

# *the* Friend

DISCOVER THE CONTEMPORARY QUAKER WAY



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The word 'testimony' is used by Quakers to describe a witness to the living truth within the human heart as it is acted out in everyday life. It is not a form of words, but a mode of life based on the realisation that there is that of God in everybody, that all human beings are equal, that all life is interconnected. It is affirmative but may lead to action that runs counter to certain practices currently accepted in society at large. Hence a pro-peace stance may become an anti-war protest, and a witness to the sacredness of human life may lead to protests against capital punishment. These testimonies reflect the corporate beliefs of the Society, however much individual Quakers may interpret them differently according to their own light. They are not optional extras, but fruits that grow from the very tree of faith.

Harvey Gillman, 1988  
*Quaker faith & practice* 23.12

## Who are Quakers?

Quakers, also known as Friends, meet in almost 500 locations around the country.

Officially named the Religious Society of Friends, Quakers were founded in seventeenth century England by George Fox as an attempt to form 'primitive Christianity revived' with an emphasis on personal experience of the divine. For over 350 years Quakers have had a distinctive style of silent worship and put their faith into practice.

**Cover image:** Norwich Testimonies Quilt: a group project of Norwich Quaker Quilters, designed by Frances Warns. The banner has been displayed in peaceful demonstrations at Mildenhall, Sizewell, Faslane, Aldermaston and Lakenheath and in Norwich. Photo: Deb Arrowsmith.

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## Let your life speak



Love, not sin, is a defining word in Quaker history: with ‘truth’ and ‘light’ it dominates the writing of Friends through the centuries.

All Quaker beliefs are rooted in love. It has prompted all Quaker concerns, from the anti-slavery movement to prison reform, and continues to do so. Love is at the heart of the public work of Friends and of their personal encounters with the spirit. It is central to my own understanding of the Quaker message; now a conviction based on experience: that every human being has the capacity for love and that every human being has the capacity to receive love.

This I know not from ministers or books, but from my life; it is reinforced daily by witnessing endless examples of kindness and compassion and is validated in the stillness of silent worship. It is real.

In the late seventeenth century many words were produced in pamphlets attacking and defending the radical faith proclaimed by the early ‘Children of the Light.’ In one dialogue between a Baptist and a Quaker there is an interesting passage:

Baptist: And what is God?

Quaker: A spirit.

Baptist: A spirit of what?

Quaker: A spirit of love.

This was written in England in the 1680s. Quakers had a clear and definite sense of their position. They knew that in rejecting the authority of bishops and ministers and the authority of the written word in the Bible, they had moved into radical territory. These early Friends looked within and to their own experience. In doing so they discerned and embraced the spirit of love. They tapped directly into the source. And they were people who thought for themselves.

Christ was not an abstract historical figure whose

life was preached from a pulpit. As George Fox said: ‘Christ has come to teach his people himself’. For many, though, the belief in the ‘Inner Light’ was meaningless unless it prompted action and a way of living. Fox put it in beautiful, tender, words: ‘And this is the word of the Lord God to you all, and a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.’

Quakers are, as Jennifer Kavanagh reminds us, ‘practical mystics’. Our faith is rooted in a deep spiritual presence. It is a deep well from which we can draw endless nourishment and it has prompted, and continues to prompt, committed and convinced action in the world. It has prompted Quakers to believe in the essential goodness and kinship of mankind, to respect every individual regardless of rank or colour or creed, to oppose slavery, champion prison reform and seek peaceful ways of resolving conflict, to challenge social injustice and address poverty and inequality, to dislike pomp and pretension, and to cherish and practise truth, honesty and integrity.

Quakers are not perfect. They are certainly no better than other people; but they do have ideals and they do believe that these are worth trying to apply in the world, in our service to others, and especially in the way we live our lives. And belief is deeply linked to action. They are inseparable.

As a beloved Friend, Martin Lynn, once wrote: ‘Service, or good works, without the spiritual bedrock of the light, becomes like the house built on sand without foundations, destroyed when the storm comes.’

**Ian Kirk-Smith**  
editor





## Will Warren

In the winter of 1971-2, Derry (or Londonderry), was full of anger and suspicion – not a promising time for an Englishman to arrive. But Will Warren, a retired proof-reader, Quaker and anti-nuclear campaigner, dared to go and squat in a house in the republican stronghold of the Bogside. Edward Daly (the priest in the famous film-clip of Bloody Sunday) told me, ‘I remember when I met this rather eccentric Englishman with tousled grey hair and thick-lensed spectacles, I had great difficulty in understanding what brought him here.’

Will told me much later, ‘I only knew one thing, that I had come to listen, to listen to people on both sides; and maybe, one day, to help them listen to one another.’ Slowly and patiently he won the trust of the illegal organisations on both sides, the police, community workers, clergy, politicians and ordinary people and their children. The police commander gave him access to anyone held in the cells, to reassure their families and prevent abuse. The paramilitary leaders respected his advice, trusted the messages he carried, and ultimately made a joint agreement against sectarian killings in the city. He stayed in the city till 1977.

We once heard him accused by a Quaker: ‘You speak of these people as your friends!’ He replied, ‘They are my friends, and so I love them. But I do not love all that they do, and I don’t mind telling them so.’ Martin McGuinness concurred, ‘What I liked about Will was his honesty. He told you exactly what he thought about what you were doing, even when he disagreed with it. He never pretended.’ Will was once warned not to go up a street as a bomb had been placed there. Before he could decide what to do, it exploded. Later the man who warned him was told by his leader, ‘Don’t you understand why Will’s here? You must never force him to decide between keeping a secret and saving people’s lives.’



Photo: JimmyHarris/flickr CC:BY.

When a family was receiving threats, Will would stay in the house while the parents worked, so the children wouldn’t answer the phone and hear, ‘You’re not going to see your mammy alive again!’ I know several men who have told me that but for Will’s influence they would have joined the IRA.

Will was a Quaker since childhood. His philosophy was simple: ‘Fundamentally I believe that one person with God is stronger than the rest of the world put together. It can be put another way: that one person’s love is stronger than a million people’s hate. I believe that if God is on our side – if we are on God’s side – we can’t help but succeed.’

‘Don’t write up Will as a Quaker saint!’ wrote a mutual friend when I was compiling *Will Warren – a Scrapbook*. Perhaps this is a misconception. We expect a saint to be gentle, reasonable, loveable (and Will could be all of these when he needed to). But I suspect they may also be blunt, awkward, gruff or depressive like him, and still achieve marvels. When Will Warren House was opened in Derry by his longtime ally Paddy Doherty, some people said, ‘How appropriate’, while others said, ‘Who was he?’ Paddy’s comment was, ‘If you needed to know Will, you knew him.’

**John Lampen**

## Practical mystics

*Jennifer Kavanagh describes how faith and action arrived together in her life*



Dennis from Atlanta/flickr CC:BY.

When I came to Quakers, some fifteen years ago, it was in answer to an insistent inner call, to assuage a turmoil that I did not understand, but that would not be denied. I had not been looking for a community and it was not until later that I realised that I had found one. Not wishing my social self to trample on the eggshells of something so tender and new, I didn't engage with others for the first few weeks. But I borrowed books, and what I found amazed me. I had not realised religion could be like this. Not a dogma to sign up to, not the repeating of words written by others, but simply – and crucially – a requirement to be my authentic self.

