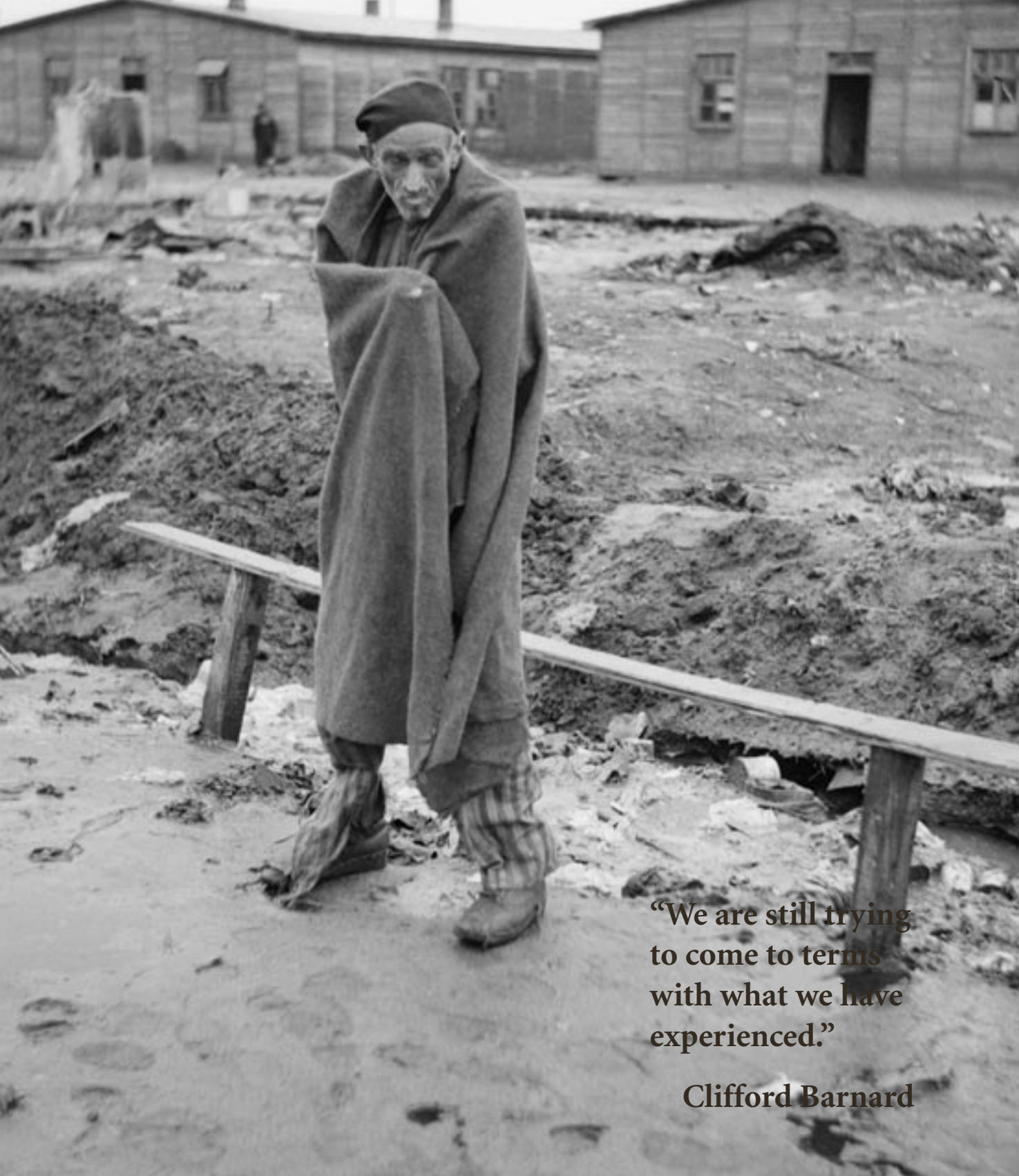


13 August 2010

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the Friend

DISCOVER THE CONTEMPORARY QUAKER WAY



**“We are still trying
to come to terms
with what we have
experienced.”**

Clifford Barnard

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Cover image: Inside Sandbostel concentration camp. Political prisoner, a Hungarian Jew, one of those who were still able to stand, 30 April 1945. Photo: Imperial War Museum. See pages 10-12.

Images on this page: Scenes from the vigil and ceremony marking Hiroshima Day at Tavistock Square, London. Top: flowers in the commemorative tree in the square. Middle: a reading by the Purple Poets. Bottom: a paper plane and crane with messages of hope in Japanese. Photos: Jez Smith.

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Peace: a concern for all ages

QUAKERS HAVE BEEN URGED to put sustainability and economic justice at the centre of their struggles for peace. An all-age conference asking 'What do we mean by peace?' involved the unusual feature of young people over eleven participating on the same basis as adults, with younger children joining them for particular sessions.

Around 120 Friends participated in workshops, talks, games and practical exercises at the event. It was run by Quaker Peace & Social Witness (QPSW) from 3 to 6 August at the Hayes Conference Centre in Swanwick, Derbyshire.

Keynote speakers included Quaker activist David Gee, founder of Forces Watch. He spoke of the biblical concept of Shalom, which is often translated as 'peace' but describes a broad vision of wholeness in which just relationships are restored.

Gandhian leader Rajagopal also made links between peace and economics. He criticised a 'consumerist model', which encourages an unrealistic sense of the availability of resources.

He said that Quakers and Gandhians have a 'moral responsibility to work together' and encouraged a move from 'We are doing what we can' to 'How do we scale up our work?'. He added, 'like violence scales up, nonviolence needs to scale up'.

Rajagopal told *the Friend* that he was 'very grateful' for the opportunity to speak at the gathering. He said he was inspired 'in a big way' by the all-age nature of the event and 'the capacity of people to address issues in a very, very positive way'.

There were twelve 12-18-year-olds at the event, as well as twenty-two children under 12. In addition to plenary activities, participants spent time in base groups determined by age.

The under-12s used games and discussions to explore themes of peace and sustainability. They considered which items are essential to life when they were asked what they would take with them if leaving home suddenly. They went on to consider 'what everyone needs for there to be peace'.

