



William Penn's Treaty with the Indians by Benjamin West

NEWSLETTER

SOUTHERN EAST ANGLIA AREA QUAKER MEETING

June 2020

George Bernard Shaw talking to a Quaker at Ayot St Lawrence, “What an amazing title for a religious organisation: Friends! That in itself is a stroke of genius. I believe in the discipline of silence and could talk for hours about it. ...”

From the Friends Historical Journal

**RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)
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Meetings for

Worship

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SUDBURY

FIRST CONTACT FOR FUNERAL ARRANGEMENTS

Charles Bather.
Peter Whiteley

Editorial

I have always, since childhood, had difficulty in accepting the concept of original sin. In my experience, almost all of the people I have come across, while I might not have accepted their ideas, have been kind, supportive and friendly. So it has been no surprise to find the vast majority of people have been like that during the current crisis. Whether it has been professional workers, acquaintances or family, the good, helpful side of human nature has been much in evidence. So why original sin and why do officials and politicians often seem to presume that the bad side is what people are most likely to show? In my experience, people are honest and friendly so it was with interest that I came

across this apocryphal anecdote on the internet:

An old man says to his grandson: "There's a fight going on inside me. It's a terrible fight between two wolves. One is evil - angry, greedy, jealous, arrogant, and cowardly. The other is good - peaceful, loving, modest, generous, honest, and trustworthy. These two wolves are also fighting within you, and every other person too." After a moment the boy asks, "Which wolf will win?" The old man smiles. "The one you feed."

Thank you Friends for your contributions to this month's *Newsletter*. Again we have an even bigger, bumper edition. And already I have started to receive promises of new pieces for our July edition; keep them coming!

The Peace Testimony

Rod Usher

A central part of being a Quaker is to accept the Testimonies. Quakers believe everyone is equal, that we should be truthful and act with integrity. Friends also believe they should try and live simply and ensure use of natural resources is sustainable. Quakers are perhaps best known for their adherence to a peace testimony.

Most Quakers have usually refused to participate in military service; they work creatively for peace. The Testimonies committee of The Society of Friends draws attention to our Peace Testimony in this way:

Friends are deeply attached to the Declaration made to Charles II in 1660, which begins: "We utterly deny all outward wars and strife and fighting with outward weapons, for any end or under any pretence whatsoever". It has been the Quaker experience over the centuries "to live in the virtue

of life and power which takes away the occasion of all wars".

This Testimony was reissued in 2003. Much has happened in the world since then. Wars, terrible atrocities and untold threats to ethnic and minority groups continue. With modern technology most conflicts and atrocities are reported widely, almost immediately.

Millennium Development Goals

On the lead up to the Millennium, the United Nations consulted on an attempt to improve the lot of ordinary people and the lives they lead. These Goals were a simple statement of aims. (See last month's *Newsletter*) Without peace and stability, progress with the Goals has been seriously inhibited. Peace, progress in education, welfare, clean water supply and basic human dignity cannot be championed where there is widespread conflict.

Responsibility to Protect (r2p)

Example: It has been suggested that without NATO's intervention in Kosovo a further 250,000 people would have been killed towards the end of the 20th century. Was this an example of a justified use of force; was this an example of "responsibility to protect" vulnerable peoples and whole communities? What is a Quaker position on this?

Is a Pacifist stance any longer possible, if it is interpreted as a total refusal to be involved with an intervention which involves arms? From 1914 onwards the Friends' Ambulance Unit was bravely dealing with the wounded and displaced. The Friends' Ambulance Unit was awarded the Nobel Prize for Peace in 1947. (See Wikipedia)

Now, in the 21st century can we accept that horrors, killings and intimidation of whole peoples can continue, when we know with absolute certainty that they are taking place? Public protest fails to stem this.

What should Quakers do in these circumstances?

1. Support and develop international agreements which protect the rights of individuals as well as sovereign states.

2. Urge the formation of international groupings which resolve to protect lives, differences and the dignity of ethnic groups. The UN Security Council is weak on its own.

