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# *the Friend*

DISCOVER THE CONTEMPORARY QUAKER WAY



Yesterday has gone,  
but what has it left behind?  
Sue Farren

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**Cover image:** Children playing on a swing at an informal settlement, near Cape Town, South Africa. See pages 12-13. Photo: Kevindgrant/flickr CC:BY.

**Images on this page:** The group of women in Empowering Hands and a 'fun' session with one of the villages. See page 6. Photos: Mike Watson.

**Corrections**

The Methodists have pledged an eighty per cent cut in carbon emissions by 2050, not simply a cut, as was stated in 'Methodists take action to reduce carbon emissions' (9 July).

Michael Bartlet was the author of 'Coalition government' on pages 14-15 of the same edition.

**The Friend Subscriptions: new prices from 1 July 2010**

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## Nuclear waste trains threaten 2012 Olympics say activists



THE 2012 OLYMPICS could be put at risk by trains carrying nuclear waste through London, according to warnings from local campaigners. They peacefully marched around the Olympic Park last weekend to express their concern.

The Campaign for Nuclear Disarmament (CND) continues to criticise the moving of nuclear waste around Britain and has said that additional worries are raised by the possibility of a terrorist attack during the Olympics.

Trains from the Sizewell nuclear power station in Suffolk carry waste along the North London line, which passes through the Olympic Park. South London is affected by waste transported from the Dungeness station in Kent. But London is not the only place involved, as Britain's nuclear power stations all send waste to Sellafield in Cumbria for storage.

Waste from the Wylfa station in Anglesey arrives in Sellafield after travelling across north Wales, while Scottish power stations send their waste via Carlisle. Trains from the Hinckley Point and Oldbury power stations in south-west England travel via Bristol, the

Midlands and Crewe.

Before their march, the demonstrators held a rally addressed by CND chair Kate Hudson, Green MEP Jean Lambert and Labour MP Diane Abbott.

Kate Hudson told *the Friend*, 'It was heartening to see Quakers amongst the diverse range of people on the demonstration'. She added, 'These trains pass through many communities on their way to Sellafield and I'd encourage Friends to highlight the issue wherever they can in their own area'.

'Moving the necessary ingredients for a dirty bomb through such a high-profile location puts Londoners in an even more dangerous situation,' she said. The issue hit the headlines in 2006 when *Daily Mirror* journalist Tom Parry planted a fake bomb on a nuclear waste train to highlight the lack of effective security.

But London mayor Boris Johnson said he has 'no concerns' about the issue and trusts the agencies responsible to transport the nuclear waste in a 'safe manner that poses no risk to Londoners or visitors during the Games'.

**Symon Hill**

### Peace tax

OVER SIXTY PEOPLE gathered in Norway earlier this month to explore conscientious objection to war-related taxes. At least eight Yearly Meetings were represented at a Meeting for Worship.

The conference was opened by the Quaker ecophilosopher Per Ingvar Haukeland speaking on 'New Earth, New Peace: Listening to the voice of conscience'.

### Army recruitment

QUAKERS have called for the upcoming Armed Forces Bill to raise the minimum age of army recruits from sixteen to eighteen. Over a quarter of recruits in the last year were under eighteen and were required to sign on for six years.

The government has said that the Bill will increase support for soldiers and veterans.

### Same-sex unions

EQUALITIES MINISTER Lynne Featherstone has said that she will push ahead with implementing a decision to allow religious elements in same-sex civil partnerships.

Parliament made this provision in the Equality Act in April, but there were fears that the new coalition government would be slow to put the plans in the new Act into practice.

## Labour leadership hopefuls share faith credentials at hustings



Photo: Jay Butcher.

'VALUES' was the word on everyone's lips as the five candidates for the Labour Party leadership pitched for religious support and spoke about the role of faith in their own lives. They answered questions, in a packed room of about 300 people, at a hustings run by the Christian Socialist Movement (CSM) in London last week.

Andy Burnham, the only religious adherent among the five, spoke of his Roman Catholic faith, repeatedly insisting that 'the basic tenets of the Labour Party and socialism are one and the same with those of Christianity'.

David Miliband said we could learn from Jesus' Sermon on the Mount, while his brother Ed explained he had faith that 'if you saw an injustice then you had to do something about it'. Ed Balls encouraged Labour to 'talk more about values'. Diane Abbott called for a focus on 'values of faith, community and family' that she learned from her Christian grandmother.

An audience of almost entirely Labour supporters readily cheered attacks on the coalition government. Each candidate had enthusiastic supporters present – some sitting in organised groups, others lobbying outside the door. The mood was not always predictable, with as big a reaction to comments on poverty, peace and prisons as on explicit issues of religion.

All were keen to stress their left-wing credentials, with Ed Miliband working hard to distance himself from the last government. He twice addressed those present as 'comrades', called for a greater tax burden

on the rich and attacked economic inequality. Ed Balls said that, while a minister, he had asked the Immigration Service to consider closing Yarl's Wood immigration removal centre.

Economic questions were central, and it was only here that questions of peace and war came up. Diane Abbott received enthusiastic applause for attacking 'the billions we spend on nuclear weapons' – as the four pro-nuclear candidates sat looking down at the table.

A question on prisons put the panellists in a quandary, as justice secretary Kenneth Clarke had criticised short prison sentences the week before. All candidates save David Miliband seemed to share Kenneth Clarke's view, at least in part, but were clearly reluctant to agree with a Tory minister. Andy Burnham said he welcomed the 'opportunity' that had been provided, but accused the justice secretary of money-saving motivations.

Knowing their audience, the candidates emphasised their commitment to working with faith groups. Some were keener than others to demonstrate their knowledge of religious issues. After giving a short answer to a question on religious liberty, Ed Balls listened to the replies of his fellow-candidates before drawing laughter by adding, 'Now I understand the question, I agree with everything the other panellists have said.'

The result of the Labour Party leadership election will be announced on 25 September.

**Symon Hill**

## Values for money: divesting from BP



An oil-coated pelican. US Coast Guard photo by Petty Officer Caleb Critchfield/flickr CC:BY.

In recent weeks we have heard that Britain Yearly Meeting (BYM) has defended its financial investment of over half a million pounds in the global oil company BP.

The World Development Movement (WDM) has brought to attention BYM's current investment, the largest amount invested by the organisation in any one business, and called on Friends to divest this investment due to BP's contribution to climate change.

BYM has responded by highlighting the positive effects that Friends can have on the company as shareholders, voicing opposition to activities such as oil sands exploration and calling for investment in renewable energy at BP's annual general meetings.

