virtues of faith, hope and charity and the gifts of the Holy Spirit, and marks the baptized person with a spiritual seal or character that indicates permanent belonging to Christ. Baptism is the foundation of communion between all Christians. The many symbols of baptism include a white garment, symbolizing innocence and purity; a candle, symbolizing the Light of Christ, the Oil of Chrism, which is used to anoint the baby or candidate being baptized, and water, which symbolizes the cleaning and washing away of sins. (Richert 5)

1.4.5 Catholic eucharist

The Eucharist is the sacrament by which Catholics participate in the Body and Blood of Jesus Christ and participate in his one sacrifice. The first of these two aspects of the sacrament is also called Holy Communion. Bread and wine are used in the Eucharistic ritual. For Catholics, they represent the Body and Blood of Christ; only a bishop or a priest is enabled to be a minister of the Eucharist, acting in the person of Christ himself. Deacons as well as priests are ordinary ministers of the Holy Communion, and certain people may be authorized in limited circumstances to act as extraordinary ministers of the Holy Communion. The Eucharist is a high point of God's sanctifying action on the worshippers and their worship of God, the contact between them and the liturgy of heaven. Each Sunday or holy day it is very important to participate in the

²² Original sin is the condition of sin that marks all humans as a result of Adam's first act of disobedience.



Eucharist celebration, and also to participate with the proper dispositions of Holy Communion. (Obstat 1)

But the Quakers rejected all rituals that the Catholic Church required when they celebrated the Eucharist. For the Quakers, worshipping was not necessary, nor a priest or a set of rituals in a ceremony to feel God's presence. They did not reach Christ through the rituals with bread and wine or a priest's sermon; they felt the true communion with Christ in their worship gatherings. Meditation and silence were very necessary to worship to feel and be able to listen to the Holy Spirit. Silent worship was a way of communing with Christ regardless of the day or time. Whenever Quakers stopped to listen and "center down," they shared bread with the living Christ and received their communion with God. (BBC 5)

The Quakers rejected Holy days such as Easter and Christmas. They believed that the events celebrated at such festivals, for example the resurrection and the incarnation, should be kept in mind throughout the year. (BBC 6)

On the other hand, the Catholic Church celebrates holy days like Easter and Christmas; these are celebrated during the Eucharist. In those days, people remember that Jesus was born and died on a cross to save us from our sins. (BBC 7)

1.4.6 Quaker and catholic funerals

A Quaker funeral has two particular aims: to thank God for the life that has been lived, and to help the mourners feel a deep sense of God's presence. (BBC 14)

Because they were thankful for having known the dead person, the Quakers did not wear black clothes. (BBC 15).



The funeral could follow the normal silent pattern of Quaker worship, or it could include programmed elements. At a meeting following the silent pattern, the contributions were likely to include memories as well as prayers or readings. In addition to the funeral, there could be a "meeting for worship on the occasion of the death of our Friend." Quakers could be buried or cremated. (BBC 17)

A Catholic funeral is a funeral rite to provide spiritual support for the deceased and honor their bodies, as well as to try to provide a measure of hope for the family and friends of the deceased. A Catholic funeral is celebrated with a funeral liturgy. Catholics believe in Heaven and Hell, but also in Purgatory. This is a place for those who have died in a state of grace and could not go straight to Heaven. The Catholic funeral consists of three main parts: the Vigil, the Requiem Mass, and the Burial. They can be buried or cremated; relatives wear black clothes to remember someone's death. (Marian T. Harvart 2)

Generally, Quakers did not separate religious ceremonies, creeds, sacraments, and rituals. They said that those were unnecessary; they sometimes called them "empty Forms." Moreover, they did not believe in water baptism as a rite of membership; they experienced baptism by the Holy Spirit, and they experienced and met Christ in the midst of gathered worship in silence. Meanwhile Catholics have different sacraments and rites to communicate with God.

CHAPTER 2

2. Quakers and Slavery

2.1 The Quakers and how they worked to end slavery, to further Civil Rights for Minority Groups; how they set up Social Reforms.



During many years some Quakers had criticized slavery since the time of Fox; there was no consensus against it until the time of the American Revolution. Quakers had written the first protest against slavery in the colonies in 1688. The Quakers, as a group, began to refuse slavery and had meetings against it. John Woolman²³ wrote his essay “Some Consideration on the Keeping of Negroes,” (Mueller 2)

During the Revolution, the Quakers incurred in patriot hostility because of their pacifism. In these tumultuous years, the Quakers had become a religious sect; seeking to reform the world, they inhabited without becoming contaminated by it. In the nineteenth century, the Quakers left southern states and migrated

²³ John Woolman was an American itinerant Quaker preacher, traveling throughout the American colonies, advocating against conscription, military taxation, and particularly slavery.



westward, relocating to the slave-free states of the Northwest territory, and eventually farther west. (BBC 3)

The Society of Friends was the most famous of several religious groups in that time. Quakers were among the earliest voices and most insistent opposition to slavery and the slave trade in England and the United States and led the 19th century abolitionist movement that preceded the United States Civil War. (Brion 2)

The Religious Society of Friends advocated equal rights for women and racial and religious minorities almost since its founding in 1640 in England. The Quakers were a significant part of the movements for the abolition of slavery which also helped to get equal rights for women. The Quakers believed that all men and women were equal in the eyes of God and should listen to their "inner light" or conscience to guide their spiritual connection with God and the Bible. (Wellman 4)

From 1681 to 1705, when the Quakers came to America, 70% of them were owners of slaves because slavery was acceptable, provided that slave owners attended to the spiritual and material needs of slaves; however, from 1688 some Quakers began to speak out against slavery. By 1756 only 10% of Quakers were owners of slaves.

John Woolman and Anthony Benezet²⁴ were the first two prominent Friends to denounce slavery. From 1755 to 1776, the Quakers worked to help slaves and they became the first western organization against slavery in history. They also created societies to promote the emancipation of slaves. After the efforts of the

²⁴ Anthony Benezet was a Quaker who was an advocate of war tax resistance.

