



# THE QUIET WORD

November 2014 issue no.10



Meeting for worship

**GILDERSOME Friends Meeting**  
House 75 Street Lane, Gildersome,  
Leeds, LS27 7HX  
tel: 0113 2564944 or 07973 450  
368  
Sundays, 10.45 am

**ILKLEY Friends Meeting House**  
Queens Road, Ilkley, Leeds, LS29 9QJ  
tel: 01943 600 806 or 01943 601  
181  
Sundays, 10.30 am

**ADEL Friends Meeting House**  
New Adel Lane, Leeds LS16 6AZ  
tel: 0113 2676293  
Sundays, 10.45 am

**CARLTON HILL Central Leeds**  
Friends Meeting House  
188 Woodhouse Lane, Leeds,  
LS2 9DX  
tel: 0113 2422208  
Meetings for worship:  
Sundays, 10.45 am

**ROUNDHAY Friends Meeting House**  
136 Street Lane, Leeds, LS8 2BW  
tel: 0113 2933684  
Sundays, 10.45 am

**OTLEY Friends Meeting**  
1st Sunday of month 10:45 at vari-  
ous houses.  
3rd Sunday every month in The  
Court House—usually in the Robing  
room .  
Enquiries :0113 318 8084  
[dmr@cooptel.net](mailto:dmr@cooptel.net)

**RAWDON Friends Meeting House-**  
Quakers Lane, Rawdon, Leeds,  
LS19 6HU  
tel: 07582 960092  
Sundays, 10.45 am

**LEEDS UNIVERSITY**  
Tuesdays, 1.05pm  
In Claire Chapel, The Emmanuel  
Centre which is alongside the main  
entrance to the University of Leeds  
Campus opposite the Parkinson  
Building (with the white clock tow-  
er).  
Organised by the Leeds Universities  
Chaplaincy

**Bedford Court**  
First and third Wednesdays,  
10.30 am



## Contents

Dates for your diary	Page 2
Membership matters #3	Page 3
A short history of Leeds Area Quaker Meeting	Page 4
What shall we do? A letter by Robert Long 1914	Page 5
What shall we do? Planning Peace witness against Trident	Page 6
Explorations in Hasidism #4: The Piece of Sugar	Page 7
Leeds Quakers get the cycling bug	Page 8
THE BALLAD OF JAMES NAYLER (1617-1660) - Paul Priest	Page 9
Woolly Quakers- Pete Redwood	Page 10
Being Friends Together	Page 11
Exploring Forgiveness	Page 11
Meeting for Sufferings Report	Page 12
Meetings & Notices	Pages 13-14
Summat new	Page 15
News Updates from Friends House	Page 16

Please send any submissions for Next month's issue of the Quiet Word to [quietword@leedsquakers.org.uk](mailto:quietword@leedsquakers.org.uk)  
The Quiet Word is available online from [www.leedsquakers.org.uk/activities/a-quiet-word](http://www.leedsquakers.org.uk/activities/a-quiet-word)