The opportunities to influence corporations through shareholder status should not be underestimated. As Friends have done, many activists have deliberately invested in problematic businesses and used their weight as shareholders to engage in dialogue with company directors.

It is indeed important to avoid acting on kneejerk urges to disassociate ourselves from companies or organisations whose activities we oppose without considering the power we have to influence them before we do so. However, the benefits of investing in such companies vary with each case, and I believe that in the case of BP they do not outweigh the damage potentially caused.

We need to look at what BP may or may not, or even can and can not, do in the future. BP can play a more responsible role in the clean up of the Gulf of Mexico spill, and offer more compensation to those whose livelihoods have been affected as well as to environmental agencies that are attempting to mitigate the damage caused to ecosystems. As highlighted by BYM, BP can indeed stop its investment in the highly destructive, unsustainable and carbon intensive oil

sands activities in Canada. BP can also certainly invest more in renewable energy. Shareholders can potentially play a part in these changes.

However, in a world that will see drastic changes in energy production if it is to avoid catastrophic climate change, BP and the way it works has little potential. Despite the most serious warnings from climate scientists and ecologists, BP has planned to expand its increasingly dangerous deepwater drilling. In recent years it has decreased its investment in renewables. Earlier this month, BP has rejected demands from the Co-op, one of its shareholders, to avoid drilling in ecologically sensitive areas, a concern raised as a result of the Gulf of Mexico spill. All this suggests little concern beyond profit.

Our testimonies lead us to actively strive for a vision of a just and sustainable world. I may seem idealistic, or unrealistic, but I see no place for BP and its strategies in such a future. If we are to meet the global sustainability challenge, energy must be produced by renewable energy companies, smaller and more numerous than the oil giants today. In shares, BYM's money holds value beyond the direct purposes of the Quaker community and it should be put to its utmost use in supporting our values.

Half a million pounds is small change to BP, leaving the views of investors of such a sum of little concern. Divestment will hardly stop BP's irresponsible activities, but there are many truly ethical businesses that, with BYM's investment, can contribute towards a green economy.

The climate and delicate ecosystems are changing faster than BP and other oil multinationals ever will. Let us support companies that are truly facing their responsibilities instead.

**Chris Walker**

*Chris is a member of Leicester Meeting.*

## Empowering Hands uplifting spirits

*Mike Watson describes his experience of a determined group of Ugandan women*

Empowering Hands are an award-winning group of young women, who were formerly abducted by the Lord's Resistance army. They have since trained as counsellors and go out to rural areas every week to work with individuals and groups, who were initially traumatised by their experiences of the twenty-five-year conflict. Their other activities include economic empowerment and peace-building.

A tiny non-governmental organisation run on a shoestring, they have a simple office in Gulu, a computer and a printer and the counsellors are paid a minimal 'safari allowance'. I have been out on visits with them five times now using local minibuses (matatus) as they have no vehicles. Groups of five go to four different locations up to three times each week.

What were my first impressions? Does the photograph below show a well-supported family group or a family traumatised by violence and death? A woman who feels secure or who can never forgive herself for what she was made to do as a child soldier? A happy, playful child or one craving for attention? You decide, but I will say that, thanks to Empowering Hands, individuals and groups do recover and are re-

integrated into their communities. Empowering Hands respects their culture and values and works with healers providing 'traditional cleansing'. The first stage is often individual or family counselling.

Soon clients are able to work in groups because there are often fifty clients or more. They start to share their experiences and problems with both the counsellor and each other. The formation of peer-support groups is encouraged. They do role-plays and my impression was that much of the material was real to the 'client'. A counsellor is always on hand to help with individual needs or provide support. There are interactive sessions where the clients define what counselling is and show how a good and bad counsellor may act. Eventually individuals are experienced enough to provide support in their own communities. That is when Empowering Hands' major contribution comes to an end. They move on to the next community.

The groups span the whole age range from babes in arms to elders and grandparents, the 'Mzees' and 'Mamas' of the community. There are many young men, learning to dig and grow for the first time. The Internally Displaced People's camps produced a dependence culture for a whole generation. Counsellors are often asked to help financially or provide answers or solutions. All they can give is empathy, respect, time and confidentiality and try to work in a safe way to earn trust. Some villages are very isolated.

There is laughter and fun, ice-breakers and energisers. There may be singing and dancing at the end. All I know is that this is just a snapshot of a huge problem in Northern Uganda.

*Mike and Liz Watson are members of Skipton Meeting currently serving with Voluntary Service Overseas in Northern Uganda. Aware that Empowering Hands have been supported by QPSW in carrying out their counselling, psycho-social work and training, Mike, who himself is a counsellor, has been able to make visits to client groups.*



## The joy of money

*Peter Daniels looks at the different sides of being a Quaker treasurer*



Offering our gifts. Photo: ArtToday.

**H**andling money for Quakers is a joy as well as a responsibility, as I have found during three years as an Area Meeting (AM) treasurer. This is not only the joy when the figures come right: the job involves interpreting to the members what our money is, so we can all understand what it represents as ministry, and how we can best use it. How do we expect Quaker witness and support to be financed? How does our local or area Quaker money connect more widely with the work of Quakers in Britain? Ultimately, it comes down to how as Quakers we make our own financial contributions, and how we encourage each other to do that.

The Annual Conference of Treasurers, which took place 25–27 June at Swanwick, is a good opportunity for treasurers to meet and compare ways of doing things. It helps treasurers to step back from their own figures, so what they collect and look after for Meetings is related to the fund-raising and spending of Britain Yearly Meeting's centrally managed work. The conference is a part of the structure of accountability of BYM, though a lack of clarity about this was acknowledged, and may be one reason why about a third of Area Meetings were not represented.

At this conference it was perhaps more openly mentioned than usual that there used to be a quota for Meetings to contribute to the Yearly Meeting funds, abolished in 1989 but not replaced by any very clear guidance on how contributions were to be channelled instead, or how much. Another somewhat controversial fact is that when a database was set up for keeping track of donations, Meeting for Sufferings specifically excluded use of it for direct mail appeals from Britain Yearly Meeting. This all means that Local and Area Meetings are responsible for finding donations from their funds for central work, or appealing for their members to make contributions to it, without there being much consistency, if any contribution is achieved at all.