Quakers, Benjamin Franklin²⁵ and Thomas Jefferson²⁶ were able to convince the Continental Congress to end the importation of slaves into America.

At the time, Pennsylvania was the strongest anti-slavery state. Franklin helped Pennsylvania to abolish Slavery .The southern states, however were still very prominent in keeping slavery running. Therefore, the Quakers made safe houses and escape routes called the “Underground Railroad” across the United States to get slaves out of South. The Quakers were a very prominent force in the “Underground Railroad”, and their efforts helped free many slaves. (Bachelor 2)

Many Quakers saw slaves as equals; they believed that it was unfair to keep someone as a slave. They were sometimes arrested for helping slaves. (Wellman 3)

2.2 JohnWoolman’s biography



²⁵ Benjamin Franklin was a writer, a printer, inventor; he owned slaves, and he carried advertisements for the sale of slaves in his newspaper, the *Pennsylvania Gazette*

²⁶ Thomas Jefferson was a famous advocate of liberty, lived in a slave society; he had a 5,000-acre plantation and owned hundreds of slaves during his lifetime. He relied on slavery to support his family's lifestyle. Jefferson's contemporary racial views that African Americans were inferior to whites and needed supervision were rationalized into his Enlightenment ideals that condemned slavery.



John Woolman was an American Quaker, merchant, and minister. He was known for his opposition to slavery, poverty, and war. He was born on October 19, 1720. He was an itinerant Quaker preacher. He traveled throughout the American colonies advocating against conscription, war, taxation and particularly, slavery. John Woolman came from a family of Friends. (Mueller 5)

John Woolman wrote a Journal in which he related an important story about his life. During his childhood, as he was going to a neighbor's house, he saw a robin sitting on her nest with hatchlings in it. Woolman, as many young people, began to throw stones at the mother robin just to see if he could hit her; one stroke hit her and she fell down dead. (Brion 4)

At first, he was pleased with his action, but after a few minutes, he felt remorse for the baby birds which had no chance of surviving without their mother. Then he decided to climb up the tree and kill them, supposing that it was the most merciful thing to do. This experience weighed on his heart, and inspired in him to feel love and protectiveness for all living things from that time on. (Wellman 3)

After that experience, Woolman decided to help slaves. One day his boss asked him to write a bill of sale for a slave, but he told his boss that he thought that slave keeping was inconsistent with Christianity. (Wellman 5)

He refused to write that bill of sale and convinced the man to set his slave free. Many Friends believed that slavery was bad, even a sin. Then some friends bought slaves from other people in order to treat them correctly and educate them. (Kahoe 3)

2.2.1 Woolman's travels



Woolman insisted on paying the slaves for their work. He refused to be served with silver cups, plates and utensils because slaves were forced to dig to get such precious minerals and gems for the rich. (Simkin 5)

In 1746 Woolman went on his first ministry trip. He traveled about 1,500 miles round- trip during three months, going as far south as North Carolina. He preached on many topics, including on slavery, during this and other trips. (Brion 4)

After that, in 1754 Woolman wrote some considerations on the keeping of Negroes. He refused to draw up wills transferring slaves; he worked on a no confrontation between the Quakers and he convinced them to free their slaves. Woolman refused to use the products of slavery; he wore undyed clothing because the slaves were used in the making of dyes .Woolman worked within the Friend's traditions of seeking the guidance of the Spirit of Christ and patiently waiting to achieve unity in the spirit (Kahoe 4)

In 1790, the Society of Friends petitioned the United States Congress for the abolition of slavery. The fair treatment of people of all races is now part of the Friends Testimony of Equality. (Brion 6)

Woolman was also committed to the Friends testimony of simplicity to fulfill the calling God had given him to spread truth and light among Friends and others. (Bachelor 4)

Woolman also criticized the French and Indian war; he went so far as to refuse paying colonial taxes to support the war. Woolman's final journey was to England in 1772. He attended the London Yearly Meeting²⁷, and the Friends there persuaded him to oppose slavery in their Epistle. John Woolman went from London to York where he died of smallpox. A Memorial to him is located

27

in Mount Holly, New Jersey, on the site of one of his orchards, housed in a small home he had built for his daughter and her husband. (Mueller 6)

Finally, Quakers were pacifist persons. They wanted each slave to have the same human rights based on their beliefs. They offered equal rights to people of different races and religions because the Friends believed that all people are created equal in the eyes of God.

2.3 Similarities with Catholic Missionaries and Saints.

According to the Catholic Church, the Second Vatican Council declared without qualification that slavery was an infamy that dishonored the Creator and was a poison in society. Throughout most of human history, slavery has been practiced and accepted by many cultures and religions around the world. Catholic missionaries such as the Jesuits, who also owned slaves, worked to alleviate the Native American slaves' suffering in the New World. A missionary of the Catholic religion was Peter Claver. (Kralis 1)

2.3.1 Peter Claver





He was the fifth child of Peter Claver and Juana Corberó. He was born into a farming family in the Spanish village of Verdu, Cataluña, about 54 miles from Barcelona. Claver's parents were devout Catholics and they taught Peter from early childhood to let nothing come between him and the love of God. When he was studying at a Jesuit College in Palma, Majorca, he wrote short phrases in a notebook, which he kept with him throughout his life: "I must dedicate myself to the service of God until death, on the understanding that I am like a slave." (Catholic News Agency 2)

Early in the seventeenth century the masters of Central and South America afforded the spectacle of one of those social crimes which were entered upon so lightly. They needed laborers to cultivate the soil which they had conquered and to exploit the gold mines. The natives, being physically incapable of enduring the labors of the mines, were replaced by Negroes brought from Africa. The Coasts of Guinea, the Congo, and Angola became the market for slave dealers, to whom native petty kings sold their subjects and their prisoners. The slaves were bought for 2, and sold for 200 "ecús".²⁸ In 1610, Claver arrived in Cartagena, where for forty years he was the apostle of the Negro slaves. (Women for Faith & Family 1)