3. Accept that there are times when the use of force may be necessary to prevent massive loss of life.

4. Become involved in 'dealing with the past' - by offering to participate in hearings to bring truth and reconciliation to areas

where there have been long-running conflicts. (Example South Africa after apartheid)

Conclusion

The Quaker peace testimony has been a fundamental part of Quakerism from the 17th century; it remains a core part of Quakerism today. The chal-



lenge in 2020 to traditional Quakers is a major one: do we reject the carrying of arms under any possible circumstance? Having said that, there are now profoundly malevolent individuals and political groups who cannot be allowed to kill, injure and restrict others. This challenges would-be pacifists. It is essential that those who espouse pacifism must be active in promoting peaceful relations at all levels of society and within communities everywhere. Diplomats must be supported as a principled way of securing peace and maintaining it.

Peacekeeping is not just an ideal but an active way of life.

Cards for Sale in the Meeting House

John Lewis

I am trying to clear our house.

I have a folder of sheets of paper already printed by Helen "Sold in aid of Quaker work at home and abroad".

Is there anyone in the Meeting who is prepared (or perhaps already does) take over Helen's 20 or 30 years voluntary task, making cards that are presentable enough to be sold?

If somebody has already stepped up, they are probably filling in their empty days and will be glad of the ready printed paper.

I will post the paper to whoever you suggest. Anyone?

In friendship,

If you are able to help, please reply to lewislynet@aol.com

On (Direct) Taxation

John Kay

This article by Sydney Smith from the Edinburgh Review 1820 was introduced to me by Di Naylor during a lively discussion on taxation some years ago.

We can inform Jonathan what are the inevitable consequences of being too fond of glory; — Taxes upon every article which enters the mouth, or covers the back, or is placed under the foot — taxes upon everything which is pleasant to see, hear, feel, smell, or taste — taxes upon warmth, light, and locomotion — taxes on everything on earth and the waters under the earth — on everything that comes from abroad, or is grown at home — taxes on the raw material — taxes on every fresh value that is added to it by the industry of man — taxes on the sauce which pampers man's appetite, and the drug that restores him to health — on the ermine which decorates the judge, and the rope which hangs the

criminal — on the poor man's salt, and the rich man's spice — on the brass nails of the coffin, and the ribands of the bride — at bed or board, couchant or levant, we must pay — The schoolboy whips his taxed top — the beardless youth manages his taxed horse, with a taxed bridle on a taxed road: — and the dying Englishman, pouring his medicine, which has paid 7 per cent., into a spoon that has paid 15 per cent., — flings himself upon his chintz bed, which has paid 22 per cent., — and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from 2 to 10 per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers, — to be taxed no more.

A Postal Hug

Ecky Prolingheuer

I have put the attached picture with some explanations on our Quaker WhatsApp group (of which Jenny is also part) and have been asked by Anne W. to send it to you with some explanation in case you want to use it for the Newsletter.

It came about because our grandsons (Rupert, age 7, and Edward, 3) had drawn their outlines on some left-over Christmas wrapping and had sent it to us as a 'postal hug', and Meg decided that we should reply with a 'hug' of our own. As she is much into quilting she took an old sheet on which we drew each other's outline and faces (and my glass-

es) and Meg then applied some left-over fabric as clothes and stitched and glued on her hair and my beard and Mohican (just visible above Edward's head) with coloured wool. We then drew hearts all over the sheet and wrote our hugs and love. Meg then fixed wadding to the back – she was intend to



make it a soft quilt to hug, not just a sheet – and found another old sheet as backing. (That sheet has its own story: it has a welcome back message stitched to it, which goes back to 1992 when our (her) then 11 year old middle daughter, now the mother of the two boys in the picture, returned from a 6 months stay with Meg's sister in New Zealand.) The finishes quilt was finally posted to the boys. Their mum told us a few days later how pleased they were about the hug-quilt and she sent this photo. Seeing Edward's Viking axe the quilt hug was clearly safer for me than a hug in person!