*'We earnestly counsel Friends not to give way to a feeling of annoyance when appeals are made to them for pecuniary help... Those who are appointed to collect subscriptions should avoid an apologetic tone, endeavouring rather to suggest to Friends that they are being reminded of a privilege.'*

Katie Frost, the community fund-raising officer in Quaker Communications, surprised us with this statement from the 1911 equivalent of *Quaker Faith*

& Practice, but Quakers probably need this message even more earnestly now, as we seem to have become more reticent about money than 100 years ago. But perhaps this is changing. As the epistle from the recent Yearly Meeting said: 'It is good to be challenged to contribute our gifts; it is a sign that we belong.' In my own North London AM, I have found people appreciate being asked, and have had a good response to the need to fulfil a steep rise in our quota to the pooled property fund of Six Weeks Meeting.

'There is such a variety of things to be done that everyone can feel they have something to give, in money, time or energy' said the epistle. We all need to ask what God requires of us, and Katie brought home to us that treasurers are 'involved in releasing the spirit of the Meeting'. The Annual Conference of Treasurers is a support for treasurers in their local role which can be joyfully inspirational as well as prudent and meticulous; it also encourages us to ensure that local Quaker money is not isolated from the Yearly Meeting that we belong to.

*Peter is a member of North London Area Meeting.*

## Truth on terrorism

Paul Lacey's Swarthmore Lecture has led Friends to think about 'terrorism', the meaning of the word and whether we are being told the whole truth about it.

It has brought together a number of Friends who believe that the truth about 'terrorism' needs considering, particularly since, worldwide, there is sincere scepticism about the official accounts of major terror incidents such as 9/11 and 7/7. We in Quakers for Truth on Terrorism have examined much evidence and witness to the fact that the official accounts of certain major incidents conflict with the evidence. That raises many highly disturbing questions.

We do not advance any theory: the group is open to any Friend or attender interested in the 'terrorism' phenomenon. We offer a forum for sharing discussion on how Quaker testimonies on the moral issues of social justice, peace and truth should be followed in the light of the current fear of 'terrorism'. Quakers have a noble history of listening even to minority points of view.

It would be very challenging for us to discover we had been misled by governments who had abused the trust we place in them but, unless we look at the evidence open-mindedly and prayerfully, we cannot be sure we have not and therefore cannot speak truth to power.

We welcome correspondence or debate with any Friend interested in this subject.

*J Noel Glynn, South London Area Meeting*

*P Teddy Sawyer-Bayliss*

*H Elizabeth Sawyer-Bayliss*

*North West London Area Meeting*

## Preparatory prayer

On Radio 4's *Sunday* programme on 27 June, Trevor Barnes discussed the subject of customary prayers before local government, town and county council meetings being under threat?

It has long been established procedure that the Houses of Commons and House of Lords start daily sessions with prayers as do local councils. This practice is coming under increasing pressure from secularist MPs and councillors who feel no need or value in such traditions. In fact some councils have already stopped beginning meetings with prayers. This has been viewed by many as the thin edge of the wedge undermining valuable social and religious traditions.

Our Quaker practices can show a third way to resolve this problem. Quakers are encouraged to come to Meeting prepared in heart and mind. We settle into our still silence and bring our minds to worship. We all know the value of communal silence that can open paths to resolution. Might one propose that secular council and local government meetings start with ten minutes silence instead of prayers? This would not

be threatening to any denomination and would allow those who wish to pray in their own faith to do so inwardly. I'm sure such a beginning would bring the meetings' participants to a calm and composed frame of mind before proceeding to the formal business. Perhaps local Quaker Meetings or Area Meetings could write to their local council offices suggesting such a resolution if customary prayers before council meetings are under threat.

*Toni Williams  
Andover Meeting*

## The future of education

I wonder, if I may, add further thoughts to Janice Fletcher Jeal's interesting 'The Future of Education' (2 July) on the possibilities that Quaker Free Schools may present us? These schools would be located in the centre of our most 'challenging' and 'hardest to reach' communities where the need is greatest and where many feel isolated and marginalised. By running small-scale, community-focused and democratically run Free Schools, we could, I believe, help to create a powerful force for social change in these areas.

These schools would be mindful of those existing educational practices that are potentially damaging. Standards of discipline, for instance, would not be imposed through threat or coercion, but negotiated by consensus. Time would be taken to discern the source of difficult behaviour, and transgressions handled in a spirit of compassion, reconciliation and forgiveness. Diversity of opinion, too, would be celebrated; recognising that true unity springs from something deeper than uniformity of thought, mannerism or clothing. No one would be punished for exercising their right to freedom of expression, or for questioning arbitrary acts of authority. Imagine, for instance, a school where the staff and students are encouraged to address each other as equals, and where all are expected to participate in some way in the making of decisions.

Quaker Free Schools would organise themselves on the principle that all people share a similar impulse for self-improvement. They would hold dear the view that children are not empty vessels to be filled with 'authorised' knowledge, but are instead like flowers waiting to blossom in their own unique way. Quaker education should kindle and awaken young minds, not set limits or impose boundaries, and so pedagogy and curriculum would be fluid. The changing needs of the individual would be prioritised over, rather than surrendered to, the inflexible requirements of examination boards. By recognising 'that of God in everyone' a Quaker Free School would understand that it is a fundamental human need to inquire and create independently and as free from external compulsion as is possible.

Students would learn to recognise that democracy isn't a single event that only adults engage in, but a continuous process that demands active participation in full consciousness. Instead of raising another generation of passive consumers and uninterested observers, Quaker Free Schools would encourage creativity, social entrepreneurialism and community participation, because education, like Meeting for Worship, should nourish the whole of one's whole life.

The hidden ideology of many of our state institutions – including our schools – centres on the belief that only the affluent minority have the right to impose their will on the masses; that only they are capable of acting for the common good. The earliest Friends saw this in the established church and, recognising its danger, courageously challenged it. Perhaps we should now open our eyes to its influence within the education system, and think about providing a more positive alternative for those who suffer from its effects the most.

*Martin Layton  
Bewdley Meeting*

### **BP investment**

I daresay many Friends were, like me, surprised to know we had such a large amount of money invested with BP (2 July). Certainly I regard that as a fairly unethical investment.

Nevertheless, we do have an Investment Sub-committee of Quaker Finance & Property, I note, and we should trust them to act in our best interests, bearing in mind our beliefs. I wonder if we could be told how they report with whom our investments are held and how this could be widely circulated amongst Friends – in the Annual Report, perhaps?

In any event, we are stuck with it at the moment unless we want to suffer an embarrassing decrease in funds, since BP shares are at such a low value. I do think that at some stage when/if the shares increase in value again we should seriously consider divesting our interest – and if they are taken over we shall probably be forced to!