By this time the slave trade had been established in the Americas for about 100 years and Cartagena was a chief center for it. Ten thousand slaves poured into the port yearly, crossing the Atlantic from West Africa under conditions so foul and inhuman that an estimated one third of them died in transit. When the slaves' ships entered the port, Claver headed for the wharf and moved into its filthy and diseased hold to doctor, and minister to the ill-treated and miserable human cargo. Every month when the arrival of the Negroes was set, Claver went out to meet them on the pilot's boat, carrying food and delicacies. The negroes, cooped up into the hold, arrived crazed and brutalized by suffering and

²⁸ Ecús was consired in that time the currency of those places.



fear; Claver helped each of them, and showed them kindness, and made them understand that henceforth he was their defender and father. He thus won their good will. (Women for Faith & Family 2)

After the slaves were herded from the ship and penned in nearby yards to be studied by crowns and buyers, Claver plunged among them with medicines, food, bread, brandy, lemons, and tobacco. Claver understood that concrete service like the distributing of medicine, food, or brandy for his black brothers and sisters could be as effective as the communication of the word of God as mere verbal preaching. As Claver often said, “We must speak to them with our hands before we try to speak to them with our lips.” Claver, with the help of interpreters and pictures which he carried with him, gave basic instructions and assured the slaves of their human dignity and God’s message of love. Claver single-handedly catechized and baptized an estimated of 300,000 slaves during forty years. Furthermore, Claver followed up to see that, like Christians, they were accorded their legal rights. (Catholic News Agency 4)

Also, Claver preached in the city square, gave missions to sailors and traders, as well as country missions, returning every spring to visit those he had baptized and to check that they were being treated humanely. During these missions he avoided, whenever possible, the hospitality of the planters and overseers, and would lodge instead in the slave quarters. (Catholic News Agency 5)

Through the force of his extraordinary personality and moral, applied over many years, the status of the slaves began to improve. His work on behalf of the slaves did not prevent him from caring also for the souls of more members of society and for the traders and visitors to Cartagena, or for condemned criminals, many of whom he prepared for death. He was also a frequent visitor to the city’s hospitals. Over time, he became a moral force, indeed, the apostle of Cartagena. (Catholic News Agency 7)



Finally, an illness forced the saint into his room, where he lingered another four years largely forgotten and neglected. He died on September 8, 1654. He was buried with great pomp and ceremony. It was only after his death that the true scope of his work began to be realized; which was extensive even before the astronomical number of people he personally baptized was considered. He was canonized on January 15, 1888, and Pope Leo XIII declared him the worldwide “Patron of missionary work among black slaves.” (Catholic News Agency 8)



CHAPTER 3

3. THE QUAKER CONTRIBUTION TO WORLD PEACE

3.1 Passive resistance against war; marches, peaceful protest.

One of the things known about Quakers is that they were always against participation in wars, which we call the “peace testimony;” this testimony prohibited Quakers support of wars. For Quakers, peace testimony is derived from beliefs taken from Jesus’ teachings about loving our enemies; the Quakers believed that nonviolence, confrontations of evil and peaceful reconciliations are always superior to violent measures. (Lippincott 2) However, the peace testimony did not mean that the Quakers engaged only in passive resignation; in fact, they often practiced a passionate activism. For them, violence and wars were wrong. Historically, nonviolence practices have included civil disobedience; it was a passive resistance to avoid paying taxes. The Quakers, whose religion was pacifist, practiced civil disobedience when they refused to pay taxes to support any war. (Lippincott 4)

The Quakers or “Friends” are considered to have created the historical peace churches. Nowadays, some Quakers regard the peace testimony in even a broader sense, refusing to pay the portion of the income tax that goes to fund the military. Some Quakers try to get or collect money for peace charities or peaceful purposes. (Lippincott 5)

In America, other Quakers have paid into an escrow in the name of the International Revenue Service this money can only be used for peaceful purposes. (Lippincott 7)

The Quakers, according to their founder, George Fox, believed that they were sent by God to be witnesses of the violence, and the things which have affected



the world. They said that God sent them to help people leave off from violence, wars, etc, and take them toward God's light (Samuel 2). The Quakers have always preached against wars; for that reason, officials of different towns have persecuted the Quakers imprisoning and torturing them because of their religious beliefs. (Samuel 3)

Quakers were known as pacifists; they believed in the concept of the "Lamb's war;" they said that they should fight with spiritual weapons, not carnal ones. They thought their "Lamb" was Jesus Christ, who led them to avoid violence and help people; they always listened to their "Lamb." They followed his instructions. They should not participate in wars by humans or in preparations for them. For this reason, they refused to be soldiers, refused to pay levies only for the purpose of war. But when they refused to do all those things, many of them were executed. There were even some Quakers who participated in World War I and World War II. (Richards 3)

During World War I they drove ambulances, assisted the wounded and stayed in Europe after the armistice to rebuild war-ravaged communities. (Plummer 6)

Following that modest beginning, the American Friends Service Committee²⁹ responded in numerous ways to human suffering, such as:

- ❖ Feeding thousands of children in Germany and Austria after World War I.
- ❖ Helping distressed Appalachian mining communities find alternative means to make a living in the 1930's.
- ❖ Negotiating with the Gestapo in Germany to aid Jewish refugees.
- ❖ After World War II, sending aid teams to India, China, and Japan.

²⁹ The American Friends Service Committee is a Religious Society of Friends an affiliated organization which works for peace and social justice in the United States and around the world. The group was founded in 1917.