Rajagopal and David Gee also spoke to the under-12s, while QPSW's Sam Walton ran a session with them looking at the language in which children can express a commitment to peace. Children's worker Margaret Lee told *the Friend* that the children were thoughtful and engaged well with the topics.

'The children were inspiring,' said Robert Steele of Dunblane, who described the all-age nature of the event as 'fantastic'. He said he appreciated the

emphasis on 'peace as wholeness', adding 'everything we do needs to be looked at through the lens of peace.'

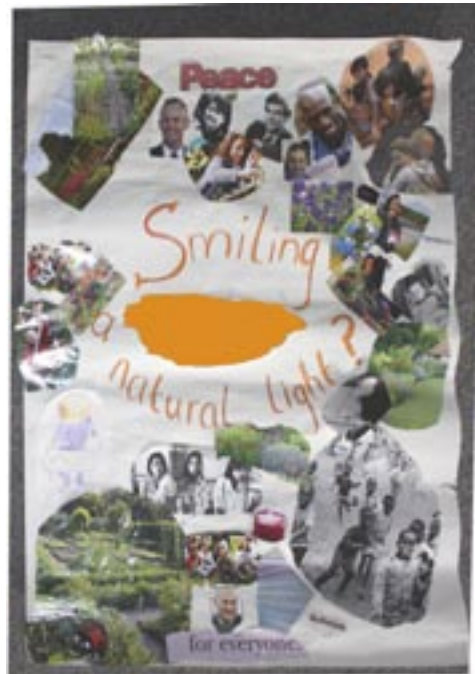
One part of the week that seems to have stuck in many people's minds was an exercise run by Rajagopal that he uses when training young people in India in nonviolence. Certain Friends took on the part of lions and goats, with the rest seeking to protect the 'goats' from the 'lions'.

Robert Steele said he was struck forcefully by a comment from a child, who was discussing what the exercise had taught her about how to respond to violence. She said, 'We need to make friends with the lions.'

Robert agreed, explaining, 'We have to talk to people, try to befriend people who we regard as enemies.'

QPSW are building up to the 350th anniversary of the first formal declaration of the Quaker peace testimony in January 2011. The declaration rejected 'fightings with outward weapons for any end'. QPSW are encouraging Friends to consider how they would word a declaration of the testimony today.

Symon Hill



One of several collages made by participants at the conference. Photo: Trish Carn.

BYM recording clerk resigns

THE RECORDING CLERK of Britain Yearly Meeting (BYM), Gillian Ashmore, has resigned, it was announced last week.

A statement released to media explained: 'Britain Yearly Meeting trustees regret to announce that they have felt it right to accept the resignation of Gillian Ashmore, recording clerk. She feels it is time to step down and that a new person with different skills is needed now to take the work of change forward into the next challenging phase.'

Gillian Ashmore was previously a civil servant and had been in post for just over three years. *The Friend* understands that her last day in Friends House will be at the beginning of September.

The trustees' statement also said: 'We recognise and admire the considerable achievements of her time as recording clerk. We are working with the assistant recording clerk, Michael Hutchinson, and the senior management team to minimise loss of momentum and ensure continuity in the work and the process of change. We are also engaged in beginning to draw up the process of recruitment of a successor. We hope that Friends throughout the Yearly Meeting will uphold Gillian, Friends House staff and the trustee body at this time.'

Britain Yearly Meeting's general secretary of finance and human resources, Gillian Palmer, has also recently left her post.

Hiroshima and Nagasaki remembered

Unity service in Coventry

OVER 100 PEOPLE attended a commemoration event in Coventry Cathedral's Chapel of Unity on 6 August that was organised by Coventry Quakers.

Hideko Okamoto and Midori Sumida from the Hiroshima Coventry Club (an informal Friendship Link with Coventry) travelled to UK to take part in this event. Midori played beautifully on a Japanese Bamboo flute (right, photo by Simon Watkins) – a piece called 'The Prayer of the A Bomb Dome' – and Hideko presented a peace message to Coventry from the mayor of Hiroshima.

Everyone present was invited to renew their commitment to work for peace and an end to nuclear weapons. Peace cranes – a Japanese symbol of hope – were folded, and messages of friendship sent to the people of Hiroshima and Nagasaki. Hideko has arranged for children at two primary schools in Hiroshima to fold a total of 1,000 paper cranes to hang in the Chapel of Unity.

Two powerful exhibitions – 'The A Bomb and Humanity', showing the effects of the bombings of Hiroshima and Nagasaki, and 'Sadako and the Paper Cranes', telling the story of a young girl who suffered from leukaemia as a result of the bombing – will remain on display in the Chapel of Unity at Coventry Cathedral during August. There is also a display of drawings and paintings by survivors of the bombings.

Jo Hallett



Friends House exhibition

AT THE OPENING of the Friends House exhibition 'After the Bomb Dropped: How Hiroshima and Nagasaki Suffered', Shoso Kawamoto spoke movingly about his experience living as one of the cohort of 8 to 11-year-olds who were evacuated from Hiroshima before the dropping of the A-bomb. His words gave a new resonance to the concept of Hibakusha, 'bomb-affected people'. The lucky ones found family to take them in, but many thousands found themselves orphaned and homeless, running errands for gangsters or forced into prostitution, and for all of them, there has been the shame and fear of contamination by association. 'I want you to know of the existence of those orphans,' said Shoso Kawamoto. 'I want to convey to our children that all of us have a right to live in a peaceful world. That would make my life very fruitful.'

Rowena Loverance

Green light for new Kenyan constitution

David Zarembka shares his first-hand experience from Kenya

Last week a referendum took place in Kenya to decide whether to accept a new constitution. Sixty-nine per cent of the vote was in favour. Approximately sixty-three per cent of the adult population registered to vote and about seventy-two per cent of the registered voters cast ballots. This was a good turnout.

Quaker peacemakers in the Great Lakes Region of Africa have learned that violence, unrest and underhand tactics can occur during elections. Consequently the Quaker and Mennonite organisations in the region have banded together under the auspices of the Quaker Peace Network – Africa (QPN) to observe elections. Since 2005 QPN has observed elections in Burundi, the Democratic Republic of the Congo, Rwanda and Kenya.