*Nick Francis  
Bradford-on-Avon Meeting*

### **Microsoft?**

In the Summer edition of *Quaker News* there is an item headed 'Affordable software for meetings'. There then follows an article which states that meetings can buy cheap software from Microsoft because of a select charity agreement that Britain Yearly Meeting has made.

There is no need for meetings to buy software. I use Open Office ([www.openoffice.org](http://www.openoffice.org)), which is free. I use this to edit and produce the Area Meeting newsletter. I

also use it for all the other tasks I perform for Friends. This includes word processing and spreadsheets.

I don't think Friends House should be advertising Microsoft software however cheap it is. They should be advocating open source software, which is more in keeping with Quaker principles.

*Ken R Smith  
Craven and Keighley Area Meeting*

### **Glad to be archaic**

I have just read the report of Sufferings' discussion of revisions to Chapter 16 of *Quaker Faith & Practice* (9 July), which deals with Quaker Marriage Procedure. After the last tinker with Quaker vocabulary, I'm already heartily fed up with friends assuming (with suitably bored expression), when I say I'm off to Area Meeting, that I'm going to something about health or education or highways. In the old days, 'Monthly Meeting?' they'd say, 'What on earth's that?' – leading on to (me): 'Well, I'm a Quaker, and...' and much more. I know 'Monthly' isn't strictly accurate, and I know it's potentially confusing, and so on. But it certainly got things going, and it was a reminder that we had a history.

My partner and I had our civil partnership in the local register office. And though the register office was packed with faithful Friends and friends of other faiths and none, we'd have preferred to have had the ceremony officially sanctioned in the religious context of our Quaker Meeting.

We'd have been delighted (though I know the word's not used in the Quaker marriage) to use the old-fashioned non-gendered 'spouse': to describe each other as 'partner' always seems a shade bureaucratic.

What we wanted was the occasion to be celebrated according to the practices of the (whoops!) Religious Society of Friends, rooted, as it is, in Christianity.

If you want no 'theistic' language, and no 'baggage' – well, the register office is the place for you. It did a good job for us, in its bloodless way, and we were grateful for it.

I do hope we will not throw out the old-fashioned baby with the bathwater, or – as we so often seem to do – let the trendy tail wag the friendly dog.

*A Friend  
name and address supplied*

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Please include your full postal address and telephone number and a reference (issue, title) to articles. Please indicate whether you prefer your address, email or Meeting or other detail to be published with your name.

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# Exploring words



# The ministry of play



Illustration from 'Stone says'.  
Illustrations by Jonathan Gross.

**T**hink of this as a note of introduction, tucked in the flyleaf of a book. The book is *Off Road To Everywhere*, a collection of poetry for children, which ideally I would leave lying round your Meeting house, for the young people in your Children's Meeting and for anyone to come upon by chance. It is meant to be shared.

'Poetry on Quaker themes' it's not... unless life and feelings, good attention to the world around us and within us, and the right valuing of language in all its rich layers, its slippery twists and turns, are 'Quaker themes.' (Of course they are.) Plain speaking? Early Friends might have raised an eyebrow at poems, which delight in helter-skelter rides of rhyme and rhythm, or leave an image dangling by its fingernails over a silence, no clear moral at the end. But maybe noticing that edge of silence is the key.

Early Friends were right to reject 'high' language dressed up to impress, flaunting its learning as a way of blinding people to the quiet truths of their experience. Modern poets agree. Creative writing workshops work to pare drafts back to the quick of what the writer really means. Remember Basil Bunting, great modernist poet whose childhood left a vein of Quaker instincts in him: 'Brief words are hard to find... Pens are too light. Take a chisel to write.'

But the world is a complex place, and the finest-

tipped of chisels only makes an approximate mark. An equal (maybe-not-opposite) testimony is to alert us to the false simplicities of language all around, in politics, in headlines, in clichés so oft-repeated that we no longer notice the subliminal messages they whisper in our ears. Young writers offered a chance to join in, to spin and juggle with words, become cannier readers and listeners too.

They also notice subtler moments, when something in the sound, the rhythm, can convey fine shades of feeling that the literal meaning can't quite reach. Or that the playful words you find for something in the world outside you – say, that spidery crack inching out across the ceiling just above your head – might be saying something to you:

crash!  
and I'll let the sky in.

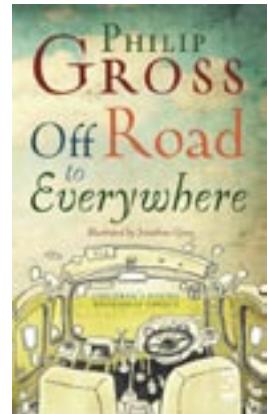
Those lines come from a game: to spot the unremarked details in the most ordinary room, and to give them a voice.

Because everything wants to be something.  
Nothing likes being ignored.

Almost all the poems in the book are for or from writing workshops I have done in schools; some were written side by side with children as they wrote. Some

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*Philip Gross speaks about the ‘helter skelter rides of time and rhythm’ to be found in poetry for all ages*



pluck words out of the air from sessions where we practiced quick, light, no-wrong-answers thinking, and one jump of imagination would climb on the shoulders of another. *What's the most wonderful thing you could build a boat out of?* ‘Ice,’ says someone. ‘Wind.’ ‘Snakes.’ ‘Second thoughts.’

In sessions like this, it ceases to feel as if each person has to rack their brains to find their Good Idea. Thoughts come out of the space between us, and it's not uncommon to see a child, one who'd not thought of himself as a writer, blinking to realise what he has just said. The leader's job is, more than anything, to create and hold that space between us, such that words can find the person who will give them voice.

Does that sound a little like a Quaker Meeting?

Only quite recently have I started to say ‘Quaker’ in accounts of myself to the poetry world, or to mention my poetry life among Friends. (And what a surprise when I did: I suddenly notice fine poet-Quakers all round.) Now I can scarcely explain what I do as a writer or as writing-educator without making the connection.

My fear used to be that people would equate ‘Quaker’ with ‘solemn’, ‘earnest’. The oxygen these poems breathe is play. Which is also a serious business. Play is how we learn, as children – and as adults too, if we don’t forget. It thrives in a safe (not bland but well-held) encouraging space. Most of all I would like these poems to be found by teachers, by parents, by Friends’ children’s meetings and anywhere that different ages meet. Most teaching of writing is a kind of folk art – ideas picked up, given a personal twist, matched to new circumstances and passed on. Apart from being a good and thought-provoking read (for all ages, I hope) that’s the fate I would like for this book.