- ❖ Giving aid to civilians on both sides of the Vietnam War, and providing draft counseling to thousands of young men.
- ❖ Providing extensive support to the modern U.S. civil rights movement and public school desegregation.
- ❖ Working with numerous communities, such as Native Americans, immigrants, migrant workers, prisoners, and low-income families on education and justice issues.
- ❖ Building peaceful communities all over the world. (Barringer 4)

Also the American Friends Service Committee was based on an economic justice goal which helped people meet basic needs for food, shelter, sustenance, healthcare, and education. (Barringer 6)

The Quakers have been recognized in the area of peace. In 1947, they received “The Nobel Peace Prize.” This prize was intended to recognize the peace work of the entire Religious Society of Friends. (Barringer 7)

3.2 Economic aid to countries from the effects of war

The Quakers have always been engaged in activities that they believe relieve the effects of war. For this reason, an organization called The American Friends Service Committee (AFSC), was founded just 22 days after the United States entered the First World War; among the founders were three women; Anna G. Walton, Arabella Carter, and Lucy Biddle Lewis. (Sutters 5) The American Friends Service Committee is an affiliated organization which worked for peace and social justice in the United States and around the world. This group was founded in October, 1917 as a combined effort by American members of the Religious Society of Friends and has assisted civilian victims of war. (Sutters 6)



All the Quakers in the American Friends Society Committee tried to collect supplies such as food, clothing, and others items for displaced people in France. The Quakers were asked to collect used clothes; they also grew fruits and vegetables, and later they sent all those things to the AFSC headquarters in Philadelphia. (Reay 3) Then later those supplies were sent to France. They also sent young women and men to work in France, where they worked with British Quakers to provide relief and medical care to refugees, to repair and rebuild homes, and to jointly found they jointly founded a maternity hospital. (Reay 4)

In June 1917, six Quaker women went to Russia to work in areas surrounding Buzuluk³⁰, a wheat depot on the Samara-Tashkent railroad. Here War refugees had crowded, straining the supplies of food and water already reduced by drought and famine. These six American women helped in hospitals and established workrooms where one member of each refugee family could gain employment: weaving spinning, sewing, or embroidering. They also set up schools for refugee children. (Reay 6)

Later the staff and resources grew, and the America Friends Service Committee expanded the project, maintaining 2,271 kitchens and supplying 8,364 feeding stations to feed a million children. Many of the men and women who participated in this project went on to devote their lives to this sort of work. Moreover, older women, who could not be active, knitted layettes and made blankets for shipment abroad. In addition, it became traditional for younger Quaker women to offer a year or two years of service. (Lippincott 6)

After the end of the war, in 1918, the American Friends Society Committee began working in Russia, Serbia, and Poland with orphans and with the victims of famine and disease in Germany and Austria, where they set up kitchens to

³⁰ It is a town in Russia located on the Samara, 246 km north-west of Orenbung.



feed hungry children. After the worst period of the war, the postwar emergency came to an end. The American Friends Service Committee gave service opportunities in settlement houses and schools for blacks and, for Indians on reservations throughout the United States. The most important aspect was that they were sponsored by President Herbert Hoover.³¹

In 1927, the organization began to send young men and women across the country in peaceful caravans to bring messages of international reconciliation to small towns in the United States.

During the 1930s and 1940s, the American Society Friends Committee helped refugees to escape from Nazi Germany³² provide relief for children on both sides of the Spanish Civil War, and gave relief to refugees in Vichy, France.³³

After World War II ended, they did relief and reconstruction work in Europe, Japan, and India.

Today The America Society of Friends Committee does many activities related to peace, immigrants, civil rights, restoration of justice, economic justice, and other causes. Also, this organization has more than 200 staffs working in dozens of programs throughout the United States and in other nations. In the United States, the AFSC has divided the country into nine regions, each of which runs programs related to peace, immigrant rights, civil rights, and other causes. Also the American Friends Service Committee has been working to provide relief to victims of the Indian Ocean earthquake in Indonesia.

³¹ Herber Hoover was the third president of the United States since 1929 until 1933.

³² Nazi Germany; it is the name commonly used to refer to the state of Germany from 1933 to 1945.

³³ Vichy, France, is a common term used to describe the government of France that allied with the Axis powers for industrial purposes from July 1940 to August 1944.

3.3 Famous Quakers in World Peace Movements

The American Friends Service Committee was founded mostly by Rufus Jones and Henry Cadbury, as a way to help conscientious objectors in World War I. (Walters 2)

3.3.1 Rufus Jones



He was born on January 25, 1863. He was born into an old Quaker family in South China, Maine. He was one of the most respected U.S. Quakers of that time. Also, he was an American writer, philosopher and college professor. He was a precursor of the American Friends Service Committee (AFSC). (Walters 3)

In 1917, he helped to found the American Friends Service Committee; in that time he was one of the persons responsible for the development of the American Friends Service Committee. In 1927, Rufus Jones took a trip to Asia; his purpose was to address the missionaries in China because of the war in that country. (Harverford College Archives 2) Moreover Jones visited India, where he met Mahatma Gandhi and the birth place of Buddha. This trip helped Jones formulate a new approach to missions to give humanitarian aid to people while respecting other religions and not aggressively converting people to his own religion. In 1938, he went on a mission to Germany to try to find a peaceful way of dealing with the Nazis, when Jews were suffering persecution by Hitler's administration. The Quakers initially responded in a uniquely Quaker way. Rufus Joes went to see Reinhard Heydrich; he was the person who was the primary organizer of the murders of Jews in the third Reich. Rufus went to see him to tell him the world disapproved of his behavior. (Harverford College Archives 3)

3.3.2 Henry Joel Cadbury



Henry Joel Cadbury was born on December 1, 1883. His parents were Joel Cadbury and Anna Kaighn Lowry. He was born into a large family in Moorestown, New Jersey, near Philadelphia. His father demonstrated his strong Quaker beliefs when he refused to serve when he was drafted to the Civil War; instead he paid a \$ 300 bounty to hire another man to fight in his place and

spent his time helping freed slaves begin their new lives in Pennsylvania. Henry, his son, worked as a teacher for 50 years. He got married to Lidia Caroline Brown, a warm outspoken woman, in 1916; they lived together for the next 58 years; his wife was an active member in the Women's International League for Peace and Freedom³⁴. (Cresson 2)

Henry Cadbury was a founder of the American Friends Service Committee, a labor of love that continued for over 50 years. Later, in 1947, he was chosen to be one of the representatives of the Nobel Peace Prize that was awarded to the American Friends Service Committee and the Friends Service Council. As well as peace, many other causes moved him to action, such as a loyalty, oaths, academic freedom, racism, and other civil rights. (Cresson 5)

3.4 Comparison with similar efforts made by the Catholic Church to achieve world peace.



In 1917, during World War I, Quakers and Catholics helped nations to achieve peace. They wanted to live in a world of peace because they said that all people are God's children.