It was a dark time in my life, and a time when I was increasingly uneasy in the world of publishing in which I had worked for many years, the last fourteen as an independent literary agent. The celebrity culture and bottom-line mentality were eroding the ethos that had originally drawn me. As I gradually found a home among Quakers, it became clear that I needed to sell my business. I had no idea what I would do, and, for the first time in my life, *it didn't matter*. Letting go of the need to know, allowing trust to replace control, was a new way of living. I wondered why it had taken so long.

And meeting individual Quakers revived my youthful idealism. Always upset by poverty and injustice, my childish suggestions of sending tins of food to Africa by boat had been met by the insistence of friends, family and society that such things were beyond our power to change. 'We can't make a difference; there's nothing we can do.' But the people I was now meeting believed otherwise. In small,

local ways, most were at work: volunteering for this, campaigning for that. And I was liberated to believe that in my own way I too might make some difference. I was electrified, released from the dead hand of hopelessness.

Quakers are sometimes called 'practical mystics'. It was a sense of the 'mystic' – a direct relationship with the Divine – that had called me, but the practical, in ways entirely new to me, was not long in catching up. For the Spirit we listen for, are waiting on, in Meeting for Worship is a dynamic one: its whispers are promptings to take love and truth out into the world, to heal it. As saint James wrote: 'What good is it, my Friends, for someone to say he has faith when his actions do nothing to show it?' (James 2:14).

The relationship between worship and our witness in the world is indivisible; we all stand on a spectrum between contemplation and engagement, the balance renegotiated by each of us at different times of our lives. It is not that having faith leads us to action: each feeds the other. Indeed, it could be said that there is no separation. Prayer is action; faith is inherent in our engagement in the world. We express our faith in how we live our lives, how we are in the world, as patterns and examples. The Quaker way is a holistic one: faith consumes our lives.

*Jennifer Kavanagh is a member of London West Area Meeting, and the author of The World is our Cloister and The O of Home. She will co-facilitate a workshop on 'Finding the Balance' at Woodbrooke Study Centre over the New Year.*

# Faith in action

## Living adventurously

*'Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? Let your life speak.'*

*(from Advices & queries 27)*



Kate Marks, Jonathan (age 7), Craig Barnett, Moya (9).

Reading *the Friend* can be dangerous. When I picked up a copy six months ago, I had no idea that I would end up moving with my wife Kate and our two young children, to live in Zimbabwe.

Then I saw a job advertised for a director at Hlekweni training centre near Bulawayo, 'with family accommodation on site'. Hlekweni is a local Quaker charity that trains young Zimbabweans to support themselves with practical occupational skills, in a country with a devastated education system and ninety per cent unemployment.

I circled the advert and left it out for Kate to come across. Her immediate reaction – 'Wow! Are you going to apply then?'

Kate and I lived for a year in a South African shanty town in the late 1990s. It was a profound and sometimes painful education for both of us. Whenever a barefoot child living in a tin shack greeted me with 'Hello, my brother!' I felt the shock of recognition – this child, all of these children and

adults are my brothers and sisters.

We want Moya and Jonathan to grow up with the opportunity of this connection, to know the reality of poor people's lives through friendship and shared experience instead of images on a TV screen. We hope that living in Zimbabwe will shape our children's perspectives and choices throughout their lives, and help them to grow into compassionate and mature adults.

The reactions of friends and family to our decision have been very mixed, ranging from 'What a fantastic opportunity,' to 'Are you mad? You'll all be killed!'

Our Quaker Meeting in Sheffield has been crucial in sorting out these different messages and coming to a decision to accept the post at Hlekweni. Kate and I used the Quaker process of a 'Meeting for Clearness' with a small group of trusted people to help us. Their gentle questioning helped me to get a deeper sense of my motives in considering this move, and what we needed to be clear about before accepting it. 'How will Moya and

Jonathan cope with the life there?' 'Will you be accepted by local people?' 'Why have they chosen a White British person instead of a Zimbabwean for this post?'

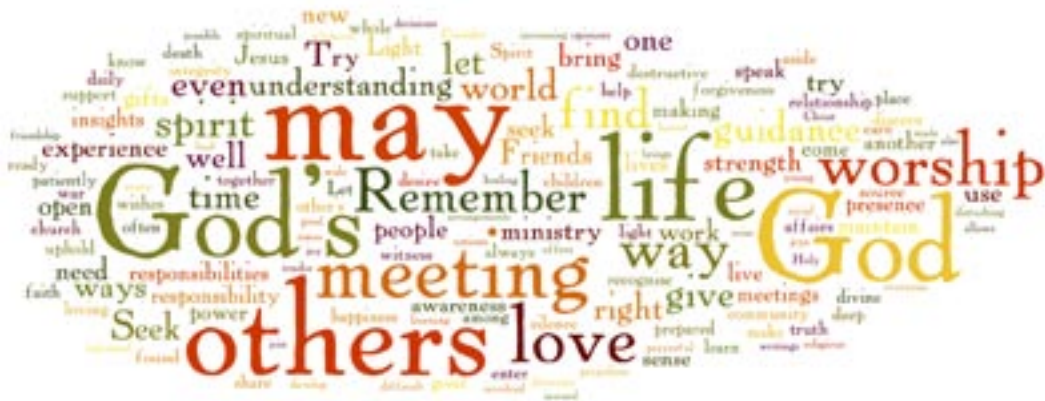
The clearness process also enabled Sheffield Meeting as a whole to give us their support. This is very important to us. It enables us to feel that we are not just taking this step on our own, but with encouragement and regular contact from our Quaker community in Sheffield. A few Sheffield Quakers are even planning to come out to Hlekweni as volunteers, including some of our teenagers who are thinking about gap years in Zimbabwe.

We will be moving out to Zimbabwe this November, and if all goes well we hope to be there for several years. The support and friendship of British Quakers are crucial to the survival of Hlekweni's work and witness. Please hold us 'in the Light' as we try to be of service there.

**Craig Barnett**

Email [info@friendsofhlekweni.org.uk](mailto:info@friendsofhlekweni.org.uk) for more information.

# A priesthood of all believers



If we believe in the priesthood of all believers then we are all, as Quakers, involved in, and responsible for our religion. Quakerism is not a spectator sport – it is a vocation.

Faith is not what we assert, but what we are prepared to act upon. It is not a statement of belief, but a trust in, and a dependence on God that affects the whole way in which we live. It is both a venture and an adventure.

In fulfilling our vocation, we have two helpers, the grace of God and the community of fellow-seekers. We live in a triangular relationship of self – God – community. In this we should reflect the two New Testament commandments that we love God with all our heart, soul and strength, and that we love our neighbour as ourselves.

The first principle of Quakerism is integrity – integrity of word, worship and action. Worship is the heart of our faith. If our worship is right, words will spring from it and reflect truth; action will spring from it and reflect love.

Quakerism is a religion of roots and fruits. We are all familiar with the story of the enquirer attending meeting for worship for the first time, who asked a neighbour ‘When does the service begin?’ and received the answer ‘When the meeting ends’. This is true but only a half truth. For the service is already there in the worship. The service has to be God’s service. In our worship, we place God at the centre so that we can see people and events through God’s eyes and can ask as God’s hands. Only the knowledge of God enables us to act with love and truth.

**Janet Scott, 1982**

*This reflection is from a new book of quotations taken from Quaker writings through the centuries: The Spirit of the Quakers selected and introduced by Geoffrey Durham, published by Yale University Press.*

*The image above is a ‘wordle’ of the text of Advices & Queries, courtesy of www.wordle.net.*



# New Meeting

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## The Light shines

Tobermory is an attractive town on the sea-eagle Isle of Mull, a large isle in the Inner Hebrides. Nestling next to a safe harbour, the joyfully coloured houses welcome travellers arriving by sea, land and even occasionally by sea-plane. It is a special place.