So... a book of words, but words that are aware of

silence. A book that hopes to remind young people of the rich resource of inward space, not-often-unlocked rooms inside us all, sorely needed in an age increasingly geared to self-performance, driven extraversion, living as if on reality TV...

There's a room in my house where nobody goes.  
There are cupboards and corners that nobody  
knows  
inside me.

It is a book to be used together, but in a way that encourages everyone to become a little more themselves. Nothing in here is the last word. ‘But what can’t *thou* say?’ could be its motto. Those early Friends could scarcely disagree.

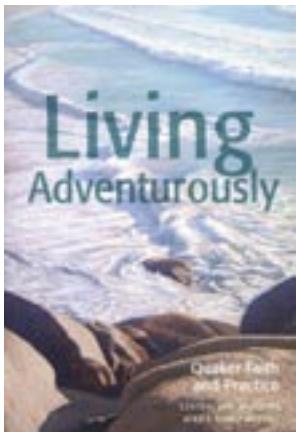
**The boat made of poems**  
sings and hums and talks and whispers to itself.  
It never sleeps.  
It groans, it shudders to the rhythm of the waves.  
Its timbers creak  
in the language of every port it has put into –  
the backchat, the patois,  
the babble, the Babel, the smuggled rich lingo  
of each dockside bar.  
But hush: don't tell the captain or the bosun  
or the loosely rhyming crew:  
there's really nothing to it, poetry,  
just air, hot air and paper, oh, and skill  
and love and hope, between them  
and the deep dark silent sea.

*Philip Gross will be reading alongside Stevie Krayer, Gerard Benson, Laurence Lerner and Rosie Bailey in a celebration of UA Fanthorpe’s poetry at Woodbrooke, Sunday 22 August 2010, 2pm to 4pm.*

**Off Road To Everywhere is published by Salt. ISBN: 978 1 84471 722 4. £6.99**

# Faith & practice

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## Living adventurously

*Central & Southern Africa Yearly Meeting has written its own faith and practice. Hans Noak, who lived in Southern Africa for many years, reviews it.*

*'Before we love others we need to love ourselves. How do we treasure our own Light and gifts. How do we learn to share what we have to offer? Do you seek to find the place where your own talents and the world's needs meet?'*

This is number one of the Advices and Queries (A&Qs) adopted by Central & Southern Africa Yearly Meeting. They wrote their own Quaker faith and practice: *Living Adventurously* to meet their needs. It is an inspiring story of small groups of scattered Friends – a story of worship and of listening to the spirit of Christ in prayer and obedience to the inner prompting of Love. *Living Adventurously* is a record of individual lives lived in a stressful political environment. I glanced at the names of contributors and recognised among them personal friends and fellow workers.

The book deals with worship: *'A Ministry, which is the revelation of God, communicates to the members of the meeting'* (Kholeke Tshange). *'I had found in Quaker meeting something that was absolutely right for me'* (Rory Short). *'All forms of worship that give glory to God are good'* (Joanna Sankey). *'It seems that much ought to happen, but what does happen depends largely on our state of readiness and the quality of our response'* (Olive Gibson). *'Quaker worship is spiritual not sacramental. It is mystical worship, direct connection with the Source... We are not creatures learning to be spiritual we are spirits learning to live'* (Jennifer Kinghorn).

The book deals with the experience of community: *'The fellowship of Yearly Meeting has once more been a source of joy both to old hands and first time attenders. Our meetings are small and widely scattered and we badly need to meet with one another to be nurtured and renewed. At this time we may hold the world record for hugs per day.'* (YM Epistle 1999)

The book deals with many other areas of Friends concern and work during the time of apartheid rule and now under a black government: *'My concern is for the inward being from which the concern for outward action grows'* (Rosemary Elliott).

The story is one of peaceful protest against the apartheid policies of the SA government. It is one of building bridges between women and men across the divide of colour, race and politics. *'Our guide told us... that many whites such as he, working with friends in Soweto, simply refuse to get the required government passes to travel in a black township. Why should we be required to have government permission to visit with our friends just because their skin is a different colour?'* (Marjorie Nelson).

Jennifer Kinghorn was invited with other church leaders to take flowers to a grave deep in Soweto. She writes: *'The purpose was to express sympathy and respect towards the thousands of parents in Soweto who had lost children during the ten years of student unrest... A state of emergency had been declared. We expected to be arrested so we had warm socks and toothbrushes and Bibles in our pockets and I got permission from my children.'* The soldiers prevented them reaching the graves. They held a prayer meeting outside the hospital and left the flowers there. As they left the soldiers trampled on them.

New tensions have to be faced. Nozizwe Madlala Routledge, a Friend, became deputy minister of defence in the first government formed by Nelson Mandela; a role very difficult for SA Friends to accept. Nozizwe gave the Richard Gush lecture of 2006: *'Speaking Truth to Power – Peace is a Struggle'*. She tells us: *'Through a creative Quaker process we produced a "Quaker Statement on Peace in Africa"*.



Quakers celebrating Africa Day in Johannesburg. Photo: Alex Kuhn.

Blacks are no longer victims – they are proud. Whites are no longer all powerful – They can be discriminated against. All are grappling with deeper meaning. ‘God in the other person’ ‘God is the other person’ proclaims a new poster in Johannesburg Meeting House. All are challenged to perceive God in the other, the poor and the squatter, the refugee from Zimbabwe or far away, the new rich, the new powerful and the new profiteer. The mothers who lost sons and husbands want to be remembered. The millions living in shanty towns. The old and particularly the youths whose hopes have come to nothing. All are waiting.

From a poem:

‘Now. Yesterday has gone,  
but what has it left behind?  
Tomorrow we are not sure about.  
We may not see its dawn.  
All that we can be certain of  
is the minute we call ‘now?’ (Sue Farren)

HW van der Merve spoke: ‘The Truth and Reconciliation Commission failed to meet the deep needs of a large part of the population to see justice done towards the major policy makers and implementers of apartheid. I became especially conscious of this need through my friendship with Winnie Mandela and the contrast with her ex-husband. Like Winnie, there are thousands, no millions of black people who are not ready to forgive the whites, especially the Afrikaners, as Madiba (Nelson Mandela) has done. That deep-seated need for retribution has not been properly

acknowledged in the Truth Commission by our churches and our political leaders. To put it in popular terms: Mandela has leaned relatively more towards peace and reconciliation and less towards justice than I would have liked to see.’