³⁴ The Women's International League for Peace and Freedom was established in the United States in January 1915 as the Woman's Peace Party. It is a non – profit organization"



Both of them contributed to world peace. The Quakers were always against participating in wars; also, they were known for their “Peace Testimony”. It was derived from beliefs rising from Jesus’ teachings to love our enemies and friends because Quakers believed that God was always our inner light, and violence and wars are wrong.

During World War I, the Quakers practiced passionate activism, which included civil disobedience; it was a passive resistance to avoid paying taxes to support the war.

The Quakers worked with numerous communities, such as the Native Americans, immigrants, migrant workers, pioneers and low income families.

Similarly, the Catholic Church has had many unknown martyrs³⁵ that have helped people during the World Wars . These martyrs were killed for having resisted Hitler or died in concentration camps for having helped the Jews. (Chambers 1)

During World War I, the Catholic Church sheltered Jews and other victims of the Nazis; They got them fake or falsified travel documents to help them escape. (Chambers 3)

They distributed food and clothing to those who suffered in that war. They transmitted vital information to their worried relatives. (Chambers 4)

The most famous martyr in that time was Pope Pius XII³⁶. He frequently spoke and wrote against Nazi racism. (Schoenbery 2)

³⁵ Martyr.- is a person who chooses to suffer persecution and death over renouncing religious or moral beliefs and values

³⁶ Pope Pius XI I, called Eugenio Maria Guiseppe Giovanni Pacelli, was born on 2 March 1876 in



The Pope described the misery of millions of people in war-torn areas, and insisted that everyone must help. He was especially concerned with the millions of small children without families, food, or shelter. During the war years, the Holy Father offered material help. For instance, about 200,000 messages were sent via the Vatican identifying displaced persons and prisoners for their respective families (Schoenbery 4)

Pius, at first, tried to keep Italy out of the war, but at the same time, thousands of Jews and other refugees were hidden in the Vatican in various church properties. (Schoenbery 5)

The most important testimony concerning the Pope's wartime performance came from those who saw him at work. In that time, there were many people who criticized Pope Pius XII. In occupied Poland, the Nazi police destroyed a monument to Pope Pius XII, which had been in the main Cathedral, but the Nazi military in Poland reprinted the monument and substituted the Polish words with German ones to make people think that the Pope was on their side.

Moshe Sharett³⁷, who became Israel's Prime Minister, told Pius XII that it was his "First Duty" to thank the Pope and the Catholic Church for everything they had done to rescue Jews.

Another person who gave thanks to the Pope was Pinchas Lapide³⁸, the Israeli consul in Italy. He wrote that, "The Catholic Church saved more Jewish lives during the war, than all other churches, religious institutions and rescue organizations."

Rome. He was a Pope from 1979 until 1958.

³⁷ Moshe Sharett He was the Second Minister of Israel from 1953 until 1955.

³⁸ Pinchas Lapide He was an Israeli diplomat from 1951 to 1969, and was instrumental in gaining recognition for the young state of Israel.



CHAPTER 4

4. QUAKERS TODAY

4.1 Where they live mostly.

This religious group is known as “The Quakers” or “The Religious Society of Friends” founded in England in the 1600’s; during that time, there were many famous Quakers like George Fox, William Penn, and John Woolman, who helped to contribute to the peace of the world. Their belief was to search for direct inner communication with God. (Thorn 1)

The Quaker religion has spread to many countries, and today the highest concentration of Quakers is in Africa. Although the total number of Quakers is relatively small, approximately 350,000 worldwide, there are places, such as Philadelphia, Pennsylvania; Newberg, Oregon; Indiana; Texas; North Carolina, and England where the Quaker influence is strong. There are Quakers in many countries of the world still living in peace and simplicity, following the “Inner Light” within them. (Hinshaw 7)

Today The “Friends” are scattered around the world. Strangely enough, the largest yearly meeting is neither in England nor in the United States, but in East Africa. The name "Friends" is taken from the words of Jesus, "You are my friends if you do what I command you." The term Quaker was first a nickname given to early Quakers because they "trembled under the power of God." (Hinshaw 9)

4.2 Changes in their religion.

Since the beginning of this religious group, they started practicing the “Inner Light,” the direct communication with God, and today this religion continues



doing it. The Quakers make their meetings in meetinghouses that are like church buildings. They still emphasize direct experience with God. Many Quakers feel their faith does not fit within traditional Christian categories of the Roman Catholic Church; they have another way of experience of God. Quakers today have a “programmed” meeting where the people pray, sing, and read the Bible. (Thorn 3)

The colonial Quakers used the forms of speech "thee" and "thou" for "you," singular and plural, as did their English relatives. This form of speech is still used among the Amish people in Pennsylvania. They are descendants of the early German settlers. (Samuel 3)

In the 1600's, when this religion began, the Quakers practiced two classes of meetings to find God. They are programmed and unprogrammed meetings. Nowadays, Quakers keep practicing these two basic styles of worship to find God.

The two main forms of Quaker worship are often referred to as "unprogrammed" meeting and "programmed" meetings.