I settled here in 2006 after marrying local stonewaller, Ian. My father, David Harper, followed in 2009. Both of us are committed Quakers and we felt the only thing this wonderful place lacked for us was a Meeting. The nearest is quite a journey across the sea in Port Appin. So, we decided to start one.

There was a potentially excellent venue: the top of the recently built, bright white harbour building, designed to look like a lighthouse. It's name is 'Taigh Solais', which means 'lighthouse' in Gaelic and is pronounced 'tie solace'. We went to look at it and had our breath taken away with the stunning views of the harbour. The only sound was from the tinkling masts of the gently bobbing boats outside. The almost circular room felt like the lantern area of a lighthouse, bright and airy with one large bay window around half the perimeter. It was perfect.

The Tobermory Harbour Association, which owns the building, is keen to have it used by the community and was very supportive. Mike Shilson, a healer, and his wife Kirsty helped us set up our new venture

and have been stalwart supporters both spiritually and practically. They also hold a prayer meeting for healing once a month on a Sunday evening in the same room. Support from Appin Meeting came in the form of assistant clerk, Dave Taylor, and Mary Barnes, a birthright Quaker, who both travel across the sea to Mull and along with experienced Friend, Dorothy, bring added gravitas to the Meeting.

Our first Meeting was held on 21 February 2010. We put an announcement on the local noticeboard, outside the bright-blue-painted ironmongers, spread the word among friends and nervously waited to see what response we would get. I kept hearing the line from Kevin Costner's film *Field of Dreams*, repeating in my head: 'If you build it, they will come'. We waited. And sure enough, they came. Seven people attended our first Meeting; since then the number has risen to sixteen at its height. We hold a Meeting on the third Sunday and first Wednesday in the month. Meetings have varied with some totally silent while others have prompted profound verbal ministry.

Why has the ground here proved so fertile? Why such a response, with the Meetings so deep and gathered? People have come, some of whom had no idea what Meetings involved, and they have stayed. They came looking for something that was missing from their lives and the silence has spoken to them.





Photos: Brian Swinbanks.

## *A new Meeting is formed in the faith that 'if you build it, they will come'*

One experienced attender, Louise McKeown-Dyer, comments: 'In the past, I attended Quaker Meeting for ten years. Since moving to the Isle of Mull I have felt that I was missing a spiritual home. I was full of excitement when I heard that Meeting was being held in Tobermory. It was wonderful to see newcomers to Friends finding a way which feels right to them.'

Jenny, a Friend who travels from the Ardnamurchan Peninsula on the mainland, says: 'The journey to Tobermory takes me an hour and a half. I travel through wild scenery, first along winding single track roads then across the Sound of Mull on the ferry. I usually see many birds, maybe even the white-tailed sea eagle or a golden eagle. Sometimes deer leap down hillsides close by; or sheep decide that the best place to sleep is in the middle of the road. There is always a hope of spotting porpoises, seals or even dolphins, when crossing the water.'

'When the ferry reaches Tobermory I can see Taigh Solais like a beacon at the end of the town. I have a brisk ten minute walk along the road, following the coastline, before climbing the lighthouse-like stairs up to Meeting. I arrive refreshed by my wonderful journey, ready to settle quietly and concentrate my mind, happy that the new Meeting makes it possible to worship among Friends again, at least in the summer when the ferries run on Sundays.'

Newcomer Mandy Collins says: 'Meeting friends who have such gentle thoughts is inspiring. I have found what I have been searching for.' Barbara White, who knew virtually nothing about Friends before, feels the peace when she says: 'I look forward to a quiet, contemplative time. It is a very cleansing experience.' Friend Dorothy, who travels across the north of the island from Dervaig, says: 'It means a great deal to me that a Friends' Meeting has come to Tobermory. When I first attended Meeting in the 1960s I was struck by Friends' tolerance and their emphasis on the "inward journey". Their willingness to embrace people with alternative lifestyles and other visions of truth, together with their determination to cope with conflict in non-confrontational ways, is inspirational.'

The permanent population of Tobermory is around 1,000, swelling to nearly 3,000 in the summer. We hope the Meeting will continue to attract locals and visitors alike. If you choose to come to this jewel of an island for your holidays we would be very pleased to welcome you into the light that shines from Taigh Solais.

**Katharine Elwis**

*For further details please contact David Harper on 01688 301290 or wdharper@hotmail.co.uk or Katharine Elwis on 01688 302930 or k.elwis@btinternet.com.*

*We are grateful to the community-based Tobermory Harbour Association for the use of their photographs.*

# Cambodia

Photo: Sean Sutton / MAG.



I first met Quakers at Greenham Common and was struck by two things: first, here were people who lived their beliefs, sometimes at great personal cost. Second, that their actions and approach were peaceful. In the course of my interest in peace work, I had met some belligerent pacifists and I was troubled by this. In Quakerism I found the insight that peace is the way, as well as the end. In fact for me now, peace feels more a verb than a noun. If we are to ‘take away the occasion of all wars’, then it’s about everything in our lives – how we write to the council, deal with people who are rude to us, manage our own anger at injustice, as well as the bigger picture. I treasure William Penn’s words : ‘It is as great presumption to send our passions upon God’s errands, as it is to palliate them with God’s name.’

When it comes to war, I have a particular concern for the aftermath. What happens when the spotlight has turned elsewhere? Across the world millions of the dispossessed try to return home, to some sort of normality, only to find that their land is polluted. Unexploded bombs, grenades, mortars and landmines lie in wait. There are deaths, horrific injuries, lifelong disability – and justified dread. That fear keeps people from using fertile productive land, impedes their access to clean water, prevents their children from going to school, traps them in a cycle of poverty.

Thankfully, there are other people who also live out their beliefs: for many years I have been a fundraiser and supporter of MAG (Mines Advisory Group) – a humanitarian organisation that clears the remnants of

conflict worldwide, freeing land of this contamination and returning it to productive use.

My interest has focused on Cambodia, a country battered by the events of the past forty years, including bombing by the USA, the brutal Khmer Rouge regime, invasion by Vietnam and civil war. I try to go as often as I can, to visit projects (the most recent funded by a Quaker Peace & Social Witness relief grant) and meet MAG’s staff. Each time, I’ve been moved and humbled by their cheerfulness, patience, courage and skill – among them ex-Khmer Rouge soldiers, amputees, some who lost their families in the killing fields. I have been impressed by their quiet determination to rid the land of this menace. Their care and respect for the villagers who own the land is exemplary, putting them at the centre of decisions about priorities.

Over the years I have met serving and ex-soldiers to discuss post-conflict recovery. Not one of them has ever said that they were in favour of war, but regarded it as a regrettable necessity – a means to ‘peace’. For me, each war contains the seeds of the next: it can be hard sometimes to honour the intention, when so much lasting harm is done. But I believe that we should, in all humility, recognise our own capacity for making mistakes, for not living up to the god within us. And while there are wars, there remains the need to care for people who often feel that the world has abandoned and forgotten them.

**Jane Pearn**  
**Kelso Local Meeting**



The UN. Photo: US Mission at Geneva/flickr CC:BY

Since 1948, Quakers have worked with the United Nations. Through the Quaker United Nations Office (QUNO) in New York and Geneva, Quakers have supported the goals of the UN in promoting friendship between nations and ending ‘the scourge of war’. For most of the year, this happens through QUNO’s day-to-day work of researching and facilitating action on issues of concern to Quakers and by providing a safe space where diplomats can talk freely, meeting people and discussing issues away from the glare of publicity. But for two weeks in July everything changes in Geneva, with most normal work suspended and the focus shifting to running an international Summer School for young people.