After the death of six people at a campaign rally in Nairobi from two grenades, the distribution of hate leaflets in some communities, and some hate speech as occurred before the 2007 Kenyan election that led to two months of violence, the referendum went surprisingly well with really no reported incidents of major violence. The government responded quickly to those who were using hate messages and, unlike 2007, the government posted extra security forces in the hot spots and announced this as publicly as possible.

Africa Great Lakes Initiative (AGLI) with Friends Church Peace Teams has been working in Turbo Division of Uasin Gishu District in the Rift Valley. It suffered during the last post-election violence in 2007-8. As a result we placed eight election observers in this one division. This was a prominent 'No' area because the 'No' campaign leader was the member of parliament from this area. Nonetheless the voting went smoothly with some of the polling stations recording

up to ninety per cent 'No' votes. One polling station in the division, though, was won by the 'Yes' side.

In western Kenya QPN had fifty election observers. AGLI volunteer Andrew Peterson led the election observer training. He told the observers: 'Supposed nothing happens at your polling station except the orderly voting and counting according to procedures. Will you have wasted your time? No, because your presence was perhaps the reason that nothing unlawful happened. The whole concept of election observing is that people will be careful if someone is watching them.'

Although not much happened at the polling stations, our presence was a valuable part of the process. We found that most of the polling stations had no neutral election observers and in one constituency, the QPN observer was the only independent observer.

The acceptance of a radically new constitution is only the first step in a long process to reorganise the government in Kenya. This process will not be easy as those who will be losing under the new arrangements will clearly try to keep their privileges. The next election is scheduled for 2012. There will be much more at stake during that election so emotions and the likelihood of fraud will be higher. Hopefully the order and the acceptance of the results by the losers of this referendum will not lull Kenyans into a false complacency. I am sure this will not happen with AGLI and the Quaker Peace Network.

David Zarembka is coordinator of the African Great Lakes Initiative of the Friends Peace Teams. See www.aglifpt.org for more information.

A new rhythm begins



Photo: evoo73/flickr CC.

F Thomas Poole connects jazz with attempts to reform prisons

Former home secretary Ken Clarke, now back in office with the coalition government as justice secretary, speaks out against the incarceration of increasing numbers of convicted criminals. The prison population has, he says, doubled since he was home secretary. He promises a more 'sensible' approach with greater emphasis on tagging rather than imprisonment and with those providing training schemes being rewarded for successes with non-reoffenders.

My sister and I were brought up with our mother impressing upon us that Elizabeth Fry, daughter of the Quaker Gurneys of Earlham, was our great aunt several times over – my mother had a first cousin named Gurney. More recently, Elizabeth Fry, the great advocate of prison reform and comforter of women sentenced to transportation, has been commemorated on a five pound note.

Ken Clarke is a devotee and acknowledged authority on jazz, to which I was introduced by my maternal grandfather, internationally acclaimed banjo virtuoso John Pidoux. Our new justice secretary, with his encyclopaedic knowledge of jazz displayed quite recently on a series of BBC Radio 4 programmes presented by him, will be aware that the attention of

visitors to New Orleans is drawn to a street corner, Canal Street, where the teenager Louis Armstrong was taken into custody and incarcerated in a penitentiary. There he learned the trumpet and cornet, which transformed the rest of his life and introduced millions of people all over the world to the magic of jazz.

The tranquillity introduced by traditional jazz, when listening to the chord sequences and the patterns woven around them, transcends barriers of language and gives expression to the full range of human emotion. In the first world war my grandfather sidestepped military activity by preferring to erect stabling for mules and distanced himself from attending the local church with his wife and children, asserting that it was a source of fleas.

Ken Clarke, with his mature seventy years, will be fully aware of how great oak trees from small acorns may grow. Can his enthusiasm be communicated to others? I hope so.

F Thomas Poole is a member of Jesus Lane Meeting, Cambridge.

The Friends Quarterly: essay competition

Epistle from Friends gathered at Woodbrooke Quaker Study Centre 30 July to 1 August 2010

Dear Friends

‘... there is nothing more joyful and life-enhancing than living in consonance with the Truth and with our deepest values, especially if we are part of a community doing this together...’ (Linda Murgatroyd, from the prizewinning *Friends Quarterly* essay Holding Spaces for the Spirit to Act.)

Thirty of us came to Woodbrooke to spend a weekend considering the three winning essays and their implications for our Society. We looked closely at the context for this competition. Why now? Why are we so concerned with the future of Friends in Britain? What do we want to strengthen, maintain, change? How are we to accomplish this? The winning essayists were with us to explore their ideas more fully, as were other contributors.

With 1859 as our starting point, the date of the original essay competition, our time scale was extensive as we considered the changes within the Society of Friends since then and identified the issues which remain urgent and relevant. We found a strong sense of continuity with the 1859 competition, as the current judges had already indicated:

‘We hope that what will arise from, and as a consequence of, the contemporary essays will have at least as great a beneficial impact on the Religious Society of Friends in Britain as did its [nineteenth century] predecessor which was instrumental in the re-invention and re-invigoration of Quakerism in this country.’

We have again reached a point in the life of the Society of Friends in Britain in which it is important to talk fully and with clarity about who we are, what we do together and what we can carry forward. We can witness in the world and revitalise our hearts through a confidence in our tradition and our capacity to adapt and evolve with this tradition as our guide.

Strengthening our spiritual centre revealed itself as the root of all other courses of action. Creativity, a greater engagement with the experiences of younger Friends, and the significance of a collective and considered spiritual practice are amongst the means by which this can occur.

Our group work produced detail, reflection and congruence. We begin from a confident, trusting place where we have responsibility for our spiritual

life and welcome the part that grace plays in it; we want our lives to speak eloquently; we recognise the spiritual hunger of the age in our own community and in the communities and individuals around us. Change in our Society will continue to be driven by outside factors: environmental issues, climate change, demographic changes, the secularisation of society; global connectedness and technological developments. We can demonstrate how we are ‘community’ in a fragmented world by our ability to stand and witness, go and act.

Being a Quaker and becoming a member present us with opportunities to examine the seriousness and integrity of our commitment, and to review the ways in which we speak about our Quakerism to newcomers and established Friends.

Education, support, imagination and trust are all vital components. They are factors in our better appreciation of issues around language, the explanation of a distinctive Quaker Christianity and our articulation of doctrine – our faith and practice – as we understand it.