And this also, though the word lie heavy upon your hearts:

The murdered is not unaccountable for his own murder,
And the robbed is not blameless in being robbed.

The righteous is not innocent of the deeds of the wicked,
And the white-handed is not clean in the doings of the felon.

Yea, the guilty is oftentimes the victim of the injured.

And still more often the condemned is the burden bearer for the guiltless and unblamed.

You cannot separate the just from the unjust and the good from the wicked;

For they stand together before the face of the sun even as the black thread and the white are woven together.

And when the black thread breaks, the weaver shall look into the whole cloth, and he shall examine the loom also.

The Prophet, Kahlil Gibran

Infection Can Be Life Enhancing

Rosalind Field

“Bearing about with us the infection of good courage, so that we may be infusers of happiness”

Encountering these words in a notebook kept by Mary Boyce, a former Alexander pupil of mine, their relevance in relation to the ongoing world wide focus on limiting the spread of infection by covid 19, struck me. Mary Boyce was a Cambridge professor and a leading authority on the Zoroastrian religion. At the time when I had the good fortune to meet her, Mary was in her 80's and still actively involved in research, writing and the supervision of a few students. Dedicated to her work, she spent much of the day lying on a sofa in her sunny, book lined study compiling in longhand the first four volumes of what was destined to be an 8 volume history of Zoroastrianism. Somewhat frail and with poor balance and a weak back, Mary was pos-

sessed of a razor sharp mind and memory. There was a quality of brightness about her. Not infrequently I would arrive at the end of the day to give Mary an Alexander lesson feeling somewhat tired—but invariably left feeling energised and refreshed. I recall Mary’s downstairs neighbours commenting that they always came away from visiting her feeling uplifted.

The quotations in the little red notebook, which came into my possession after her death are drawn from a variety of sources, mainly literary and biblical (including the wonderful passage from Philippians 4.8,AV). Most

of the quotations are referenced but not that featuring “the infection of good courage”. On investigation I discovered that the quotation forms part of the Happiness Prayer by Robert Louis Stevenson (1850-94). Mary slightly paraphrased his words. I recall that Stevenson was in poor health much of his life. The prayer reads:

Grant to us, O Lord, the royalty of inward happiness, and the serenity which comes from living close to thee. Daily renew in us the sense of joy, and let the eternal spirit of the Father dwell in our souls and bodies, filling every corner of our

hearts with light and grace; so that bearing about with us the infection of good courage, we may be diffusers of life and may meet all ills and cross accidents with gallant and high-hearted happiness, giving thee thanks always for all things.



Going Digital

Jane Herd

The current Pandemic means that we are mostly at home and unable to meet together in person and this is likely to go on in this way for weeks or months to come. We have in Colchester Local Meeting joined by our Friends in SEAQM turned to several different ways of connecting via social media and video conference. We would like to thank SEAQM for funding a professional Zoom account to allow us all to have longer meetings and access to a greater range of resources. We have worked our way slowly in developing a range of options and the current opportunities are-

A WhatsApp social media group where people share photos, music, video clips, Quaker F&P, musings and queries throughout the day. If you want to join this contact Jane on jane.herd1@outlook.com who will help set you up, you will need a smart phone to join up.

Zoom Meetings are co-ordinated by Anne Watkinson, and she sends out a programme for the following week later in the week before. Each session has a zoom link, simply click on this at the allocated time to join a meeting and follow the instructions to use audio and then video. If you are not on the circulation list and want to be put on the list to be informed of the Zoom schedule please contact Anne on anne@watsnees.co.uk. If you haven’t used Zoom before and want help to join in contact Jane as above who is happy to offer Zoom tutorials. Zoom meetings currently are:

- Meeting for worship- every Sunday 10.30 to 11.30, please keep your microphones off and turn it on if you wish to minister.
- Café Quaker - turn up for a chat with your coffee! A social light-hearted chance to catch up with Friends. Held at 11am every Saturday and also Monday

and Thursday- see the weekly schedule.