‘Being Southern Africans we are well placed to be a beacon to the world on how men and women, black and white, young and old, citizens and refugees, people speaking dozens of languages and being of varied ethnicities can recognise our common humanity by working towards economic equality for all.’ (C&SA Yearly Meeting 2007)

As I reflect on the stories here published I have a sense of a ‘people of God’ growing spiritually and some of this growth has been recorded here. The way forward will lead through wider understanding and searching for deeper personal ways of forgiving. Spiritual growth is ongoing. A new South Africa is asking of Friends to develop a new perception, both of the physical world in which we live where each one is different from his neighbour and the real world, the Inner world, God’s world in which we are one in Spirit, in God.

**Living Adventurously is published by Central & Southern Africa Yearly Meeting. PO Box 7205, Johannesburg, 2000, South Africa.**  
**ISBN 978 0 620 458320. £5.**

Hans is a member of Rochester Meeting.

# Work in the world

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## A gap year experience

*Geoffrey Cundall shares his granddaughter's stories*

*Our granddaughter, Philippa, a fun-loving twenty-year-old, lives in Harrogate with her parents, Heather and Tony Goodall, who are members of the Meeting there. In her gap year before going to university, she and a school friend worked at Marks & Spencer and saved enough to pay to go and teach for a time in Tanzania, where they are now. They have also organised fund-raising events to buy useful things and money to donate. They told the chairman, Bootham Old Scholar, Stuart Rose of their intent and he doubled the amount they raised. The following account is extracts of Philippa's emails.*

**I** am having the best time! It is so strange I feel like I'm dreaming because none of it seems real! The locals are very welcoming and nice. Some scary times but we are with pretty much all boys and they are nice and very protective of us so its all good!

I have started teaching in a nursery school in a morning, which I love! In the nursery there are two classes – each of about seventy. They are amazing kids but it breaks my heart to see the facilities they have although they seem happy with them. They are also very grateful for what we are giving and doing! On an afternoon

we teach the Masai men who come to us for further English lessons and I love doing it because they are such interesting people. We hold a debate after the class for the more advanced students, which I also love; yesterday the topic was 'Is religion necessary?' and they came up with that themselves. It was so interesting to hear their views on things like that! Everyone helps us to learn the language, which I can do sometimes, but struggle at others!

We have had a very good week this week; we feel like we have made lots of people happy! On Monday we did the sponsoring. We are sponsoring sixty-three children from our nursery to go to primary school as they can't afford to go. We're paying for a year for most of them including uniform and so on so that's a fair amount of what we have left! It was a very emotional day yesterday because that's when we decided to do it and all the kids and teachers were praying and thanking us and you could just see how much it meant so I was a state as you can imagine!!

At the end of the day they have porridge; it looks horrible – it's made out of maize, sugar and cooking oil but the kids love it and depend on it, but they can only

have it when volunteers donate it, so on Monday we will take 250,000 tsh, (around £110) for the teachers to go and buy a month's supply because if we go to the market for it they will rip us off for 'white people price'. We have taken all the clothes we brought out to the orphanage and they were over the moon, so excited it was amazing! We've also taken all the underwear to the orphanage, which was even better than giving them the clothes! They got at least two pairs each and I have never seen kids so happy before – especially over underwear!! It was magical! They all came and shook our hands one by one and said thank you and gave us a hug!

The house we stay in is very basic but we have easily adapted and are cool with everything! It's slightly out of the town so a nice walk everyday through the crop fields and shanty towns with an amazing view of Kilimanjaro!

*Nearing the end of her stay, she writes:* I'm a bit worried about coming back home as I'm not a big fan of western culture after being here. Talking with some of the boys we decided it wouldn't be till we got back into the routines we were in before, if we had changed our outlooks, but I'm pretty sure I have.

# The delights of Quakerism

*Bob Johnson celebrates a successful Quaker Quest*

‘Freedom!’ cried the young lad triumphantly, as he barrelled past me out of Meeting, like a cork out of a popgun. I happened to be doorkeeper that particular Sunday when, for the first time in decades, our Meeting had been blessed by the presence of children. As I walked towards reopening the door to go into Meeting, I was almost bowled over by a stream of joyous youngsters! What a blessing! Our Meeting has recently been transformed by Quaker Quest – quadrupled in numbers, and now, owing to the hard work of a number of Friends, the delights of children!

Freedom for him was leaving what must have seemed like a stuffy old room. I was forcefully struck by the realisation that my position was exactly the opposite – freedom for me came from entering it. I remember going to my first Quaker Meeting aged three or four – little did I think then that seventy years later, I would delight by going back in.

Why go into a closed room to sit in ‘silence’, on what was then

a brilliant sunny day? Surely he was right, that there was more freedom outside, than within. How things change as you learn. For me, Quakerism gives me a robust and crucially flexible framework in a febrile and fluid world, for which I am eternally grateful. I am currently wrestling with how to capture in acceptable psychiatric terms the obvious difference between living processes and inanimate ones. If you cut yourself, your skin heals itself, but if you cut your car, the metal doesn’t heal itself – so obvious, so difficult to tie down in ‘scientific’ terms. Struggling to codify this difference has led me into much professional calumny – what a blessing to find such robust comfort in Quakerism.

Quaker Quest prodded me to learn different ways to ‘explain’ what Quakerism is. And the glorious central idea I learnt from this exercise is that Quakerism does not tell you what to believe – it insists you work that out for yourself. Some find this irksome and rush to fill the gap. For me, it provides unique solace. Quakerism avers that there are some things that are eternal, and advises us to

get to know each other in their light. It does not tell you what they are. It just asserts that there are some, and leaves it for us to find out if this is true or not.

In one of my attempts to express the vital difference between animate and inanimate, I found myself writing that ‘the Quaker aversion to written beliefs is a godsend’. I even included that glowing phrase – ‘let your lives speak’. No wonder my philosophical meanderings peter out. Security seems so obviously to be found in rigid laws and verbal scientific theorems, in what we are convinced we ‘know’, not in airy-fairy notions that are explicitly indefinable. Our young attender found his freedom by bursting out of what he saw as a sombre closed room. Perhaps we can find ours by bursting out from our closed ways of ‘knowing’, by seeking the indefinable, the truth that underlies that glowing axiom: ‘the letter killeth but the spirit giveth life’. If words fumble, can our lives speak?