All 106 of the essays submitted are seeds of change, hope, transformation and grace. This weekend has served to remind us that we inherit a unique combination of religious wisdom, style of worship, testimonies, organisational structures and business method. All of them can serve us well in the future; together they are our treasure, to be shared with the world.

It is not ours alone to determine the future, but we can and should concern ourselves with the present. We can make what happens now our business; we can aim to be simple, radical and contemporary; we can open ourselves every day to an awareness of God, and of God in one another.

‘The Truth is one and the same always, and though ages and generations pass away, and one generation goes and another comes, yet the word and power and spirit of the living God endures for ever, and is the same and never changes.’ (Margaret Fell, *Quaker faith & practice* 19.61)

signed on behalf of Friends at Woodbrooke and as editor of The Friends Quarterly
Tony Stoller
1 August 2010

Correction

Readers may have been puzzled by a reference to 'ordinary decent lies' in my book review last week (6 August). It makes an odd kind of sense, but what I intended to say was 'ordinary decent lives'.

John Lampen

lampen@hopeproject.co.uk

Free schools

State schooling is not perfect: but, as Angela Walker argues, it is committed to a quality of learning we would do well to support. As she suggests (30 July), a good way for us to do this can be through involvement as school governors.

As a governor myself, I have been able to visit and observe the skilful work that teachers do to engage the full diversity of abilities and energy in a class of young children. With one class last March, before I travelled to the West Bank as a volunteer with EAPPI, I was also able to consult some of them, inviting them to give me questions to explore about life under occupation for children their age in Palestine. They offered me some good ones to keep in mind. At a second visit in November, they showed an active interest in the pictures I shared and the answers I had found.

This school is ensuring that children are learning about the world. At the same time, as governor, I have been learning: seeing for myself the values, skills and understanding that they are being taught.

Jane Mace

Nailsworth Meeting

Having read John Dunston's letter (30 July) in which he hoped that I 'would find the opportunity to visit one or more of the Quaker Schools that already exist', I feel I must declare an interest and my background.

As John predicts, I am very familiar with Ackworth and its school. When I described my vision for a Quaker school, it was as a direct result of my 'none-too-happy' experience with Ackworth School and what it exposed my daughter to. My daughter is now very happily attending the local state secondary school, which has Fairtrade status, is part of the Community Supported Agriculture movement, is currently establishing a community heritage orchard, has visible sustainable environmental management, promotes local food and service procurement, opens its facilities to the community, uses positive enforcement and mentors to get the best out of its pupils, and does not tolerate any form of bullying or discrimination. It is located in an area of extreme poverty and hardship, its main catchment area being the surrounding ex-mining villages. All pupils, rich and poor, are made to feel valued. As Angela Walker states: there is much good in state schools, and it is possible to come across state

schools that practice the testimonies that we all aspire to teach our children (*Free Schools are not free*, 30 July).

However, I also believe that faith schools have an important role to play in society, and that run well and open to all they can provide a powerful form of outreach. In addition to all the good that state schools can provide, Quaker faith schools, whether funded by the Free School route or not, can show children that they belong to a wider family of Friends who will always be there for them in life, even when they have left the education system. Where we are now living in a society where community and family is breaking down, giving a child a sense of belonging to a local, national and global community, even if they don't share its faith by birth or conviction, is very valuable and cannot be achieved by the state system.

Janice Fletcher Jeal

Pontefract Meeting

Same-sex marriage: Scotland

Thank you for Symon Hill's news report on same-sex marriage in Scotland (6 August), which is accurate except in one respect. Friends in Scotland have given their formal endorsement to the campaign. General Meeting (GM) for Scotland minuted in March: 'We will establish a working group with the following remit: to explore possibilities of joint working on this with other religious groups; to maintain contact with the recording clerk's office to ensure consistency of approaches within Britain Yearly Meeting; to consider the most appropriate way of making representation to the Scottish Parliament on the matter of same-sex marriage, in the light of the decision made at Yearly Meeting Gathering in July 2009; to report back to a future GM with recommendations for action.'

I am convening this working group, which is currently exploring with representatives of the Scottish government ways of taking forward our concern.

Phil Lucas

General Meeting for Scotland

Criminal justice

The criminal justice system is a concern to many Friends (23 July). That article, and the Quakers in Criminal Justice website, seem to focus on Friends employed in the prison services and serving in related functions such as chaplaincy. I would like to draw attention as well to the opportunities that exist in Independent Monitoring Boards for prisons and immigration removal centres. All of these have to have Boards, and some find it hard to recruit them.

Their name more or less explains their role. Members are appointed by the Home Office to monitor a particular prison. They can attend all disciplinary events. Their reports are uncensored. It

would be normal to cover the prison nearest to where you live. The official website imb.gov.uk explains how to apply and gives some feel for the system. An even more informative website is that of the Association of Members of Independent Monitoring Boards, amimb.org.uk. Its newsletter *Independent Monitor* is riveting reading (*on the web*) if you have concerns in this field.

I hope many Friends know all this already, but it seems worth saying all the same

Richard Seebohm
Southern East Anglia AM

Nuclear power

Among the several concerns I have about John Melling's letter (30 July) – John should also consider to what other purposes the nuclear materials transported around Britain are put – is the statement that higher level nuclear waste is 'best concentrated at one site', and that reprocessing somehow uses up that waste in a guaranteed safe manner. The legacy of our nuclear waste will be thousands of years of increased radioactive risk from the long-lived radioactive isotopes in the waste remaining after the short-lived isotopes have decayed.

Furthermore, globally generated waste cannot be 'concentrated' at just one site. Even the nuclear industry acknowledges that 'safe' waste disposal on the scale required is beyond current technology – small scale demonstrations cannot substitute for the real scale required.

Frank Boulton
Southampton Meeting

Wigton Meeting House

The conflict at Wigton, while sad, is not surprising. It is symptomatic of a situation which would eventually happen somewhere within BYM and in my view is now happening regularly on a smaller scale.

The source of this problem lies in the fact that Quakers profess a special Business Method, but in fact we have lost our corporate understanding of this method and this lack of understanding is evident at all levels within the Religious Society of Friends. Those with long enough memories may know what I mean.