- Wednesday Quiet-time and Reflections- based on the Colchester Quakers Wednesday lunch time meeting we will be meeting every Wednesday from 12.00 for quiet reflection in each other’s presence followed by group reflection from 12.30 for 20 to 30 minutes.
- Discussion Group, Openings - every other Monday at 7.30 for 45 minutes. Led with a light touch by Alison Parkes we are taking inspiration from suggested readings of Quaker Faith and Practice to reflect and discuss together.
- Business Meetings - A variety of more formal meetings have been undertaken or planned such as Business Meetings, Trustee Meetings, and a planned Area Meeting. Links to Zoom will be sent out in advance to the members of the specific meeting or to all Quakers dependent on the type of meeting.



A professional soldier and his influence

John Lewis

My father passed out of Sandhurst in 1923 and joined the Indian Army. An uncle was colonel in the Great War and another uncle of mine was one of the leaders of the North West Frontier Persian Guard Force. (His summary: “3 or 4 years shooting partridges and producing some exquisite watercolours whilst wandering on the Russian Persian border”.) As to the obscure corners of history: the British were always sensitive to Russian activities on the NW Frontier. After the revolution it got serious and a tiny force was sent to patrol the Persian side of the border which lasted off and on for 5 years. Dunster force was an early version but replaced later by other half-baked forces.

So, there was background, indeed there still is. He left the Indian Army, joined the British Army in 1939 in time to join the 8th Army which proverbially marched all over Africa, invaded Sicily and Italy. Ever bored, Father was in the Reconnaissance Corps, and, as befalls many in units like that, in due course he was captured.

A digression: in those huge military actions, confused and with little communications, a

captured soldier was usually first reported “Missing in action” and it might be 6 months before the Red Cross found him and reported he had been captured or killed. During that time the soldier's wife had her allowance stopped – to the suspicious Army bureaucracy the man may have deserted or be dead and either way did not need any money. It is unclear what the sorrowing (possible) widow was expected to eat. Yes, we moved in with grandparents.

Only a short time after he was finally reported captured, the Italian government signed an armistice and the Italian army guarding his POW camp downed tools and went home. Most of the POWs walked out. Father was an excellent linguist, found Italy quite congenial and after a few months re-joined his unit.

As soon as the war ended, he was appointed commandant of a displaced persons camp in north Italy. Most of the DPs were Yugoslav soldiers who had escaped across the Adriatic, having supported the royalists, the losers, in their savage civil conflict with Tito. (The decision of Churchill to support the royal family against Tito unwound on the advice of Fitzroy Maclean. Nikolai Tolstoy wrote an accusatory account of the forced repatri-

ations for which he was sued for libel by a British general. Operation Keelhaul was the name given by the Army to part of the repatriations!) Under the Yalta Agreement such people were supposed to be repatriated. Knowing their likely fate almost all those on the repatriation trains jumped and ran into the woods whenever the train slowed down. Father was called to give evidence and explain how he had lost so many of those under his care.

His final service was in Korea. A bitter war, for which he was too old.

A lifetime in and out of uniform – what duties and reactions had been instilled in my father? One of my last recollections (early 1950s) is of eavesdropping a tense interview. Shortly before the Remembrance Day parade a delegation of senior reserve officers visited my father to enquire why he was refusing to attend the parade. “It's your duty”, “It looks bad” and so on. The reply came “Most of this parade is to glorify the military and the War. If you insist, I will attend the service for the dead, in my uniform with medals, but I will publicly leave immediately afterwards”. He did not attend.



Ruth Smith

Rosalind Field

Our long time and much appreciated Friend, Ruth continues to live in a residential home on the outskirts of Norwich. Sadly one of the other residents recently contracted the corona virus, but has for-

tunately made a full recovery. However all the residents in the home are currently (22 May) being self-isolated and are unable to leave their rooms.

Understandably, it is not an easy situation for Ruth, who much enjoys human company and interaction.

Colchester Meeting want her to know that members are holding her in the Light and unite in sending her their love.