*Bob Johnson is a member of Hampshire & the Islands Area Meeting.*



## Friends of the religion

WHILE PREPARING material for their new website, Friends connected to Friends House Moscow played around with the online software tool Google Translate to convert text from their Russian Language website into English. The results tended to fall a little short of Quaker principles of simplicity and clarity. Here is what the automatic translator did to part of the Russian website's home page:

'You went to the site of the Religious Society of Friends (Quakers). Here you can find plenty of information about our faith and practice. We believe that each is a creative force that helps people do what is destined to, helps to understand the value of themselves, is love for others. In any person there is a particle of the Divine Spirit, listening to the voice of whom everyone can grow in the highest measure of spiritual perfection. Spiritual growth – not the inheritance of the elect. It is common to all, always and everywhere. For the Friends of the religion is not some external activities aimed at caring for a "holy" part of himself. Our faith affects every aspect of human life and leads us to the assertion that life can not be divided into categories of "sacred" and "worldly". There is no place either in ourselves or in our relations with the world, wherever God is not present.'

So that's all clear then!

## Just in case

ANOTHER EXAMPLE of Friends' outreach comes *Eye's* way. Leicester Quakers ran a busy stall at the Leicester Riverside Festival last month. They used their own new welcome leaflet, with posters and leaflets from Friends House, to encourage people to join their worship on Sundays. They gave away Quaker badges (for children to wear) and balloons (that were soon floating around the site) and packets of vegetable and flower seeds (to encourage visitors to grow plants and food). To help children think about the dangers families face when forced to leave their homes suddenly for fear of being killed, they helped them to select what they would need to pack, in a small suitcase.

## Me old china

THE GUARDIAN'S cryptic crossword on 8 June included the clue: 'Quaker in China.' Alan Pearce found several people (including himself) who were initially unable to give the answer: 'Friend'. China, of course, was a cockney word for mate.

## Music connections

AT THE Glastonbury festival recently, former Leighton Park student Laura Marling played a headlining gig to much acclaim, while Tim Gee's Green Kite Midnight ceilidh band played the tripod stage in the dragon field. Green Kite Midnight came together for the first time at the climate camp in the city, in April 2009, and have been playing together ever since.

## Clerihew-tastic!

EARLIER this year *Eye* printed some clerihews and then received many more. Here are some from Bob Needham:

*George Fox  
Darned his socks  
But Grey stitches  
Don't match leather breeches.*

*William Penn  
Took his men  
To Pennsylvania  
England had been rainier.*

*John Bright  
And the Inward Light  
Faced Parliament's fears.  
For forty years.*



The sun shining over modern-day Pittsburgh, Pennsylvania.  
Photo: mknobil/flickr CC:BY.

# Friends & Meetings

## Forthcoming marriage

George PENALUNA and Kate BELLWOOD 1.30pm Saturday 17 July, St. John's Church, Cononley.

## Deaths

Sioban DAVIES 2 July, peacefully at home. Wife of John Davies, mother of Rosamond, Geraldine and Michael. Member of Bromley Meeting. Aged 79. Memorial Meeting at Bromley FMH 3pm, Tuesday 27 July.

Nancy ELIAS 10 July. Peacefully at home. Widow of Carel. Mother of Angela, Jan, Christopher, Robin, Glyn, Jasmine and the late Tineke. Member of Dorking Meeting. Aged 87. Enquiries: Sherlocks, Dorking: 01306 882266.

Brenda FRASER 7 July in Kingston Hospital. Mother of Eona and Helena. Grandmother of Katie, Oliver and Bryony. Attender of Cheadle Hulme Meeting. Aged 84. Funeral: All Saints Church, Kingston-upon-Thames, 12.30pm Friday 23 July. Memorial Meeting in Cheadle Hulme tba.

Rosemary HOLLAND (née Makins) 5 July. Wife of Stanley. Member of Bournville Meeting. Aged 87. Memorial meeting 2pm, Friday 16 July at Bournville FMH. Donations: Cancer Research UK or QPSW.

Elizabeth MORLEY 7 July. Peacefully at home. Mother of Jenny, Sarah and Ann. Member of Harrogate Meeting. Aged 83.

## Golden weddings

Tony and Moira (née Walter) FITT were married at Watford Friends Meeting House on 16 July 1960. Still at Parc Noweth, Ludgvan, Penzance, Cornwall TR20 8BW.

## Diary

**DOLOBRAN LATE SUMMER GATHERING** Sunday 5 September. Bring picnic lunch to eat outdoors. MfW at 2.30pm followed by tea provided by local Friends. Access details: John and Felicity 01938 500147 or Simon and Sophie 01938 500746. All welcome.

**KINLOCHBERVIE & STOER MEETING** welcomes holiday visitors in the far Northwest of Scotland. Details: Dilys and Michael 01971 521729.

**ON HUMAN FOLLY** Dramatising John Woolman's 1772 journey in England. Dates available for Quaker week performances: 1-2 October (London area), 3-7 October (elsewhere). Expressions of interest from host Meetings by mid-August please. 01484 664258. plain.quakers@yahoo.co.uk

**OUTDOOR MEETING FOR WORSHIP** Speakers Corner, Marble Arch, London. Sunday 25 July, 2-2.45pm, and on the last Sunday of each month in 2010. Come and join other London Quakers! Details from Jez Smith, tel. 07915 407344.

**RETRO-ACTIVE: JANET STURGE'S SOLO ART EXHIBITION** Maidstone Library Gallery, ME14 1LH till 29 July, 9am-6pm, Sats-5pm. Last chance to see 50 years work before auction. Profits: ICAHD [Palestine]. Directions/guided viewing: 01622 670371, janetgs@blueyonder.co.uk

**THE FUTURE OF THE RELIGIOUS SOCIETY OF FRIENDS IN BRITAIN** Friends Quarterly Prize Essay Weekend Seminar at Woodbrooke Quaker Study Centre, 30 July-1 August. Details/bookings: 0121 472 5171 www.woodbrooke.org.uk

## Stay in touch...

Put your family notices in *the Friend!*

## Meeting up

**SINGLE? WANTING TO MEET THAT SPECIAL SOMEONE?**

*Use the Meeting up column!*

**Single entry £16.85 incl. vat for 35 words. 3 entries £39, 6 entries £66.**

**Box reply service included. Replies forwarded 1st class. Please send all entries and replies to: (Box \_\_\_\_), The Friend, 54a Main Street, Cononley, Keighley BD20 8LL.**

**MID-SURREY.** An unattached woman (65) is looking to share common interests with an unattached man of similar age with Quaker values. My interests: walking, creating a peaceful garden, reading and meeting with friends and family. Replies please Box 926 c/o The Friend.