‘Fundamentally, we think part of our job is to bring along the next generation’, explains David Atwood, director of QUNO Geneva, ‘linking the younger generation into this work’. The Summer School gives its twenty-five participants a window into the activities of the international community, by observing the UN at work, questioning officials at private briefings and scrutinising the priorities of QUNO. It also gives participants the chance to meet with other young people from around the world, many of whom are actively involved in social action in their home countries. For many Summer School participants, hearing first hand about what other young people can do and are doing to live out their faith and put their convictions into action is an inspiring experience. Links often endure beyond the end of the two weeks: after the 2007 Summer School, Australian and Nepalese participants worked together to set up an Alternatives to Violence Project in Nepal.

Over twelve days, the Summer School meets with major institutions in Geneva, including the Red Cross,

the World Trade Organization (WTO) and the UN Refugee Agency.

Helen Bradford, who has helped run Summer Schools since 2003, says that officials who talk to the Summer School are often ‘willing to be quite open – giving information about how agreements are made’. The honest accounts of the issues and of how the UN works can help shape participants’ future plans, with many Summer School participants going on to work at UN agencies, diplomatic missions or international non-governmental organisations. One recent participant is now working for the Kenyan diplomatic service and he credits QUNO with opening his eyes to international relations. ‘I was able to direct my focus on international economic law due to the exposure to the WTO and the South Centre [a developing country think-tank], courtesy of QUNO.’

And finally, the Summer School is a chance to show how QUNO puts Quaker belief into action. By producing reports that bring to light forgotten issues and by refusing to consider any government or organisation all good or all bad, QUNO affirms both the belief that all are children of God and the Quaker commitment to the global community. As Rachel Brett from QUNO puts it: ‘We actually believe in the UN, with all its limitations, and the use of international diplomacy as a way of making change. The Summer School is a way of trying to convey that and show people why this is an appropriate forum, particularly if you’re opposed to the use of armed conflict as a way of making change.’

**Oliver Robertson**  
Programme officer  
Quaker United Nations Office





In the Irish famine (1845-1851) Quakers provided vital support for the starving. Photo: Kieran Lynam/flickr CC:BY.



Elizabeth Fry pioneered prison reform in Newgate prison in the nineteenth century. Image: WikiCommons.

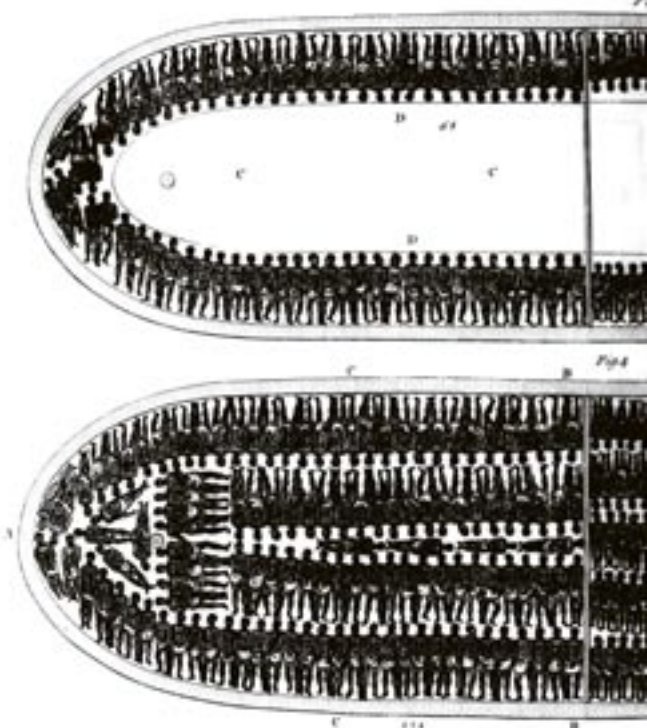


Quakers in York opened The Retreat in 1796. It was the first establishment to provide sympathetic care to those suffering acute mental distress. Photo: The Retreat.



Quakers were awarded the Nobel Peace Prize in 1947 for their peace work. Photo: Friends House Library.

## Faith in



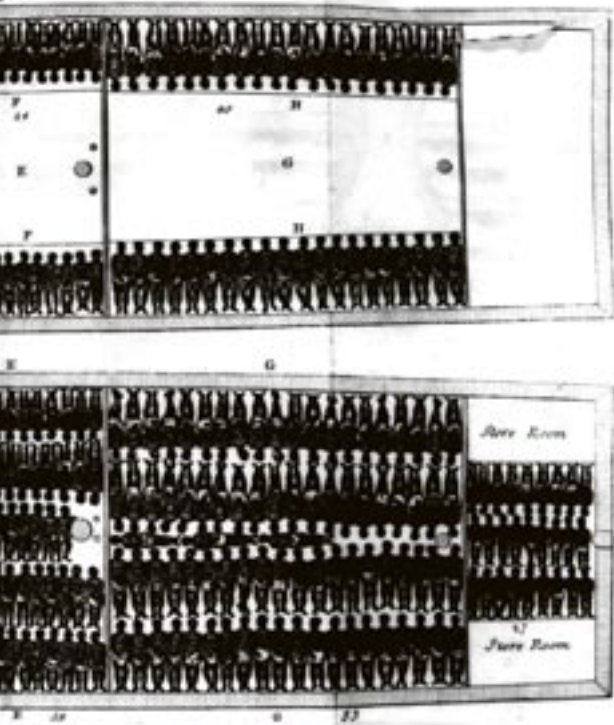
### An image of evil

Early Quakers rarely hung pictures in their homes; but this image became an exception in the late eighteenth century. ‘Stowage of the British slave ship “Brookes” under the regulated Slave Trade Act of 1788’ was a landmark image in the history of political propaganda, devised not by an artist but by a campaign group, and has been described as ‘the most politically influential picture ever made’.

Produced in April 1789 by Thomas Clarkson and the Quaker dominated Committee for the Abolition of the Slave Trade, the printer was the Quaker James Phillips. The campaign to end the slave trade was begun by Quakers who saw it as a violation of their fundamental belief in the equality of all: an incontestable evil.

The diagram was not a record of fact. It was a hypothetical projection. The Plymouth branch of the committee had discovered the plan of a loaded slave ship: a Privy Council

# n action



inquiry into the slave trade had measured the internal dimensions of a number of vessels and published the results.

The committee chose a Liverpool slaver, Brookes, as an example and developed a statistical visualisation, demonstrating how the ship's legally permitted number of captives, 454, might be accommodated. The diagram stuck to the letter of the law. In fact, the Brookes was known to have carried 609 captives on a previous voyage.

The diagram embodied the mindset of the slave trader. The image is a clinical, cold, demonstration of the efficient use of space: the slavers called it 'tight packed'. Slaves were placed like commodities and the diagram resembles the layout of a mass grave. The Quakers of the time acted on their belief that 'there is that of God in everyone.' The slave trade in Britain was ended with the passing of the Abolition of the Slave Trade Act on 25 March 1807.



Quakers are involved in the Ecumenical Accompaniment Programme in Palestine and Israel. Photo: EAPPI.



Since 1979 the Quaker United Nations Office has worked to publicise the issue of child soldiers. Here, a group of former child soldiers burn their old uniforms. Photo: Coalition to Stop the Use of Child Soldiers.



Circles of Support and Accountability is a charity that assists in the rehabilitation and reintegration of sex offenders within local communities. Photo: Clearly Ambiguous/flickr CC:BY.