4.2.1 An Unprogrammed meeting

Is a traditional style of worship where the Friends worship the Holy Spirit. An unprogrammed meeting is entirely silent or sometimes a few people speak; when a person feels he or she feel is led by the Holy Spirit that worshipper will stand up and share a message with those gathered. Generally, messages, testimonies, or other forms of speech are not prepared as a “speech;” they are moved by inspiration; and the Friends say that every man, woman or child has the same right to speak with God during this worship. (Helleron 4)



They have no prayers, readings, or sermons because they expect the direction of the Holy Spirit in silent communication, and it is broken only when someone feels moved to give a message. This meeting is about an hour long. (Helleron 5)

4.2.2 Programmed meeting

In this meeting, there are readings from the Bible, hymns, and sermons from a pastor. A period of silence is included in some Friends programmed worship services. Most Friends in the southern and central United States worship in this way. (Thorn 4)

Most Quakers feel a personal responsibility for understanding and living their faith every day. Rather than relying on priests or ministers, each believer is encouraged to pursue personal disciplines associated with his or her own spiritual growth. Some Friends find their guidance in the Bible and other sacred literature. Some feel the presence of the Spirit through nature, the arts, or other inspiration. (Thorn 6)

Quakers today are diverse in their religious beliefs. They believe that their faith is in every person through the Light of Christ. Friends' beliefs and practices grow out of an encounter with the Light and its growth within their hearts, rather than from dogma.

Quakers feel identified with the teachings of Jesus like, "loving your enemies," and "not swearing at all." A modern articulation of some of the principles of Friends testimonies includes truth, community, and unity. (Novek 2)

"Community" means providing a framework to care for those in need and a basis from which we can test, find, support, and exercise leadings of the Spirit. (Novek 4) "Unity" means acting with unity in reaching and carrying out our



decisions. "Equality" is the idea that all people are equal in God's eyes; they all have the capacity to respond to divine leadings as well as times when they stumble. Their awareness of this capacity in all people has led to a conscious effort to eliminate all words and behavior that arise from distinctions such as class, race, sex, or social status.(Novek 5)

4.2.3 Quaker Branches of the Religious Society of Friends in America

Today, the Quakers have three main branches that are differentiated into some that hold more traditional Christian doctrines and others that are more liberal in their interpretations of these beliefs. Some branches are for adult people and others for young people.

The first and largest Quaker organization is the "Friends United Meeting" (FUM). This organization is the most conservative and considers itself as the most orthodox continuation of George Fox's original vision. The Friends United Meeting is an association with twenty-six yearly meetings of the Religious Society of Friends in North America. In addition, there are several individual Monthly meetings and organizations that are members of the FUM. Of these branches, the FUM has the largest number of individual members. In 2005, there were 42,680 members in 427 congregations in the United States.(Dorothy J. Smith 1)

The second organization is the "Friends General Conference" (FGC). It was created in 1900. This is a service organization which addresses the needs of Friends in the liberal- unprogrammed tradition of Quakers, in which worship is based on waiting quietly for divine leading.(Dorothy J. Smith 3)



The Friends General Meeting is a group which split off from the main body of Friends in the 1820s due to the teachings of Elias Hicks, a Quaker minister who objected to the increasing worldliness and formalism of the Quakers. Hicks placed a great deal of emphasis on the importance of the Inner Light and much less on doctrinal questions. (Dorothy J. Smith 5)

The third organization is the "Evangelical Friends Church International" (EFCI). This group was formed in 1965 in Friends meetinghouses, which had been influenced by Protestant evangelicals. There are also other various Friends meetinghouses which are independent and not affiliated to any larger movement. (Dorothy J. Smith 7)

The Evangelical Friends Church International tends to have a strong scriptural basis. This basis follows George Fox's view that the Bible is to be "read, believed, and fulfilled." They subscribe to the basic beliefs of other evangelical Christians, but they don't believe in water baptism, etc. Their concern is for traditional Friends' testimonies leading to peace, simplicity, and equality. Their worship is generally programmed, but it often includes periods of unprogrammed worship for vocal prayer. (Dorothy J. Smith 9)

Today, the Quakers are pioneers in many areas of social change, social inventions, such as banking and insurance, and in movements for political and social reform. Today, they are involved deeply in peace movements and movements for racial equality. The American Friends Service Committee in the United States, the Friends Service Council in England, and Friends Service Committees in other countries represent a twentieth century adaptation of this spirit of innovation and social invention. (Boulding 2)



4.3 Further comparison of Quakers to Catholics; similarities and differences between the two religions.

As we could see, the Quaker religion and the Catholic religion have some differences and similarities too. For example, the Quaker religion is known in some places around the world and there are many followers in some places like in Philadelphia, Pennsylvania, Texas, and England; while the Catholic religion is known around the world.

The Quakers gather in meeting houses where they can worship; for them these houses are simple; on the other hand, Catholics gather in buildings called “churches.” Moreover, the Quakers have two ways to worship, unprogrammed and programmed meetings; each one has different ways of worship; for example, in the unprogrammed meeting, the people keep silence to communicate with God, and sometimes a person can give or share a message when they feel moved by the Holy Spirit; in the programmed meeting they pray, sing and read some parts of the Bible, The Catholic religion, however, has only one way to worship; it is called the “sacred mass;” there the Catholic people can listen to the gospel, sing and thank God for good things they have received.

According to history, the Quaker religion was founded by George Fox. On the other hand, the Catholic religion was founded by Jesus Christ. Today it is very important to know when the Quaker religion was born; it has never been led by anybody; while the Catholic Religion has always been led by a Pope; the current pontiff is called Pope Benedict XVI.

Another difference between them is that the Quaker religion has “pastors;” the pastors only speak a few times during worship, but the Catholic religion has



“priests,” the priests manage the mass where they read the Gospel and give “sermons.”³⁹

There are, however, some similarities too. For example, the Quakers’ worship is about one hour long when they get together in the “meeting house,” and the Catholic mass is about an hour, too.

Currently, the Quakers continue struggling against violence or anything which could affect people, and the Catholic religion also does many things to help people and protect them from evil. For example, Pope Benedict XVI always visits some countries which are in war to give a message of peace.