In the article by Symon Hill, it is stated that Kathryn Rawson expected one voice of dissent would cause a Quaker action to be stopped. I can tell Friends that this Quaker tradition died some decades ago and there is growing evidence that we make decisions by majority assessment. The reason for the older tradition was to avoid conflict: without it we have conflict and lack of unity. Central to this striving for unity is a willingness to give up strongly held views. If we cannot ultimately give up these views then we never know if our decisions are properly guided.

Within the Society of Friends we now have an ethos where Friends speak too easily, often participate in a 'speaking race', have preformed and, some would say, ill-considered opinions and feel their individual view must be heard. We have lost the sense of waiting and speaking with Divine inspiration – and in God's time. As we sow, so shall we reap.

Roger Hill
Derbyshire and Nottinghamshire Area Meeting

When I read about the planned closure of the Meeting House at Wigton (30 July) my heart went out both to the remaining Wigton Friends and to the Trustees. I know little about the specific situation but perhaps as a librarian I can best comment by analogy to public library closures. Over the years populations have moved, motorways have been built in front of libraries, so cutting them off, and buildings have decayed, and it has sometimes been decided that the least bad thing to do is to close a library. Few people if any take pleasure in these closures, but it is simply not always possible to wait for the last library user to move away or become housebound before making plans.

A library I once managed closed some thirteen years later, and I went to a party for the ex-staff, with all the bitter-sweet emotions you can imagine. I remember feeling very sorry for what I felt was the waste of all the work that we had all put in, but a further twelve years on, even though the area has got busier there is no discussion of reinstating this service. Life goes on.

Perhaps the building at Wigton can be used for another public purpose? There are certainly examples in East London of buildings being used by successive groups of worshippers of different religions.

Neil Simmons
Cambridgeshire Area Meeting

Big question

I'm sure we are all delighted that David Manclark has found the Quaker Way, but why did he have to go to a Buddhist meditation centre to discover it?

Big question for Quaker Life... and all of us.

Gerald Drewett
gerald.drewett@ntlworld.com

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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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Faith in action

A witness of war



Clifford Barnard was a conscientious objector in the second world war. He joined the Friends Ambulance Unit and worked in Germany where was part of the team that relieved Sandbostel concentration camp in 1945.

Binding the Wounds of War: A young relief worker's letters home 1943-47 has just been published. It contains a selection of his letters during his time with the FAU

The Friends Ambulance Unit (FAU) was established at the start of the first world war (1914-1918) by a group of Quakers and became a form of alternative service for conscientious objectors. It was financially and constitutionally independent of the London Yearly Meeting. They wore khaki uniforms, with distinctive FAU badges, and were allowed to enter war zones. The FAU ran hospitals in France and Belgium, worked on hospital trains and ships and helped emergency needs of civilians and refugees. It was disbanded after the war.

In 1939 the FAU was re-established by some members who had served with it in the first world war. In the following six years 5,000 men and women applied to join and 1,300 were accepted. Seventeen lost their lives while serving. Members of the FAU teams were all registered conscientious objectors of military age, with one or two exceptions.

The unit's purpose in Germany was to devote all available resources to the urgent task of emergency relief; to demonstrate to the authorities the value of voluntary effort in relief work; and to pave the way for later activities of the Religious Society of Friends.

Members were first trained in Britain, often working in hospitals, before being sent to Europe and elsewhere.

Why were you a conscientious objector?

I knew my parents' view that war was inconsistent with the way Jesus had lived his life, and I was aware of the historic Quaker peace testimony. I understood the long heritage of witness to peace and was inspired by Quakers in the past who had lived in 'that life and power that takes away the occasion of all war.'

Why did you join the Friends Ambulance Unit?

You had to have a tribunal, as a conscientious objector, and they gave you conditions. The majority got land work. I opted for hospital and ambulance work under civilian control. I had heard of the FAU and it attracted me. Many others just went to prison.

Why did you keep the letters?

I did not keep them. My father kept them. He had been a librarian and I suppose it was natural for him to keep them. I did not know he had done it. I only found the letters, after he had died, when I was organising his possessions. My father, who had a university degree in German, went there in the 1920s to study a dialect. I knew of his interest and, I am sure, that is also, partly, why I wrote so many letters home.

What do you feel about the letters now?

They bring back wonderful memories. There was a great sense of fellowship and comradeship in the Friends Ambulance Unit. It was marvellous. It was a tremendous experience to work with like-minded people.

You seem to have had a very non-judgmental attitude towards the German civilians?

Isn't this a basic Quaker attitude? It came naturally to me. I never thought of any other way of acting. Quakers look 'for that of God in everyone.' Even as a twenty-year-old I felt this very deeply in Germany.

Extracts from letters home

FAU Training Camp, Manor Farm, Birmingham. 10 October 1943

Some felt that the Friends Ambulance Unit existed simply to get needy jobs done, others felt that relief and medical work had to be undertaken in a spirit of love, and that as a Christian pacifist group... it had an important witness to make.

FAU Training Camp, Manor Farm, Birmingham. 17 October 1943

We had a 'commando course', modelled on a Royal Army Medical Corps course. It involved treating the 'patient', bandaging and putting on splints, getting him on a stretcher and carrying it over various obstacles – fences, ditches, steep banks, hedges, a stream and a small waterfall.

An 18-mile route march... not arriving back at camp till 7.30am. When marching through a suburb a number of women, on their way to work, shouted at us 'go down the mines you bloody conchies!'

Bangour Hospital, Broxburn. 29 October 1944

I work on a surgical TB [tuberculosis] ward – patients with TB in the spine or joints. Some are quite young boys and have to lie virtually motionless on their backs or fronts in plaster shells and have to be washed after they have used a bed pan. I'm so sorry for them and amazed at how cheerful they are. The nurses keep a jolly atmosphere going.

Bangour Hospital, Broxburn. 12 November 1944

The Unit has been asked to prepare at very short notice... 55 members for work in north-west Europe. The primary need is for transport and emergency relief work for civilians in recently liberated areas.



3 FAU meets 5 FAU in the Ardennes, January 1945.
Photo: George Champion.



An FAU mechanics course. Photo: Friends House Library.

FAU, Bedbury, Germany. 19 February 1945

... we are surrounded by hundreds of homeless, both displaced persons (DPs) and German refugees. There are few usable buildings, no electricity and no uncontaminated water. There are going to be many hard days ahead.