# Let your life speak

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## Working with integrity

an interview with  
**Adrian Cadbury**

### **How did early Quakers put their beliefs into action in business?**

The early Quakers involved in business and commerce saw life as a whole. This was fundamental to how they put belief into action. They were prompted by their Quaker values. You must honour your word. Your must treat people fairly and always act with integrity.

### **It was a way of living?**

Yes. There has always been a belief that there is a 'business morality' – a different morality from your personal morality. The Quakers did not believe this. Your values should imbue all parts of your life.

### **Why were Quakers so heavily involved in business in the eighteenth and nineteenth centuries?**

Quakers were excluded from studying at the universities and, effectively, excluded from the professions. They did not enter the army. They refused to take an oath, so they could not take any office under the crown. Opportunities for employment were very restricted; but not in business and commerce where no oath was needed.

### **And why were they so successful?**

A combination of reasons. They were very trusted. They were known to keep their word. They were prodigious writers of pamphlets and books, and so became a very literate group. Having been oppressed and persecuted they were also keen to show that they were good citizens, not difficult but hard working and conscientious. They also had great drive and energy.

### **They were also very inventive. Why was this?**

Quakers had a tradition of independent thinking. They challenged 'handed-down' ways, the passive receiving of wisdom from a minister, the reciting of words and so on. They had a strong tradition of both thinking for themselves and of questioning the accepted.

### **This was a form of putting belief into action?**

That is true. It also required strength of character, which they had developed over years, and an ability to think deeply, which Quakerism required of every member. So you get the Darbys of Coalbrookdale and their historic inventions; you get pioneers in the world of railways, like Pease, who got George Stephenson to build the first steam engine. You had to think for yourself. I think that was fundamental.

### **And banking?**

Trust and high standards of personal integrity were very important. Quakers had them. Again, no oath was required. So many Quakers were in business and trade, banking followed naturally. Quakers ended up dominating banking. And the Quaker tradition of 'eldering' was important, giving advice to members, keeping them on the straight and narrow. They were protecting the integrity and good name of the Religious Society of Friends, but they were also passing on invaluable experience at the same time. Today 'mentoring' is a buzzword. Quakers were doing it in business and commerce hundreds of years ago.



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### **There was also a pragmatism within Quakerism?**

Yes. When my grandfather established the model village at Bournville, he was very keen to make the village separate from the company. He wanted it to be a mixed community and built to a very high standard, with excellent open space, quality housing, good health and education facilities and no public house or betting shop and so on. But he felt it had to make a profit. He knew people would never follow the example of Bournville if it was tied to the firm. They would say it was subsidised and unrealistic. People would only follow the example of Bournville if it could be proved to work well and make a profit in doing so. He wanted to raise standards of housing across Britain and he wanted to show how it could be done; but it had to be taken seriously.

### **As a manager in business did Quaker beliefs influence you in any specific ways?**

A central idea for me is the Quaker belief of 'the light' in every individual. The sense that everyone has a contribution to make. This makes complete sense in running a business. The absolute importance and value of each individual. Also, a great strength within Quakerism, which goes right back to George Fox and Margaret Fell, is that there was no distinction between women and men. My uncle Edward, at Bournville, believed women should be given equal opportunities and there were women managers and women on the board. The company benefitted. It encouraged very good people to work in the business. What was most important was the way you treated individuals.

### **Were there any other values that influenced you?**

Another value I found enormously helpful was the idea that you arrived at decisions by gaining a sense of the meeting. It is not consensus. It is something different. You do this by listening. Listening is so important. You are guided less by the thought that you need to make a decision, than by a feeling of 'What is the right thing to do?' And there was a tradition at Cadbury also of involving people in any decision that would ultimately affect them.

### **Cadbury was always closely linked with Quakerism?**

Yes. The whole ethic of the company when it was founded, and the way it was run under the family, was rooted in Quaker values. Queen Victoria once sent a request that chocolate be given as a gift to all serving soldiers during the Boer war. The Cadbury family were asked to provide this; but, as Quakers, they were absolutely opposed to war. It was a real dilemma. The family respected each individual soldier but were pacifists. My grandfather decided to provide the chocolate at no profit so his employees had the work but he wouldn't profit from an unjust war.



Photos: Irish Carn.

### **There is no inherent contradiction between maintaining strong principles and making a profit?**

Absolutely not. There is no conflict. The key issue is how you make the profit. And how you treat people. Quakers have proved, through history, that you can put Quaker beliefs into action in the world of business and commerce and that you can be successful.

### **How do you view the recent financial crisis?**

It is sad. The Cadbury Report on corporate governance recommended changes to boards to monitor and maintain high ethical standards. Some boards just did not do this.

### **Why?**

Chief executive officers were allowed to pursue plans for growth that were irresponsible. They took a short term view. There was a drive for profit and size. CEOs were head hunted and brought in to make an impact. They took risks to do so. We are back again to the Quaker elders advising a pushy young Quaker in business, to 'go steadily' and 'be careful'. Quaker family firms thought long term – to future generations. And they thought in terms of protecting reputation and integrity.

### **Which takes us back to belief in action?**

Exactly.

*Adrian Cadbury was chairman of Cadbury Schweppes for 24 years, a director of the Bank of England and of IBM, chancellor of Aston University and an Olympic rower. In the 1990s he chaired the Cadbury Report into corporate governance.*

# Service

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A housing estate in the East End of London.

Photo: Trish Carr.

## Working to end poverty

Quaker Social Action (QSA) is an anti-poverty charity, operating in east London, with some work that has national reach. Every person who comes to work for us receives an induction from me, as QSA's director, about what the 'Quaker' in our name means. Though some Friends come to work for us, the number of Quakers in Britain would mitigate against this being anything other than a minority, so for many people this is their introduction to Quakerism, too.

I am *honoured* to trace our lineage back to 1867, when Friends looked at the terrible deprivation in east London and decided something had to be done. I am *proud* to point out how QSA has evolved to meet changing needs over the last 140-odd years. And I am *emphatic* that our work seeks to be true to Quaker values. This induction is my opportunity to talk to staff about the way we try to do things in our work – with warmth, empathy and respect for the uniqueness of every person we work with.

I have worked at QSA for ten years and in this time we have developed three new services. These projects develop because of things we see and hear in our work, we don't assume that we know best; after all the poverty experts are those for whom poverty is a lived reality – they are in social housing or sofa-surfing, struggling to get by and often burdened by debts, desperate or demoralised – often both.

However, even though the projects grow from our east London community, a link can clearly be drawn with Quaker testimonies. For example, simplicity sits at the heart of our financial literacy project, Made of Money, when we explore needs versus wants with low income parents challenged and stressed and sometimes downright heartbroken trying to raise a family in a society where too often we are judged on what we have rather than who we are.

The Quaker community offers QSA so much. Friends support our work in word; such kind, uplifting, affirming words encouraging us in our work and also in deed; with their time, particularly as trustees. We are also supported financially by Friends and this is the income that enables us to try new things out, to trust our instincts when we plough new furrows.

To steer our own course, to respond creatively to need and to do all of this with high ethical standards is to me the essence of what I believe QSA represents, an organisation that puts a high value on its independence, its innovation and its integrity. A decade of my life well spent.

**Judith Moran**  
director  
Quaker Social Action



## Join the Quakers & Business Group

Through our network of 120+ members (and growing) we organise national and regional events and undertake projects to promote the application of Quaker values such as truth, integrity and love in the workplace - across the business, charity, not for profit and public sectors.