**QUAKER MAN, 68,** fit, solvent but not wealthy, believes his soul mate is out there. Hasn't managed to find her yet. Could she be you? Replies please Box 925 c/o The Friend.

## Notices on this page

Notices should preferably be prepaid. From 1 July 2010: Personal entries (births, marriages, deaths, anniversaries, changes of address, etc.) £16.85 incl. vat. Meeting and charity notices (changes of clerk, new wardens, alterations to meeting, diary, etc.) £14.34 zero rated for vat. Max. 35 words. 3 Diary or Meeting up entries £39 (£33.18); 6 entries £66 (£56.16). Add £1.70 for a copy of the issue with your notice. Cheques payable The Friend.

Entries are accepted at the editor's discretion in a standard house style. A gentle discipline will be exerted to maintain a simplicity of style and wording which excludes terms of endearment and words of tribute. Deadline usually Monday morning.

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**LYN PENINSULA, WALES.** Self-catering cottage, sleeps 4. Comfortable, well-equipped. [www.nantmynytho.com](http://www.nantmynytho.com) 01758 713563. [mair.nant@nantmynytho.com](mailto:mair.nant@nantmynytho.com)

**NORTHWEST SCOTLAND**, Oldshoremore. Autumn vacancies. Friends' self-catering cottages, well-equipped, sleep 5. Glorious beaches. Hill and coastal walking. Peace. Dilys and Michael, tel. 01971521729.

**SOUTH DARTMOOR.** Totally secluded holiday cottage, sleeps 6+. Generously proportioned, single storey, comfortable and well-appointed. Own land, magnificent views and private access to moor. [catchdesign@yahoo.co.uk](mailto:catchdesign@yahoo.co.uk) 020 8255 0322.

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## OVERSEAS HOLIDAYS

**BAD PYRMONT (SPA)**, near German Quaker headquarters, ideal 'wellness holiday', self catering or B+B, airport Hannover. [nsahanna@kabelmail.de](mailto:nsahanna@kabelmail.de) +49 (0)5281 794 4120.

**HOLIDAY IN SOUTHERN FRANCE?** B&B, self-catering. Tranquil, large, shaded garden. +33 (0)4 66 71 46 41. [www.maison-quaker-congenies.org](http://www.maison-quaker-congenies.org)

#### TUSCANY, CAMPIGLIA MARITTIMA.

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## notices

**CALL FOR ENTRIES:** Professor John Roberts memorial essay competition. Supported by Civilisation 3000 and NATO Watch. Open to nationals of all countries aged 18-25 on 31 May 2010. Title: To abolish war do we first need to abolish NATO? Awards will be made at the Shadow NATO Summit in Brussels on 15 November. Details: [www.natowatch.org](http://www.natowatch.org) Entry deadline: 1 October 2010.

## miscellaneous

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**Monday 23rd - Tuesday 31st August 2010**  
Gloucester Meeting House and Greenbelt Festival, Gloucester.

**Do you want to be a part of the Greenbelt Festival and be in a performance?  
Ages 14 - 25**

**Do you want to put together a piece of street art for Greenbelt festival and be at the festival as a Quaker group?**  
Greenbelt festival is a safe space for young people that celebrates the Arts, faith and Justice with music concerts, talks, performing and creative arts sessions and much more!

We have some limited places for £100 for the next 10 people to book. We can also help with the cost for other bookings please contact us for more information.

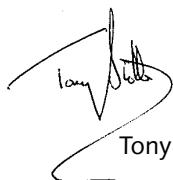
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#### **The Friends Quarterly Prize Essay competition: The future of the Religious Society of Friends in Britain**

The Friends Quarterly essay competition judges, and the trustees of The Friend Publications, hope that the winning essays will be as widely read as possible. We are, therefore, offering this issue to Meetings and Quaker groups at half price, with the possibility of it being used as the basis for study and discussion groups this Autumn. Just published in May, you can now **order five or more copies for £2.50 each**, incl. UK postage. Please use the order form below and we'll get copies to you as soon as possible.

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Tony Stoller  
Editor

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## World Conference Co-ordinator

FWCC World Office is seeking to fill the position of co-ordinator for the 2012 World Conference to be held in Kenya. The position begins as soon as possible part-time at two days per week, with time increasing through 2011 and 2012. While it is possible to be based away from London, presence in the London office will be frequently required.

A volunteer is also sought to assist with fundraising.

Contact: Harry Albright,  
Director of Communications,  
FWCC

harrya@friendsworldoffice.org  
020 7663 1199

[www.saltandlight2012.org](http://www.saltandlight2012.org)

## The Penn Club

### A QUAKER BASE IN CENTRAL LONDON

Central, quiet location, convenient for Friends House, British Museum and transport. Comfortable rooms tastefully furnished, many en-suite. Full English breakfast. Discount for Sufferings and Club members.

21 Bedford Place  
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Tel. 020 7636 4718  
[office@pennclub.co.uk](mailto:office@pennclub.co.uk)  
[www.pennclub.co.uk](http://www.pennclub.co.uk)



Woodbrooke  
Quaker Study Centre

The future of the Religious Society of Friends in Britain

### Friends Quarterly Prize Essay Weekend Seminar Friday 30 July - Sunday 1 August

Come and join editor Tony Stoller and the winners of the Prize Essay Competition, Linda Murgatroyd, Felicity Kaal and Simon Best. Discuss the entries and consider how to take forward the ideas they propose.

Details and bookings: 0121 472 5171; [enquiries@woodbrooke.org.uk](mailto:enquiries@woodbrooke.org.uk)  
[www.woodbrooke.org.uk](http://www.woodbrooke.org.uk)



### AFTER THE BOMB DROPPED: HOW HIROSHIMA AND NAGASAKI SUFFERED

An exhibition at Friends House, 173 Euston Road, London.  
2-12 August. Free. Open 10am - 5pm daily.

Transported from Japan and on display in London for the first time, the Hiroshima-Nagasaki A-bomb exhibition explores the destruction of the two cities by nuclear weapons through photographs and artefacts recovered from the wreckage.

This is a unique opportunity to see first hand the destructive capabilities of nuclear weapons.

Bring a group from your Meeting or local CND/  
Amnesty/Oxfam network.

There is an accompanying programme of talks, events, performances and film screenings around London from 2 - 11 August.

For programme details please see [www.cnduk.org](http://www.cnduk.org) or [www.quaker.org.uk/hiroshima](http://www.quaker.org.uk/hiroshima)

Alternatively contact  
[chris@cnduk.org](mailto:chris@cnduk.org)  
Tel. 020 7700 2393.