FAU, Bedbury, Germany. 25 February 1945

We saw destroyed tanks, some still burning and in one instance a dead soldier half hanging out. We arrived in this place... a few hours after its capture, infantry were still 'mopping up'.

In the cellars... were hundreds of refugees, one or two with untreated wounds, many of whom had been there for four days, with only the food they had brought with them. Dead German and Canadian soldiers were still being buried. The plight of the refugees was terrible. It all seemed very daunting. How could we possibly cope? At least they could now come out into the fresh air, but with no electricity, water or food. The Detachment officers estimated there were about 6,000 people to cater for.

Kochinoff, south of Goch, Germany. 17 March 1945

As fast as we get the DPs away more come in – mainly Russians and Poles, but also Dutch, French and Latvians, Lithuanians, Yugoslavs, Italians, Czechs...

Kochinoff, south of Goch, Germany. 26 March 1945

The DPs are not in very good shape and we have found lice, so have set up a bath unit, quite a feat to keep the water supply going.



Tangermunde (left). Photo: Gordon Taylor. Kochinoff camp (right). Photo: George Champion.

**Sandbostel Concentration Camp, Germany.
3 May 1945**

The last few days have been distressing and very unpleasant and we are still trying to come to terms with what we have experienced... our job was to help 'clear up' a joint Prisoner of War and concentration camp. There are some 14,000 PoWs and 7,000 in the concentration camp.

The conditions in the concentration camp were beyond belief. Very many unburied dead lying all over the place and living dead crawling through the muck, mostly brought about through starvation and illness – typhoid, typhus and TB. There had been no food whatsoever for the last 8 or 9 days, and it was estimated that 150 inmates were dying every day.

Every day several hundred civilians from surrounding towns and villages were transported in, to stretcher bear the weak but still living, to carry the dead bodies and throw them in to the large pits that had been dug, and to start cleaning the place up. Each living inmate is fed a sort of soup until they are considered strong enough to be passed through the 'human laundry'. Clothes are removed and burnt,



Displaced persons at Tangermunde. Photo: Gordon Taylor.

then they are washed and powdered with DDT, head shaved, wrapped in a blanket, and put in a bunk bed in one of the barrack buildings, which have been cleaned.

We are able to say that the death rate is now down to 10 or 15 a day.

Our job has been mainly the feeding of those political prisoners who can still walk.

**Farge, Weser estuary, Germany.
16 May 1945**

Adjoining the hospital was another terrible place, a sort of underground factory, with the remains of the Nazi SS going on and signs of their very rapid departure. From what we have learned the 'slave' labourers worked and lived underground, almost like pit ponies. An underground waterway connects with a 'U' boat pen in the estuary.

German police are now directing the traffic, including British army vehicles, through the streets, practical really, but it does feel odd.

**Hannover, Germany.
10 January 1946**

There is a great deal of damage in the city and many people are living under very difficult circumstances, often in cellars of bombed buildings, a public transport system which is struggling to recover, very many without work as businesses have not started up again, little confidence in the currency, far too low a food ration, not knowing what the future holds and so on. However, many seem resilient and prepared to work hard and to make the most of their opportunity to establish a democracy.

Binding the Wounds of War: A young relief worker's letters home 1943-47 by Clifford Barnard. Pronoun Press. ISBN: 978 0955618369. £10.95.

The truth within

Shanthini Cawson shares her understanding of being Quaker



Photo: sektordua/flickr CC:BY.

‘That of God in everyone’: When Quakers talk about this, what do they really mean? I have come to understand this to be the Christ Spirit, symbolising a principle, a power, a divine essence. Since joining Quakers I have come to know the Christ principle, the Christ spirit without having to accept Christian sectarian doctrines. In the soul and spirit of everyone there is the portion of the God consciousness or of the God mind, wisdom, and power. This does not, however, mean that other religious traditions have this same Christ Spirit but use another name.

When I was contemplating working for Quakers, I was intrigued by their method of worship. I understood that the teachings of Jesus formed the spiritual basis of Quakerism. I had studied in a Catholic school and so did not feel that as a Hindu working for Quakers, this would create any barriers or difficulties. I went along to my first Quaker Meeting for Worship. I still cannot fully comprehend or describe what happened that morning. I realised that I had found a method of worship/prayer that transcended all religions.

I sat there, thinking that here was a method of worship that did not need all the trappings of contemporary religion and that instead of adopting Jesus as my saviour it would be better to awaken and enthrone the Christ Spirit already dwelling within me, again, ‘That of God in Everyone’, the ‘Inner Light’, to directly perceive the glory and love of God. Quakers had it and I had found them! You can imagine my joy having spent so much of my life walking among Christians, Hindus, Buddhists and Muslims but never feeling truly comfortable with any one of these religious practices.

George Fox wrote in his journals: ‘I am the Light of the World’ and ‘enlighten everyone that comes into the world’: Christ has enlightened every one that comes into the world. This was his message – we are all born with that of God in us. It is my understanding that until we recognise this Christ Spirit, awaken it, quicken it and live in accordance with it, we are lost and cannot find the external kingdom of peace and light, love and life. Christ does not reside outside of us, Christ resides in us from the moment of birth or, as some believe, from the moment the soul enters the body. God exists everywhere, and is within the soul and body of every individual. And so if we were all born with it, it must be a universal truth. And yet every religion has tried to claim exclusive rights to this understanding. Those of us who understand that we all have that of God in us know that the way to expand this consciousness can come from many different directions. The mountain is high and the path at times steep but there are numerous ways up to the top. When we sit in Quaker worship we are united in expanding this consciousness. We accept that we all have it in us, Robert Browning says in *Paracelsus*:

*TRUTH is within ourselves; it takes no rise
From outward things, whate’er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and, to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.*

Shanthini Cawson is a member of Harlow Meeting.