We also explore living our ethics with integrity in our own work. Through the network we examine and share the dilemmas we face and try to support each other in finding the best ways of working.

Join via our informative website [www.qandb.org](http://www.qandb.org) or call 0300 321 4649.

Day conference, London, 14 November: Best Practice in Uncertain Times. Details: 07530 231722.

## Are you looking for a worthwhile activity this Christmas?

### Volunteer with Quaker Homeless Action for the Quaker Christmas Shelter, 23–30 December 2010 Union Chapel, Islington

- Many different skills required, including cooking, cleaning and listening!
- The Volunteers' training day is Saturday 11 December at Union Chapel (an alternative date may be available).
- The Shift Leaders' training day is Saturday 20 November.
- Accommodation for out-of-town volunteers is provided.
- Volunteer ages range from 18 years to 98 years old.
- Differing physical abilities required.



#### How to Volunteer

To take part, please download a letter, application form and declaration form from our website: [www.qha.org.uk](http://www.qha.org.uk) Alternatively, if you need a form posting to you, please call Kate Mellor on **07880 807718** or email [kate.mellor@qha.org.uk](mailto:kate.mellor@qha.org.uk)



Quaker Homeless Action is funded by Quakers. If you would like to make a donation to help fund the Quaker Christmas Shelter, or one of our other projects, please send cheques and charity vouchers payable to Quaker Homeless Action to our treasurer: **Chris Wallace**  
QHA Treasurer  
11 Wilberforce Road  
London  
NW9 6BA

Thank you!

Reg. charity no. 1041921.



## Quaker Tapestry

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The course fee includes vat, tuition, lunch, refreshments, and a choice of sewing kit with all the materials needed to complete the embroidery. Local accommodation list available.

We also offer Advanced courses.

The Quaker Tapestry  
Telephone 01539 722975  
[info@quaker-tapestry.co.uk](mailto:info@quaker-tapestry.co.uk)  
[www.quaker-tapestry.co.uk](http://www.quaker-tapestry.co.uk)



## Inner peace

This is my definition of inner peace,  
a time when emotions, frustrations and anger are released,  
a quiet time, calm builds up from the inside,  
total relaxation, all your feelings you hide.  
As still and calm as you can, so near being asleep,  
calm, slow, steady breathing, inhaling so deep.  
All friends together, sat round on a chair,  
your crime doesn't matter, not in there.  
No religious conflict, no judgement by creed.  
Inner peace with God does the Quaker way lead.  
I don't attend church, doubt I'd ever pray,  
Quiet time in our Meetings with nothing to say.  
When we were outside, staying legal we've failed,  
remanded or sentenced, we are all now jailed.  
Judged by the system, but not in our Meeting;  
made to feel so welcome, from the cheerful greeting.  
Then, inside ourselves, we relax in the quiet,  
matters not what's going on, be it a fight or a riot.  
The Meeting always closes, with a friendly handshake,  
Peace within ourselves, we're hoping to make,  
all in prison together, thanks to the police,  
the Quaker Meeting brings me inner peace.

*In the seventeenth century thousands of Quakers were imprisoned for crimes such as refusing to pay tithes. More than 400 died in prison. Quakers have always had a particular concern for prison reform. Meetings for Worship are held in many prisons throughout Britain. The Meetings are supported by Quaker prison chaplains and others from local Meetings. The poem above was written by Terry while he was in Pentonville prison after a meeting with Quaker John. Terry is now in Bure prison.*

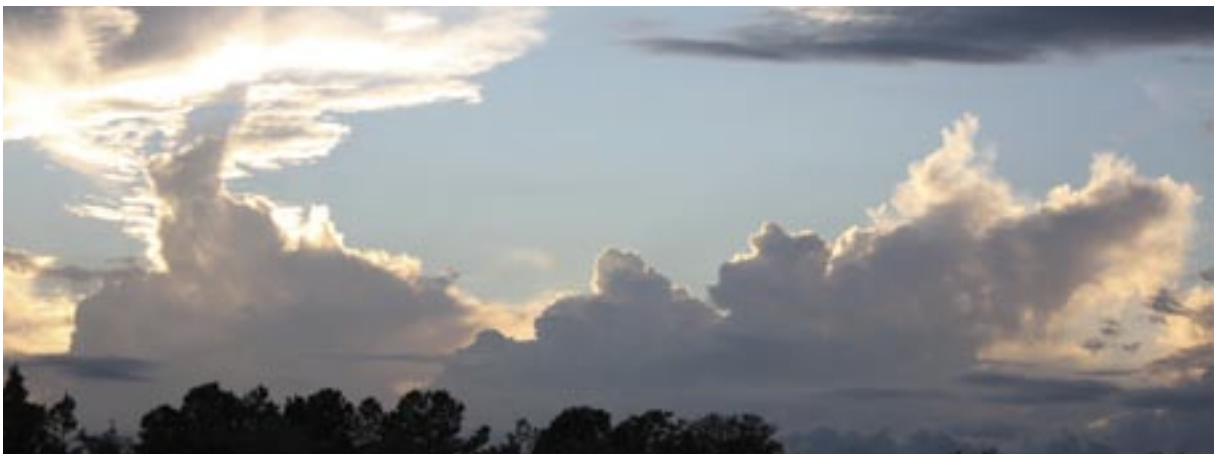
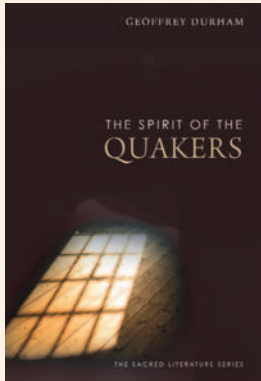


Photo: Trish Carr.



# The Spirit of the Quakers

**Book launch in the Quaker Centre, 6pm Wednesday 6 October**

This unique anthology of Quaker writing contains many familiar and some little known pieces. It also features extracts from Quaker journals, including Mary Penington, John Woolman and Pierre Ceresole. Published by Yale University Press and the International Sacred Literature Trust. At the launch event Geoffrey Durham will talk about the challenges he faced compiling and introducing this guided collection, and shares some hitherto unacknowledged literary jewels he discovered along the way. Do join us.

**Registration is free but essential at [www.quaker.org.uk/spiritquakers](http://www.quaker.org.uk/spiritquakers)  
All enquiries: [quakercentre@quaker.org.uk](mailto:quakercentre@quaker.org.uk) or call 020 7663 1030/1031.**

## Visually impaired?

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**Details: 020 7226 5448**

**All welcome.**

## Seeking the Spirit, at work in the world.



### Quakers are nothing if not practical.

Britain Yearly Meeting – on behalf of all Quakers in Britain – enables, nurtures and supports our work to put faith into practice.

Through Quaker Peace & Social Witness, we build a more just and sustainable world. Through Quaker Life, we encourage Quaker meetings. Britain Yearly Meeting manages the Quaker work which needs a central focus, and helps Friends as they live out Quaker values in their local communities.

**Please contribute to Quaker work. You can:**

- call 020 7866 9508 or 020 7866 9509 to make a one-off or regular donation.
- visit [www.quaker.org.uk/donate](http://www.quaker.org.uk/donate)
- send a cheque (payable to Britain Yearly Meeting) to BYM, Friends House, 173 Euston Rd, London NW1 2BJ
- make a gift in your will – visit [www.quaker.org.uk/legacy](http://www.quaker.org.uk/legacy)

# New web portal

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**H**ow have Quakers put their beliefs into action in the past? What are they working on now? What is being thought about for the future? The Quakers in the World web portal (QITW) [www.quakersintheworld.org](http://www.quakersintheworld.org) seeks to provide some answers to these questions – in one place.