Anyone who knows or remembers Ruth might like to drop her a line. Her address is:

Broadland View, 147 Yarmouth Road, Thorpe St Andrew, NR7 0SA.

She can also be contacted by telephone, preferably during the afternoon or early evening: 01603 432050

Many thanks John to you and Jenny for mailing my copy of the Newsletter. Please continue to do so as I am then able to forward it to Ruth.

Permitted Exercise

Julia Usher

Plugged-in walkers

Hour by hour

Talking to themselves

... Alone.

Plugged-in runners,

Keeping to the beat

Driven pulses / pulsing

Pounding through their feet

... Stop watches.

..... End of the hour

..... Must be back home.....

Connecting to a meeting –

Zoom in, zoom out.

Control + Zoom In

Control – Zoom Out

... Join Meeting

... Join Group

(Generate the Meeting Code)

Clock ticking;

Diurnal cycling;

Keep distancing.

*Previously published in
poetrywivenhoe.org/poem*

QCEA

Rod Usher

From QCEA: Your Quaker Council for European Affairs “for a Europe of peace, justice and equality”

I have been sent the current edition from Brussels which has, as usual, some important articles for the attention of Quakers in Britain, and elsewhere:

As well as current news from Quaker House in Brussels there are several important articles :

Old Lady's Letter to the Bank

J R Kayyear

Shown below, is an actual letter that was sent to a bank by an 86 year old woman. The bank manager thought it amusing enough to have it published in the New York Times.

Dear Sir:

I am writing to thank you for bouncing my cheque with which I endeavoured to pay my plumber last month.

By my calculations, three nanoseconds must have elapsed between his presenting the check and the arrival in my account of the funds needed to honour it.

I refer, of course, to the automatic monthly deposit of my entire pension, an arrangement which, I admit, has been in place for only eight years.

You are to be commended for seizing that brief window of opportunity, and also for debiting my account \$30 by way of penalty for the inconvenience caused to your bank.

My thankfulness springs from the manner in which this inci-

dent has caused me to rethink my errant financial ways. I noticed that whereas I personally answer your telephone calls and letters, --- when I try to contact you, I am confronted by the impersonal, overcharging, pre-recorded, faceless entity which your bank has become.

“Stop Fuelling War: What next?”, This initiative was set up to challenge the arms trade in Europe.
” A Europe that is strong, sovereign and social” - This year in the EU under Germany’s presidency. “Solidarity in Action - the importance of supporting migrant-led initiatives” by Lena Hofmaier, currently on a work placement at Quaker House in Brussels.

Available from the QCEA website: qcea.org

dent has caused me to rethink my errant financial ways. I noticed that whereas I personally answer your telephone calls and letters, --- when I try to contact you, I am confronted by the impersonal, overcharging, pre-recorded, faceless entity which your bank has become.

From now on, I, like you, choose only to deal with a flesh-and-blood person. My mortgage and loan repayments will therefore and hereafter no longer be automatic, but will arrive at your bank, by check, addressed personally and confidentially to an employee at your bank whom you must nominate.

Be aware that it is an offence under the Postal Act for any other person to open such an envelope.

Please find attached an Application Contact which I require your chosen employee to complete.

I am sorry it runs to eight pages, but in order that I know as much about him or her as your bank knows about me, there is no alternative.

Please note that all copies of his or her medical history must

be countersigned by a Notary Public, and the mandatory details of his/her financial situation (income, debts, assets and liabilities) must be accompanied by documented proof.

In due course, at MY convenience, I will issue your employee with a PIN number which he/she must quote in dealings with me.

I regret that it cannot be shorter than 28 digits but, again, I have modelled it on the number of button presses required of me to access my account balance on your phone bank service.

As they say, imitation is the sincerest form of flattery.

Let me level the playing field even further.

When you call me, press buttons as follows:

IMMEDIATELY AFTER DIALLING, PRESS:THE STAR (*) BUTTON FOR ENGLISH

#1. To make an appointment to see me

#2. To query a missing payment.

#3. To transfer the call to my living room in case I am there.