The return



Ernest Hall spent eighteen months as a prisoner of war in Zittau during the second world war. He tells the remarkable story of how his life is now linked again with the German town and some of its people

An article in *the Friend* began it all. In early 2001 an article of mine, about my life as a prisoner of war (PoW) in the second world war was published in *the Friend*. In it I wrote positively about the final eighteen months of my captivity. I had spent these in a working camp (*arbeitskommando*) in Zittau, a small German town where the frontiers of Germany, Poland and the Czech Republic now meet. The accommodation in which we lived was, by PoW standards, warm and comfortable. Our work was hard but varied and often interesting. Our rations (supplemented by regularly received 'Red Cross parcels' from England) were adequate. The German civilians with whom we came into contact were not antagonistic and the conscripted foreign workers (mostly Russian and Ukrainian) very friendly. Our guards were neither the brutal bullies nor the brainwashed morons of popular fiction. For what more – except of course freedom – could any PoW ask?

I concluded the article by saying that former prisoners are sometimes asked if they can 'forgive and forget'. I was sure that I would never forget Zittau but my memories were by no means wholly negative. I had nothing to forgive. Nor, I felt, had the Germans anything for which to forgive me.

To my surprise I received a letter from a reader whose family had originated in Zittau. He was in regular touch, by mail and email, with a Zittau family and hoped to visit the town during the course of the next few weeks. This resulted in my beginning a friendly correspondence with that family. There was Ingrid Zeibig, who spoke and could read and write English, her mother Ingrid Kulke, and her brother Andreas Kulke and his wife Kornelia (Konnie).

Ingrid translated my article in *the Friend* into German for the family. Her mother and brother cycled round Zittau taking photographs of places that I had remembered there, and her mother also obtained for me a photocopy of the local newspaper *Der Zittauer Nachrichten* of 18 May 1944, my twenty-third birthday, which I had spent in captivity there.

Ingrid and I began a regular email correspondence, in the course of which it emerged that while I was a prisoner in Zittau I had, quite accidentally and unknowingly, played a tiny role in the history of a 500-year-old textile artefact that was, and is, the town's pride and joy. It is an enormous piece of linen, called a Fastentuch or Lenten Veil, originally intended to screen off the sanctuary of a church during Lent. Zittau's Great Fastentuch was unique in having ninety biblical pictures, forty-five from the Old Testament

and five from the New Testament, painted upon it. It seems that it was among the 'treasures' in large wooden boxes that I, and four or five other PoWs had helped transport from Zittau town museum to a ruined monastery on the summit of Mount Oybin, six or seven miles from the town, for safety.

When, in 2007 and again in 2008 and 2009, I was able to visit Zittau as a free man, this resulted in my having a 'VIP' showing of the Fastentuch, displayed in its new home in the redundant church of the Holy Cross; my picture appeared on the front page of the present local paper *Der Zittauer Zeitung*, together with a reporter's account of his interview with 'a rescuer of the Fastentuch'; a civic reception by the mayor at the town hall at which I was presented with a sterling silver ring (I'm wearing it as I type!) and pendant cross, symbols of the Fastentuch; and an invitation as an honoured guest to a three-Christian-traditions ecumenical event at the church of the Holy Cross, where pictures from my life (extracted from my flickr website) were projected onto a screen, while a long article of mine 'Return to Zittau', translated into German as 'Rückkehr nach Zittau' was read to the congregation. On the same occasion I was invited to sign the 'Golden Book' (the equivalent of being given 'the freedom of the city'!) as having played a part in the history of the Fastentuch, and was asked to say a few words to the congregation. My totally ungrammatical German resembles the English in the television comedy series 'Allo, 'Allo so, having introduced myself with a couple of sentences in German, I continued in English with my friend Ingrid acting as interpreter.

Rückkehr nach Zittau by Ernest Hall has now been published as a well produced illustrated booklet, and is on sale in the gift shop for five euros, in aid of the Fastentuch's upkeep!

It was an extraordinary welcome for a former prisoner of war, and an exciting experience for an old man in his late eighties who had never dreamed he would ever see Zittau again! There is no doubt in my mind, though, that the most valuable outcome of my three visits there has been the close friendship that has been forged between my family and that of Ingrid,



Ernest in 1945 (facing page, left) and in Zittau (facing page, right). Photos: Ernest Hall. A detail from the Fastentuch that Ernest helped save (above) Großes Zittauer Fastentuch (1472),. Photo: Abegg-Stiftung, Christoph von Virág. Copyright Verein Zittauer Fastentücher e.V.

who was like a daughter to me during my visits. There is now an extra warmth in our correspondence. Ingrid and her husband, and Ingrid's daughter Maria Theresa and her American boyfriend, have visited Britain, and my son Pete has been able to offer them hospitality. Andreas and Konnie now have two lovely children, Maja who'll soon be four and Tomas Friedrich (Tommy Fritz!) whose first birthday will be in September. As their honorary English uncle I have vowed never to forget their birthdays!

I like to think that friendships of this kind play a tiny part in strengthening Anglo-German reconciliation among ordinary folk (one of the 'minute particulars' perhaps, to which Blake commends would-be philanthropists) and thus towards the establishment of world peace. And none of this would have happened had that article not been published in *the Friend* a decade ago!

Ernest is a member of Clacton-on-Sea Meeting.



The queen's approach



Riding the ride? Photo: Jon Bennett/flickr CC:BY.

'IT HAS PERHAPS always been the case that the waging of peace is the hardest form of leadership of all.' Said who? Elizabeth Windsor on her recent visit to the United Nations. Would British Quakers dare press the queen on what she meant and how serious is she to 'walk the talk', asks an American Friend.

Aspirations

'IN LINE WITH our organisation values the organisation I work for has a pay policy of 1:4 between bottom and top pay rates. We think this demonstrates our commitment to fairness for all in society, and fits with the motivational concerns of the specific groups of people interested in working for us.' This was written by Britain Yearly Meeting's human resources manager in a comment on a blogpost on the 'People Management' website in May. 'While this may also result in problems helping the lowest paid staff in our organisation move on, it certainly also results in low staff wastage and turn-over rates.' Alas it doesn't always work out like that – the human resources manager has since left the organisation.

Quayley ceilidh

DANCING, TALKING, parading and – yes – talking again. These are the things that Quakers from Manchester and Warrington Area Meeting will be doing as part of their outreach at 'Manchester Pride' this month. The dancing is in the form of a Quayley Ceilidh – or Quaker folk dance – at Central Manchester Meeting House on Friday 20 August. The following week they host 'Quakers Today' at the LGB Centre in Sydney Street. They even have special new

blue and green T-shirts prepared stating 'Quakers for equality' on the front and 'Quakers do it in silence' on the back.