The aim of QITW is to provide an overview bringing out the common threads and recurring themes, the similarities and differences. It seeks to complement many excellent existing Quaker sites and is now up and running.

A particular goal is to bring together the very different contexts of Friends around the world in the four Quaker regions of Africa, Americas, Asia-Pacific and Europe & the Middle East. All of them have been active in education, for example, and seek to inculcate Quaker values. Is there something universal about all this, or are there fundamental differences? What can we learn by looking at these in the round? Similar questions can be asked about crime and justice, or peace building, and other Quaker areas of activity.

QITW is organised around a number of recurring broad themes. Some have been with us since 1652, such as crime and justice, anti-slavery, education, peace and nonviolence, and ethical business practice. Others have emerged more recently, such as human rights, environment and international development.

At the heart of QITW is a database called *Quakers in Action*. It is organised into four interwoven threads – What? Where? When? Who? ‘What is the Quaker approach to crime and justice?’ ‘What is the story of Quakers and education in Africa?’ ‘What have been the

key peace initiatives undertaken by European Quakers?’

QITW’s answers come in the form of an article of up to 700 words, each containing links to resources elsewhere. The articles are at three levels of detail. At the top level there are global overviews on each theme. Why have Quakers been concerned with crime and justice (education/peace...) issues from the very beginning? At the intermediary level the overview is elaborated upon in a set of four regional articles. At the third, the most detailed level, there are specific examples: Friends Peace Teams in Africa, the Underground Railroad for escaping slaves in North America, Quaker Service Australia, and so on. Some are profiles of individuals – William Penn, Elizabeth Fry, James Backhouse, and many others.

QITW contains two further components alongside the *Quakers in Action* database – ‘Ideas for Educators (IfE)’ and ‘Discussion Areas’. IfE is just beginning, but the aim is to gather together ways in which educators have made use of *Quakers in Action* in various settings such as schools, study groups or short courses.

QITW is based at Jordans in Buckinghamshire. We have been fortunate to have received some substantial donations, and a generous grant from the Joseph Rowntree Charitable Trust. These have enabled us to build the framework for QITW, and now we are building up its content.

**Ann Floyd**

*If you would like to contribute in any way, or have suggestions to make, we would love to hear from you. Please contact us at [ann@newjordans.org](mailto:ann@newjordans.org).*





Photographer: Paul Rippey

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# Friends & Meetings

## Deaths

**Myriam GILBY** 23 September at Margaret Centre, Whipps Cross Hospital. Member of Epping Meeting. Aged 79. Funeral 12.30 Thursday 7 October at Parndon Wood Crematorium, Harlow and afterwards at Epping Meeting House. Enquiries: [epping.quakers@ntlworld.com](mailto:epping.quakers@ntlworld.com)

## Memorial meetings

**Alan G PHILLIPS** A Memorial Meeting for Worship will be held at Wandsworth Quaker Meeting House, 59 Wandsworth High Street, London SW18 2PT at 2.30pm on Saturday 16 October. Enquiries 020 7228 1462 or [wandsworthquakers@gmail.com](mailto:wandsworthquakers@gmail.com)

**Copies of this special issue** are available at £10 for 10 copies including UK postage. Call 020 7663 1178.



## Giving in memory

To create a giving web page for a loved one, to give in memory, or to learn more, please visit:

[www.quaker.org.uk/inmemory](http://www.quaker.org.uk/inmemory)

Or contact Kate Cargin in Quaker Communications: [katec@quaker.org.uk](mailto:katec@quaker.org.uk)  
You can call her on 020 7663 1112.



## Diamond weddings

A David ROWLANDS and Elisabeth C HARRIS were married on 23 September 1950 in Croydon Friends Meeting, held in the Adult School Hall. Members of Burford Meeting since 1955.

## Changes to meeting

SWANAGE FRIENDS now hold Meeting for Worship every Sunday at 10.30am at the Queens Mead Community Room, Swanage BH19 2PS (follow signs to the hospital).

MID-THAMES AREA MEETING Changes as follows: October AM will take place at Reading FMH 2pm, 10 October. November AM at Henley FMH 1.30pm, 14 November.

## Meeting up

LADY IN THE NORTH (mid 70s), who is warm, alive, musical, artistic and semi-retired would love to meet a kind and caring man. Replies please Box 930 c/o The Friend, 54a Main St, Cononley, Keighley BD20 8LL.

## Diary

17TH CENTURY ADDERBURY MEETING HOUSE Hardly changed since 1675. Meeting for Worship 2.30pm, third Sunday each month. Banbury Friends warmly welcome visitors. Details/directions: (OX17 3EU) Jane Burn 01869 277770. Email: [janebburn@gmail.com](mailto:janebburn@gmail.com)  
Judith Mason (clerk) 01295 720900.

BEST PRACTICE IN UNCERTAIN TIMES How do Quakers work in the new era? Quakers and Business Day Conference. Key Note Speaker Gillian Tett, Financial Times. 14 November, Friends House. Contact Alan on 07530231722 or [www.qandb.org](http://www.qandb.org)

Read *the Friend* every week!

FINDING A SPIRITUAL HOME Talk by Jennifer Kavanagh, followed by discussion. Sunday 10 October at 7pm. Refreshments from 6.15. All welcome. Quaker Meeting House, 59 Wandsworth High St, SW18 2PT. Enquiries: 02072281462.

QUAKER FAMILY HISTORY SOCIETY Meeting at Jesus Lane FMH Cambridge on Saturday 30 October, 10.30 – 4. Quakers as scientists, with four speakers. Details on [www.qfhs.co.uk](http://www.qfhs.co.uk)

## Notices

SURVIVING YOUR PARTNER A practical yet sensitive self-help guide to living with the death of the person closest to you. "Gives the bereaved hope and empowerment." £5.99+p&p from the author. Buy online at [www.sylviamurphy.com](http://www.sylviamurphy.com) 01395 267367.

WIDOWED AND YOUNG. National support and self-help group for widows and widowers under 50 and their children. Run by the members for the members. See [www.wayfoundation.org.uk](http://www.wayfoundation.org.uk) Tel. 0870 011 3450.

## Friends & Meeting Notices

Births, marriages, deaths, anniversaries, changes of clerk, new wardens, changes of address, diary items, etc., should preferably be prepaid. Personal entries £16.85 incl. vat, Meeting and charity entries £14.34 (zero rated for vat). Max. 35 words. 3 Diary entries £39 (£33.18) 6 entries £66 (£56.16). Add £1.70 to receive a copy of the issue with your notice.

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. Please include a daytime phone number. Deadline usually Monday am. Cheques payable to The Friend.

The Friend, 54a Main Street, Cononley, Keighley BD20 8LL. Tel. 01535 630230. Email: [ads@thefriend.org](mailto:ads@thefriend.org)



# Classified advertisements

George Penaluna, Advertisement Manager, 54a Main St, Cononley, Keighley BD20 8LL T&F: 01535 630230 E: ads@thefriend.org

## where to stay

### GUESTHOUSES, HOTELS, B&BS

#### DORCHESTER ON THAMES B&B.

Beautiful, historic village. Eight miles Oxford and Chilterns. £36-£38 single, £54-£58 double. 01865 341584.