#4 To transfer the call to my bedroom in case I am sleeping

#5. To transfer the call to my toilet in case I am attending to nature.

#6. To transfer the call to my mobile phone if I am not at home

#7. To leave a message on my computer, a password to access my computer is required.

Password will be communicated to you at a later date to that Authorised Contact mentioned earlier.

#8. To return to the main menu and to listen to options 1 through 7.

#9. To make a general complaint or inquiry.

The contact will then be put on hold, pending the attention

of my automated answering service.

#10. This is a second reminder to press* for English.

While this may, on occasion, involve a lengthy wait, uplifting music will play for the duration of the call.

Regrettably, but again following your example, I must also levy an establishment fee to cover the setting up of this new arrangement.

May I wish you a happy, if ever so slightly less prosperous New Year?

Your Humble Client

And remember: Don't make old People mad. We don't like being old in the first place, so it doesn't take much to piss us off.

I want to HUG this woman!!

Not Far to Galilee¹

(from *Poems of the East*)

Antony Johae

At Cana he made water into wine and with a word revived the lord's son, feverish in Capernaum.

It is not far to Galilee from Mount Lebanon as the cranes fly south after summer.

But now there's no gateway to Galilee, no pass, no passage, no thoroughfare.

The border's barbed and Galilee's a no-go zone. You can't even phone.

Would that he came once more to Cana filled waterpots to the lip

with wine, settled an unlikely marriage saw war's fever cured, the way restored.

¹Read by Tracy Patrick, Editor of *Earth Love*, on a sponsored poetry climb up Ben Squalaird, Scotland, on 6th July 2013.

[tp://www.youtube.com/watch?v=c36q0lFVurY/](http://www.youtube.com/watch?v=c36q0lFVurY/) The dedication was for a just peace in the Middle East.





April in Lockdown

Photographs
By
Anne
Watkinson



On Becoming a Quaker

John Kay

Many of us that come to Quakers bring our own experience, acquired modes of behaviour and attitudes with us without realising it.

Many of us who have given their lives to teaching have particular difficulty in making the transition, they have worked hard to establish leadership in

a society where the norm is a hierarchical framework. The strategy that delivers results in these circumstances is geared towards an end result based upon the importance of establishing and maintaining a large measure of social power.

Teachers spend a great deal of time establishing this position in order to concentrate on two important aims. To establish a position of authority

over the bullies and thereby to give support and protection to those who otherwise might be open to bullying.

Fostering the needs of individuals is secondary to the task of establishing a controlled environment in which good manners becomes the norm. Only when this has been established can the teacher relax into developing individual relationships with pupils.

To come for the first time into a society where the individual is respected without qualification and furthermore is listened to did represent a culture shock for me.

The ability to talk off the cuff about any subject, regardless of whether it has been studied it or not is fairly soon abandoned.

It does no good to rest upon verbal skills, oratory or on an established position of authority and it doesn't take long to learn that one has to adopt a new way of absorbing oneself into this different environment, everything has been learned has to be relearned.

I am reminded that good teachers will only remain so if they do not forget that all times they must also be good learners.

Quakerism has much to teach us about human interaction and the starting point is to gain a great deal from the experience of Quakers. Most of us do this by a conscientious reading of the experiences of Quakers throughout history. Our strength is our reliance on experience (experientially), this means that it is most important to lead our lives in the spirit, which is something we undertake for ourselves and not for others. It is one thing to profess a set of beliefs (and George Fox was set against those he called "professors") and quite another to live them.

We can also learn through contact and interaction with others more versed in Quaker ways. Principally by refining our own ability to listen in a much more constructive way than in the past, giving due consideration to what had just been said.

As an attender in a meeting to discuss a forthcoming Summer School at which I was volunteering to help this was brought home to me most forcefully. This was my first experience of a properly run Meeting for Worship for Business.

The Clerk of the meeting gave an introduction which summarised the points which had to be decided upon. When he had finished speaking there was a definite pause which lasted at least a minute before the first person spoke.