Quookers

QUITE SOME TIME AGO Ann Flood told *Eye* about the Quooker, a new type of kettle that she had seen advertised in a Sunday newspaper. She noticed that it was 'brilliantly energy-efficient', had 'ample space for waste disposal' and came with the suggestion 'don't stop at hot drinks'. Ann suggested that *Eye* encourage readers to look at the adverts and swap an 'a' for the 'oo' and see how much was still relevant. *Eye* has also seen these adverts again recently and wonders if Quakers really could be described as 'cool to the touch'.

Nicholls, the new Harris

EYE WISHES to congratulate Sally and Tom Nicholls on their recent marriage. Tom was outreach secretary for Britain Yearly Meeting until recently. He changed his last name from Harris on marrying Sally.

A flowering discussion

FURTHER TO recent correspondence, David Rubinstein assumed that the phrase 'daffodil ministry' dates from well before 1995, the date suggested by Reg Snowdon (6 August). Although he cannot give earlier examples, in the minutes of York Monthly Meeting for 12 December 1925 appears the following sentence: 'We experience sometimes the ministry of silence, sometimes the ministry of prayer, sometimes of testimony, sometimes what is called fugitive ministry, and sometimes a teaching ministry dealing with social and religious subjects.' As a Quaker historian David suggests that the phrase 'daffodil ministry' dates from about the same period. Any further thoughts?



More ministry anyone? Photo: WJ Harrison/flickr CC:BY.

Births

William George Edward GREEN
27 May to Nicola (née Grimes) and
Matt Green. Brother for Vicky and
Rebecca. Third grandchild for both
families. 144 The Keep, Kings Road,
Kingston upon Thames KT2 5UE.

Deaths

Marion BASSETT-READ (formerly
DUNN) 7 August. Mother of
Penelope, Leslie and Andrea.
Grandmother of Adam, greatgrand-
mother of Joseph. Member of
Maldon Meeting. Aged 78. Private
family cremation. Funeral service
2pm Monday 16 August. Enquiries
07962 495305.

Josephine (Jo) CLARKE 8 August.
Widow of Richard C Clarke, step-
mother of Marieke Clarke. Member
of Llanidloes Meeting. Aged 88.
Enquiries to: mariekefclarke@
pop3.poptel.org.uk or 01865 557807.

Rosemary (Rose) PYLE (née Vear)
3 August. Peacefully after a short
illness. Widow of Harry, sister of
John, stepmother of David, Andrew
and Bob, step-grandmother of Cara
and Liam. Member of Chester
Meeting. Aged 73. Donations: Sheila
Kay Fund (www.sheilakayfund.org).

Notices on this page.

Notices should preferably be prepaid.
From 1 July 2010: Personal entries
(births, marriages, deaths, anniversaries,
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Deadline usually Monday am.

T. 01535 630230. E. ads@thefriend.org

Meetings

CWRT-YN-DRE (Newtown
Quaker Meeting House), Milford
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calendar month, starting on
Tuesday 17 August 2010.

Diary

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DOLOBRAN LATE SUMMER
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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
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Meeting up

MID-SURREY. An unattached
woman (65) is looking to share
common interests with an un-
attached 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, 54a Main St, Cononley,
Keighley BD20 8LL.

NORTH OF ENGLAND. Man, Friend,
mid-70s, varied interests, practical,
creative, artistic, seeks woman
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simplicity and adventure. Replies
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jobs

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The Retreat is a not-for-profit specialist mental health provider, working with the NHS to provide care for people with complex and challenging needs.

We want to develop model services, and believe this is achieved through creating excellent clinical teams that support the people using our services to recover their sense of self and independence. If you are committed to the highest quality of care and service provision, and want to give time and attention to your patients, we would like to hear from you. We are seeking to appoint Consultant Psychiatrists to the following services:

Neuropsychiatry of Brain Injury (0.5 wte)

- Salary negotiable depending on experience

Committed to York House, a joint venture between The Retreat and The Disabilities Trust, you'll join a well-developed and expert Multi-disciplinary Team, working alongside Neuropsychologists and other disciplines in the rehabilitation of people suffering the neuropsychiatric consequences of Brain Injury.

Care & Rehabilitation of Older People (1 wte)

- Salary negotiable depending on experience

Covering our services for people with long-standing mental health problems and people with dementing disorders. We offer a range of services focussed on active recovery and rehabilitation. We are looking to develop these services and to create examples of best practice in the area.

We would like to hear from people able to take on any part of these posts, and could divide the older people's post into two half posts to allow this. If you are flexible and imaginative, and want the opportunity to make a difference to the way services are delivered, we want to hear from you. The Retreat offers a contributory defined benefits pension scheme.

Informal visits and telephone discussions are encouraged. To apply please visit our website below or contact Helen Wood on 01904 412551 ext: 2222 or email: hwood@theretreatyork.org.uk

Closing Date: 3 September 2010. Interview dates: 23 and 24 September 2010.

We are an equal opportunities employer. We welcome applications from people who have personal experience of mental health problems.

The Retreat, Heslington Road, York YO10 5BN.

www.theretreatyork.org.uk

Britain Yearly Meeting Interim General Secretary, Finance

Salary scale: £47,618 to £54,642 inclusive.

Period: September 2010 to April 2011.

Can you manage people and money well in a complex organisation?

We are looking for a Finance professional with substantial management skills to inspire the Finance team to achieve high standards and work creatively.

The role calls for someone with a real head for numbers who has knowledge across the range of financial activities - strategy, analysis and forecasting, presentation, management and statutory accounting, property management - and who can lead a diverse team with confidence. We need a change manager, unafraid of making necessary changes but patient and realistic in executing change. It is essential that the person appointed is in sympathy with Quaker values of integrity, simplicity, peace and equality. There could be an option for the role to manage HR as well, for the right candidate.

The post is based at Friends House in central London.

See www.quaker.org.uk for information about the organisation.

Closing date: 22 August 2010. Interview date: 27 August 2010.

Application is on-line at www.cfappointments.com by uploading your CV and a covering letter explaining your interest in being appointed to this post and addressing the job description and person specification.

The Religious Society of Friends (Quakers) in Britain is a registered charity, number 1127633.