³⁹Sermons are lectures based upon the Bible or personal experiences. The sermon can be short or lengthy depending on the presenter.



CONCLUSION

As we could see in these four chapters, the Quaker religion has had a great trajectory from the 17th century up to the present. The Quakers have always been distinguished for being humble in their daily lives, in their clothing and in their diet. The Quaker religion has been based on the Inner Light; it is a way to communicate with God without priests or any other person. Quakers have searched for the most suitable way to know more about God. In this religion everybody has equal rights, and is the same before God's eyes.

As we could see the Quakers came from poor families, middle class, and sometimes from upper families. They survived doing manual labor; others worked as farmers and craftsmen.

They have helped needy people, and they do not focus on the economic or religious condition; they just help people.

They have suffered a lot. Many of them, in the first years, even died because they were persecuted because of their religious beliefs. They followed the example of their founder, George Fox, who prompted them to seek God in a different way. For us one important thing is that they believed that there is something of God in each human being. For this reason they value all people equally. They think that they can find God in the middle of everyday experiences.

According to our investigation the Quakers do not celebrate religious festivals such as Christmas. They only celebrate the Resurrection and the Incarnation. They think that every day should be devoted to God; for them every day is special because they can work, communicate with God, and have a simple life.



In the Catholic religion it is very important to celebrate the Sacraments; but on the other hand, the Quaker religion refuses to celebrate the sacraments because for them they are not necessary to reach God; Quakers also refuse to take oaths.

Another very important point about the Quakers is they were always against slavery; for example, John Woolman was one of the Quakers who struggled to end the slavery. Quakers were seeking to reform the world; then they decided to emigrate westward relocating to the slavefree states of the Northwest Territory. For this reason in that time they advocated for the equal rights for women, blacks, and religious minorities.

In addition, the Quaker religion has been recognized because of its hard labor, and struggle against violence and death of many innocent people; for this reason, they have won many prizes like “Nobel Peace Prize” in 1947.

They have always been pacifists, but it does not mean that they did not do anything to help people who suffered in wars like in World War I; they searched for many different ways to stop violence or slavery.

Also, during World War I they created an organization called “American Friends Service Committee.” With this organization the Quakers gathered food, and clothing, and medicine, to give to the countries which suffered during the war. Other members of this organization were sent to help rebuild hospitals, schools, etc. which were destroyed during the war.

Today, there are approximately 350,000 Quakers, and they are divided into three branches: “Friends United Meeting,” “Friends General Meeting,” and “Evangelical Friends Alliance.” It does not mean that these branches have



changed their religion. They just identify themselves with different names. They continued with the same beliefs.

To end this conclusion we think the Quakers have a very important religion which has helped people in wars or any other different situations; although they are not very well known by many people, they have been pending to help those who need aid, and in this way they have contributed to world peace and prosperity.



BIBLIOGRAPHY

- American Catholic.org. The Seven Catholic Sacraments. May 1996. 9 May 2011 <<http://www.americancatholic.org>>.
- Bachelor, Rosemary E. Quakers and the Underground Railroad. 21 January 2009. 31 May 2011 < <http://www.suite101.com> › History › American History >.
- Barringer, Mark. AFSC History. 14 March 1999. 17 June 2011 <<http://www.afsc.org/afsc-history>>.
- BBC. Advices and Queries. 3 July 2009. April 26 2011 <<http://www.bbc.co.uk/religion/cristianity/subdivisions/quakers-1html>>.
- . Pacifism and Violence. 3 July 2009. 7 May 2011 <<http://www.bbc.co.uk/religion/cristianity/subdivisions/quakers-1shtml>>.
- . Quakers and sacraments. 2009. 7 May 2011 <<http://www.bbc.co.uk/religion/cristianity/subdivisions/quakers-1shtml>>.
- . Quakers Beliefs. 2009. 7 May 2011 <<http://www.bbc.co.uk/religion/cristianity/subdivisions/quakers-1shtml>>.
- . Quakers Meetings. 2009. 7 May 2011 <<http://www.bbc.co.uk/religion/cristianity/subdivisions/quakers-1shtml>>.
- . Quakers Pacifism. 3 July 2009. 30 May 2011 <<http://www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers>>.
- Beck, Sanderson. Quakers: Fox and Penn's Holy Experiment. October 2003. 9 May 2011 <<http://www.san.beck.org>>.
- Berk, Arthur. Plain Calendar. 14 December 2007. 8 May 2011 <<http://www.quakerpedia.org>>.
- Bratcher, Dennis. Margaret Askew Fell Fox. 7 November 2007. 9 May 2011 <<http://www.crivoice.org>>.
- Brion, David. Quakers Slave Movement. 12 July 1990. 30 May 2011 <<http://www.slavery/anti-slavery.../quakers.htm>>.
- Burning Ember Arts. A few Historical Plain Dress. 2007. 7 May 2011 <<http://www.quakerjane.com>>.
- catholic church. 20 May 2010. 25 June 2011 <<http://www.holycross.edu/departments/library/website/hiatt/hero5.htm> >.



Catholic News Agency. Peter Claver. 19 February 2010. 13 May 2011
<<http://www.catholicnewsagency.com>>.

Cauchi, Toni. Autobiography of George Fox. 3 March 2009. 8 May 2011
<<http://www.revival-library.org/catalogues/pres1700/fox.html>>.

Chambers, Oswald. Catholicis vs The Nazis. 10 June 2000. 17 June 2011
<<http://homepages.paradise.net>>.

Clarkson, Thomas.

—. Quaker Baptism. 8 January 2001. 9 May 2011 <<http://worldspiritualy.org>>.

—. Quaker Baptism. 12 January 2009. 9 May 2011
<<http://www.worldspiritualy.org>>.

Classic Encyclopedia. GeorgeFox. 3 September 2006. 8 May 2011
<<http://www.1911encyclopedia.org>>.