Afterwards, after each contribution the same pause happened. This was completely new to me, used as I was to the instant responses at a teachers staff meeting. It was even more upsetting after I had given a contribution on one matter. The pause which followed seemed interminable, in any other society would be interpreted as disapproval but here I knew it was necessary for everyone to properly assess and consider what had been said.

I have since learned that in a well-run Meeting for Business, occasionally, when the atmosphere becomes heated or ill-considered, there is a call for a pause, a short silence when everyone can regain their composure and also the spirit of a gathered meeting. This request may come from anyone in the meeting.

Reading the literature doesn't always give a clue to some of the more subtle ways of the Society. For instance, at one time Quakers did not remove their hats during meeting for worship, they knelt to minister and only removed their hats as then, they were talking directly to God.

Nowadays we stand to minister and it is still the custom to minister only once during each meeting, also in a business meeting it is customary to speak only once to each item of business unless being required to answer questions.

Once the two elders at the bench have ended the meeting for worship by shaking hands it is now fairly generally observed that everyone then shakes hands with his or her neighbours. I once attended a meeting where this general shaking of hands was frowned upon and even elderd against by the older Friends.

Fashions come and go, the Society does not stand still and is capable of change yet hopefully it does not forget the excellent example and wisdom of Quaker history.

It doesn't take long to realise that the constant reminder of Advices and Queries with its concentration on personal examination is an unfailing guide to directing attention away from your criticising the behaviour of others towards what you, yourself have ultimate control over.



Pilgrimage

Graeme Johnston

Pilgrimage has long interested me, more intensively I suppose for a few years when I studied medieval history. But sixty-three years ago I was persuaded to join myself one of Ireland's great pilgrimages, to the summit of Croagh Patrick on Reek Sunday. The mountain, though no higher than 2,500 feet, rises majestically from the shore of Clew Bay. On that day each year, the last Sunday of July, twenty thousand or more pilgrims from the whole of Ireland make their way to Croagh Patrick.

Patrick, and the other Celtic saints with their love of moun-

tains and hilltop burials, were it seems perpetuating a cult that was far older, for pilgrims are thought to have been making their way to Crough Patrick from the late stone age.

When I caught the bus that evening for the drive from my Connemara village to Westport in Co. Mayo, there was a mood of excited anticipation. We arrived about midnight at the base of the mountain, five miles from Westport, to start our ascent. Along the lower slopes a path, well-trodden over the centuries by countless pilgrims, makes the ascent easy. But to be doing it in darkness among thousands of other people, felt very strange. At

that point piety was mixed with quiet expectation.

Only as one approaches the summit, where the path gives way to slippery scree, is the climb more difficult. By then however, dawn was breaking at the start of a summer's day. As I looked down from the summit of Croagh Patrick on the bay below me, with its myriad of tiny islands - one it is claimed for every day of the year - did I understand the true nature of the pilgrimage. The sight at sunrise was indeed magnificent and has remained with me till this day.

William Penn's letter to the Native Americans

John Hall

Being trained late in life as an academic historian, I have developed a strong interest in primary sources. We know that William Penn had good relations with the native Americans in Pennsylvania, but I have never understood how that came about when elsewhere relations were so disastrous. I think this letter which I came across in a very old book in Clacton meeting house's library, which Penn sent to them a year before he went to America gives a good indication.

London, the 18th of the 8th month, 1681

My Friends - There is a great God and power that hath made the world and all things therein, to whom you and I and all people owe their being and well-being; and to whom you and I

must one day give an account for all we do in the world. This great God has written His law in our hearts, by which we are taught and commanded to love and help and do good to one another, and not to do harm and mischief one unto another. Now this great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given me a great province therein, but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends; else what would the great God do to us? who hath made us not to devour and destroy one another, but to live soberly and kindly together in the world. Now I would have you well observe that I am very sensible to the unkindness and injustice that hath been too much exercised towards you by the people of these parts of the world, who have sought themselves and to make great advantages