**GLASGOW FRIENDS B&B.** For Meeting House funds. £15pppn, discounts children. 01505 842380. mamansell@hotmail.com

**KENDAL, CUMBRIA.** Ardrig vegetarian B&B. Quiet, friendly home. Views. Ensuites. Parking. 01539 736879. www.ardrigvegetarian.com

**NEWCASTLE, WARM, FRIENDLY B&B** Jesmond. Quiet, adjacent Metro/city. Veggies welcome. 0191 285 4155.

#### QUIET TIME IN SUPPORTIVE ENVIRONMENT

Friend (artist/counsellor) offers individual retreats/spiritual accompaniment. Lovely Oxfordshire farmhouse. £50 pppd. Tel. 01993 868427.

### SELF-CATERING HOLIDAYS

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Near Ludlow. Walking, wildlife, villages, castles. Short breaks. Pets and children welcome. Friends' discount. 01547 540441. www.mocktreeholidays.co.uk

**COTSWOLDS.** Spacious barn conversion in Charlbury near Woodstock. Sleeps 2+. Wood burner. Lovely walking. 01608 811558. Nick.parker@cooptel.net.

**ISLE OF WIGHT.** Clatterford House (sleeps 8) and The Coach House (sleeps 5). Self-catering holidays and mindfulness retreats. 10% discount for Friends with this ad. www.clatterfordhouse.co.uk and www.claritybooks.co.uk Tel. 01983 537338.

**SENNEN, CORNWALL.** Delightful, cosy cottage. Sleeps 4. Garden. Beautiful beaches. www.fishermansivycottage.com 07966 302712.

**SIDBURY, DEVON.** Relax in secluded, modernised 1920s chalet. Sleeps 4 (+1). Fantastic views/surroundings. Ideal for exploring countryside and coast. www.sandfarmchalet.co.uk Telephone: 01792 874296.

**SUFFOLK COAST, WALBERSWICK.** Self-contained studio/annex. Very close to beach. Beautiful, varied walks. Sleeps 2/3. £115-£230 per week. Short winter breaks £35 per night. Tel. 01502 723914. Email: barbara@walberswick.ws

**TRADITIONAL COTTAGE** in Portreath, Cornwall, for holiday rental. Sleeps five. Very near sea, walks, cycle paths. Long garden. 01209 215917. www.kittiwakecottagecornwall.co.uk

### OVERSEAS HOLIDAYS

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**KILKENNY, IRELAND.** B&B in outskirts of Kilkenny City. Quiet, comfortable family home. Double €30 pppn. Single €35 pppn. children's reductions. 00 353 56 776 1062. www.castlefieldbedandbreakfast.com

**MALTA:** Spacious flat for holiday use in centre of colourful fishing village. Sleeps 6. Further details: annmiller@hotmail.co.uk or 01467 624483.

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## events

#### WHAT'S NEXT FOR QUAKER NONTHEISM?

Conference at Woodbrooke, Birmingham, 18-20 February 2011.

With Miriam Yagud and David Boulton, for Friends who combine adventurous commitment to the Quaker way with open and honest rejection of a theistic world view.

£142pp standard room, £152pp en suite, £35 Saturday only (non-resident). Bursary help possible.

**Information and booking:** miriam.yagud@talktalk.net or telephone 0145354 7032.

## miscellaneous

#### LIVING FURNITURE TLC for your furniture

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020 8446 5772  
info@living-furniture.co.uk  
www.living-furniture.co.uk

#### QUAKER LESBIAN & GAY FELLOWSHIP

A welcoming, supportive national network with local groups for Friends of all sexualities/identities. Ruth (F), 46 The Avenue, Starbeck, Harrogate HG1 4QD. E-mail: qlgfcontact@btclick.com

**QUAKER MARRIAGE CERTIFICATES,** partnerships, commitments, notices and other calligraphy. Liz Barrow 01223 369776.

**SPIRITUAL AWARENESS** is accessible to everyone, everywhere and always has been. Who inspires you? Share your insights with the Quaker Universalist Group. Write for more information: Carol Wise, Enquiries Secretary, QUG, 24 Rose Bank, Burley-in-Wharfedale, Ilkley LS29 7PQ. www.qug.org.uk

#### TRUSTEE TRAINING INDEPENDENT EXAMINATIONS

Charity accounts prepared.  
Contact

David Holmes ACMA on 07880 546318  
david@accounting4charities.org.uk

**WELCOME TO FOOT COMFORT** with orthotic insoles and shoes from James Taylor & Son, Bespoke Shoemakers, 4 Paddington Street, (near Baker Street), London W1U 5QE. Tel. 020 7935 4149. www.taylorshoes.com

#### WRITING YOUR FAMILY'S HISTORY?

Books typeset for your family's pleasure. Photos and other graphics can be included. Contact Trish on 020 8446 5772. trishc@compsbycarn.demon.co.uk Other printed material also prepared.

## Classified ads in The Friend

Standard lineage 50p a word, semi-display 76p a word. Rates incl. vat. Min. 12 words. **Series discounts 5% on 5 insertions, 10% on 10 or more.** Cheques payable to The Friend.

Contact details at top of page.



## Swarthmoor Hall



Ulverston  
Cumbria  
LA12 0JQ

Tel. 01229 583204  
info@swarthmoorhall.co.uk  
www.swarthmoorhall.co.uk

Swarthmoor Hall, the cradle of Quakerism, and the spiritual home for Quakers worldwide. One of the important places that George Fox visited in 1652, which changed the religious map of England.

Today, there is a warm and friendly welcome for all who visit. The Hall is available for family holidays and celebratory gatherings, conferences, residential events and B&B. It also has its own programme of day and residential events.

Six of the original rooms of the Hall are furnished in seventeenth century style and open on Tuesday, Wednesday, Thursday and Friday afternoons, and other times by appointment, for taped commentary tours about the 1652 events and the life of the Hall at that time. Group tours are very welcome by appointment.



## CLARIDGE HOUSE Quaker Healing Centre

Lingfield, Surrey

- Rest, Retreat, Renewal
  - Peaceful Stays
  - Spiritual, healing and creative courses
  - 46 mins London, Victoria
- Tel. 01342 832150

Website:  
claridgehousequaker.org.uk

Email: welcome@  
claridgehousequaker.org.uk

Registered charity 228102

## Learn about Quakerism, and enjoy a nice cup of tea, at the Quaker Centre



The light, airy Quaker Centre in Friends House (straight across from Euston Station) has the best selection of books on Quakerism in the UK, as well as a wide range of titles on peace, development, justice and the environment. There is a resources area with helpful volunteers, to chat to about Quakerism and Quaker work. We also have a worship space and a great wi-fi enabled café.

### Quaker Centre Café

We serve fairtrade teas and coffees, delicious sandwiches, boxed salads, paninis, freshly made soup and a wide range of snacks. Many items are organic and suitable for vegetarian and vegan diets.

**Enjoy a FREE cup of tea or filter coffee in the Quaker Centre Café with this voucher.**

We are open Monday to Thursday 8.00am–8.00pm,  
Friday 8.00am–5.00pm, and Saturday 9.00am–4.00pm.

Voucher expires 30 Sept 2011. No cash value. Photocopies not accepted.

### Programme of events Mon. 4 – Fri. 8 October

#### Each day:

12–12.30 Meeting for Worship

1–2pm Series of talks on  
Aspects of Quaker Work

**Monday 5.30pm:** Re-opening of  
the Large Meeting House

**Tuesday 6.30pm:** Quaker history

**Wednesday 6pm:** *The Spirit of  
the Quakers* book launch

Find out more about us  
on our website:  
[www.quaker.org.uk/  
quaker-centre](http://www.quaker.org.uk/quaker-centre)

Quaker Centre, Friends House, 173 Euston Road, London NW1 2BJ. Tel. 0207 663 1030.