Cresson, Os. Henry Joel Cadbury. 23 October 2009. 19 June 2011
<<http://www.nontheistfriends.org>>.

Ellwood, Thomas. The Missing Cross to Purity. 19 January 2002. 20 April 2011
<<http://www.hallworthington.com/wikipediasummary.html>>.

Enns, Peter. Quaker Sacramentology. 22 April 2008. 9 May 2011
<<http://www.braindofdtrain.wordpress.com>>.

Fonten, Bill.

Goodspeed, Marfy. The Quaker, George Fox. 13 June 2009. 7 May 2011
<<http://www.goodspeedhistories.com/hunterdon-county-the-quaker-george-fox>>.

Granger, John. Deathly Hallowa andPenn's Fruits of Solitude. 1 October 2008.

Gray, Ann M. G. Colonial America and Revolutionary War. August 2009. 7 May 2011
<<http://www.favimp.com/Quakers.htm>>.

Harverford College Archives. Rufus Matthew Jones. 11 April 2009. 18 June 2011
<<http://www.library.yale.edu>>.

Hersh, Eva. Early Quaker History. 13 April 2003. 9 May 2011
<<http://www.homewoodfriends.org>>.

Hoare, Ted.

Facts about Quakers. 15 September 2000. 8 May 2011
<<http://www.quaker.org>>.



Kahoe, Walter and Mildred. John Woolman. 2003 June 2004. 27 May 2011
<<http://www.qis.net/~daruma/woolman1.html>>.

Kralis, barbara. Catholic Church Fights. 4 August 2006. 13 May 2011
<<http://www.renewamerica.com>>.

Lathman, Joe. Quaker Weddings. 22 September 2009. 9 May 2011
<<http://www.qis.net>>.

Lippincott, JB. Quakers against war. 2 April 2000. 16 June 2011
<<http://www.qhpress.org>>.

Macadhaimh, Dainial. Plain Dress. 2005. 7 May 2011
<<http://www.worldspirituality.org/plain-dress.html>>.

Marian T. Harvart, Ph. d. Catholic Funeral. 25 June 2008. 9 May 2011
<<http://www.traditionalaction.org>>.

Maxfield, Ek. "Quaker "Thou" and "Thee"." American Speech. Duke University Press, 1929. 359.

Mora, Bridget. Quaker Wedding Customs. 10 March 2009. 9 May 2011
<<http://www.ezinearticles.com>>.

Mueller, Anne Moore. Quakers and slavery . 23 May 2005. 27 June 2011 < [http:// Quakers+and+slavery++from+john+woolma](http://Quakers+and+slavery++from+john+woolma)>.

Obstat, Nihil. Christ in Eucharist. 10 August 2004. 11 May 2011
<<http://www.catholic.com>>.

Plant, David. George Fox, Quaker. 10 March 2009. 25 April 2011
<<http://www.brithish-civil-wars.o.uk/biog/fox.htm>>.

Plummer, Lou. The Anti -War movement. 17 November 1993. 16 June 2001
<<http://www.greenleft.org>>.

Powell, Jim. William Penn, America's First Great Champion for Liberty and Peace. March 2000. 7 May 2011 <<http://www.quaker.org/wmpenn.html>>.

Ravenhill, Leonard. George Fox-The Ushakable Shaker. April 1963. 8 May 2011 <<http://www.ravenhill.org/fox.htm>>.

Reay, B. Quakers and the War. 16 April 2002. 18 June 2011
<<http://www.ecwsa,>>.

Religious Tolerance. org. Quaker beliefs. 26 December 2009. 7 May 2011
<<http://www.religioustolence.org/quakers>>.



- Richards, Trisha. The English Civil War. 2 January 2004. 14 June 2011
<<http://www.cornellcollege.ed>>.
- Richert, Scott P. The Sacrament of Baptism. July 2009. 9 May 2011
<<http://www.catholicism.about.com>>.
- Rufus M. Jones, M. A., Litt. D. A visit to Oliver Cromwell. 1 June 2005. 8 May 2011
<<http://www.ccel.org/ccel/fox-gautobio.html>>.
- Samuel, Bill. Friends and peace. 8 May 1999. 16 June 2011
<<http://www.quakerinfo.com>>.
- Schoenberg, Shira. Pope Pius XII and the Holocaust. 19 October 2009. 19 June 2011
<<http://www.jewishvirtuallibrary.org>>.
- Schwan, Ralph. Plain Speech. September 2002. 7 May 2011
<<http://roger.shermansociety.org/swear-not.htm>>.
- Simkin, John. Society of Friends. 20 September 1997. 27 May 2011
<<http://www.spartacus.schoolnet.co.uk/REquakers.htm>>.
- Sutters, Jack. American Friends Service Committee. 14 January 2001. 14 June 2011
<<http://mlk-kpp01.stanford.edu>>.
- The Roman Catholic Diocese of Brooklyn. Pre-cana. 20 April 2010. 9 May 2011
<<http://www.pre-ana.org>>.
- Thorn, John C. Early Quaker History. 28 December 2002. 23 April 2011
<<http://thorn.pair.com/earlyq.htm>>.
- Walters, kerry. Rufus Jones and mysticism for the masses. 04 June 2004. 18 June 2011
<<http://www.gollath.ecnext.com>>.
- Walvin, James. George Fox and Friends. 2 September 1997. 8 May 2011
<<http://www.nytimes.com/books/first/w/walvin-quakers.html>>.
- Wellman, Judith. THE PROGRESSIVE FRIENDS AND WOMEN'S RIGHTS. 30 June 2007. 30 May 2011
<<http://www.nps.gov/wori/.../quaker-influence.htm>>.
- Women for Faith & Family. Peter Claver, Priest and Religious. 16 October 1999. 13 May 2011
<<http://www.wf-f.org>>.
- Worthington, Hall. Some Fruits of Solitude In Reflections. 2006. 7 May 2011
<<http://www.hallworthington.com/Penn/Maxims.html>>.