by you rather than to be examples of justice and goodness unto you, which I hear hath been matter of trouble to you and caused great grudgings and animosities, sometimes to the shedding of blood, which hath made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard towards you, and I desire to win and gain your love and friendship by a kind, just, and peaceable life, and the people I send are of the same mind, and shall in all things behave

themselves accordingly, and if anything shall offend you or your people you shall have a full and speedy satisfaction for the same by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them. I shall shortly come to you myself, at what time we may more largely and freely confer and discourse on these matters, in the meantime I have sent my commissioners to treat with you about land and a firm league of peace. Let me desire you to be kind to them and the people, and receive these presents and tokens which I have sent you as a testimony of my good will to you and my resolution to live justly, peaceably, and friendly with you. - I am your loving friend, W. PENN.

Notes from Glebe House

Ecky Prolingheuer

For those of us who are not aware of Glebe House: it is a Therapeutic Community (and charitable trust) a few miles outside Haverhill, set up 54 years ago by a Quaker Probation Officer. The Community is run on Quaker principles and deals exclusively with young men between the ages of 15 and 18 years ('residents') who have committed serious sexual offences. It is staffed by an extraordinary group of dedicated support workers for the on average 13 residents: psychologists, social workers, therapists, teachers, instructors and office staff. Hardly any of them are Quakers these days, but they all have some sympathy with the Quaker ethos, and all trustees are Quakers. The young men and some of their support workers attend 3 daily 'Community Meetings' which start and finish with a short silence. At these Meetings bad behaviours of individual residents or of the whole group are very openly challenged (by staff as

Covid-19

The Quakers in Africa have two leading hospitals known as Lugulu Friends Mission Hospital in Bungoma County, Kenya and Kibimba Hospital in Burundi. Other Quaker hospitals in Africa include Sabatia Eye Hospital, Kaptama and Chwele Health Centers, all in Kenya; Abeka Hospital in Eastern DRC (South Kivu) and Misuhuko Medical Centre in Kwibuka, Burundi. African Friends have been asked to donate to the hospitals:

- Personal Protective Equipment (PPE) for both nurses and doctors

well as residents!) and discussed, and successes and good behaviour is praised. Each resident has daily therapy sessions as well as having to attend the attached school for daily lessons.

The Community and the school are regularly assessed by Ofsted, the CQC (Care Quality Commission) and other relevant agencies, with outstanding results. This was confirmed in 2014 after a 10 year long study by the University of East Anglia which showed that the re-offending rate of those sexual offenders who attended Glebe House is considerably lower than that for those who offended in similar ways but were dealt with in any other setting, most of which were Government run. Glebe House (or GH, as it is known to those who work there) cooperates with and is checked by other Therapeutic Communities (who deal with different issues), and after a recent such check the personnel who undertook the review asked the Senior staff at GH why they don't make much more noise publicly about the outstanding work which is done there.

- Enough sanitizers for the whole of each hospital
- Ventilators for the isolation rooms they have identified but are empty

Friends World Committee for Consultation Africa Section, Friends United Meeting and Friends Church Kenya have asked for help. If you are able to send a financial contribution, it is possible to do so via <http://fwcc.world/about-fwcc/donate>. One may donate through a CAF online account, PayPal or by sending a cheque to FWCC 173 Euston Road London NW1 2AX in every case giving "Africa Section Covid-19" as the reference.

Covid-19 has changed ordinary life at Glebe House, with some staff residing there for weeks on end, away from their families, to support the residents. There are no intakes of new residents because of the fear of bringing the virus into the Community. This puts a strain on the finances which the trustees (of which I am one) have only recently been able to get out of the red zone.

As trustees we are very keen to find more people interested in becoming either a trustee or a school governor for our attached school. Anyone who is interested in trusteeship or further information about GH (there is so much more to say about it!) please contact me (Ecky P r o l i n g h e u e r , eprolingheuer@googlemail.com) or, regarding trusteeship, Paul H o d g k i n (paul.hodgkin9@gmail.com), the chair of trustees.

I am in awe about the work of Glebe House and believe that this Community is one of the most worthwhile institutions we as UK Quakers hold in our care.