## Dates for your Diary

Sunday 2nd November 7:30 pm	<a href="#">Amnesty Concert</a> at Rawdon QMH
Thursday 6th November 6:00 pm to 7:00 pm	Meeting for Worship followed by a soup dinner and 'Becoming Friends' at 7.30pm at QMH, 188 Woodhouse Lane, Leeds
Saturday 8th November 9:10 am to 10:00 pm	<a href="#">SUMMAT NEW</a> at Leeds University Union - a day for building our community in Leeds with workshops, speakers, art,music,food,stalls, kids space and more.....get your free ticket now!!!!
Saturday 8th November 1:00 pm to 4.30pm	<a href="#">CAAB Conversation</a> at QMH, 188 Woodhouse Lane, Leeds (campaign for the Accountability of American Bases)
Thursday 13th November 7.30pm	<a href="#">Peace lecture</a> at York Friagate QMH
Saturday 15th November 10:00 am to 4:00 pm	<a href="#">Exploring Forgiveness</a> at QMH, 188 Woodhouse Lane, Leeds
Saturday 15th November 11:00 am to 3.30pm	<a href="#">Quaker Quest</a> at Roundhay QMH - all welcome to this introductory day
Sunday 16th November 1:00 pm to 3.30pm	<a href="#">Amnesty Greeting Card Campaign</a> at Rawdon QMH
Monday 17 <sup>th</sup> November 7:00 pm	Quaker Jewish Dialogue Group –open to all Quakers (please contact Martin at <a href="mailto:germ.buster@phonecoop.coop">germ.buster@phonecoop.coop</a> )
Thursday 20th November 7:00 pm	Ellen Heaton lecture at Swarthmore Adult Education Centre - speaker is Clive Barrett, Chair of the Peace Museum - topic is <a href="#">Leeds Resisting War in 1914'</a>
Sunday 23rd November 1:00 pm	<a href="#">What Shall We Do</a> - at QMH, 188 Woodhouse Lane, Leeds. A meeting to decide the Leeds Quaker witness for peace in response to the proposed replacement of TRIDENT - open to anyone who attends Quaker Meetings in the Leeds Area.
Sunday 23rd November 7.30pm	<a href="#">Amnesty Concert</a> at Rawdon QMH
Friday 28th November 2:00 pm Memorial	Quaker Meeting for Worship for Eric Hulland at QMH, 188 Woodhouse Lane, Leeds
Sunday 30 <sup>th</sup> November 1.15pm	LAQM Elders and Overseers meeting at Gildersome - for all serving E&O and those appointed to serve from January 2015.
Thursday 4th December 6:00 pm to 7:00 pm	Meeting for Worship followed by a soup dinner at QMH, 188 Woodhouse Lane, Leeds
Sunday 14th December 1.15 pm to 4.15 pm	Leeds Area Quaker Meeting at Adel QMH

## Membership Matters 3 – from under the hat of the Assistant Clerk Membership.

Counting heads?

Large but light envelope from Friends House arrived today – the unsullied framework of the Tabular Statement for 2014. In the next two months it will be my job to fill in the boxes with the numbers of members and attenders in each meeting in Leeds. With any luck the information from each meeting will be accurate, I will have entered everything correctly into the electronic database (for which many thanks to Ray Middleton of Roundhay), I will press a key and the answers will print out ready to put in the boxes. From experience that has yet to happen. Even if I think it is ok Friends House usually points out an arithmetical error when they check it. Why do they check it? So they can make the statistical return for the whole of Britain Yearly Meeting, and find out where there is growth and where there isn't. This was presented at YMG - from memory over the last 10 years Leeds was maintaining (many were losing) and our next door neighbour Brighouse West Yorkshire was top of the leader board with growth of 17 % . How can this be when there is now no Quaker meeting in Brighouse?

So I hope that you are all filling in your data consent forms in your local meetings, so that we can legally hold your data, both in the ancient card index going back to the 1950s and in the electronic data base. Those two systems only deal with members – attenders float free in the local meetings and are only (with their consent) noted in the Yorkshire Book of Members (red for the last 3 years, what colour for the next 3 years?). Margaret Meara used to call that 'the Yorkshire book of fairy tales', perhaps that referred not only to its typographical inaccuracy, but to the number of dormant members included. Were they just having a snooze or were they asleep to

unconsciousness? It has improved a bit over the years, but depends on all of you making sure your information is accurate – when you are offered a chance to check it please do. And if you remember that you really don't need to be a member any more – like someone recently – that's fine. Just tell us and we can correct it (in right ordering, of course!)

**Susan Robinson  
Otley Meeting**



**Toby is Welcomed into membership  
by Iona at Carlton Hill**

## A short history of Leeds Area Quaker Meeting

The first Quaker in Leeds was William Dewsbury (1621–88); he had been a shepherd at Pocklington near York but moved to Leeds at the age of thirteen because he had heard that there were Puritans in Leeds. When he moved to Leeds, he served as an apprentice to a weaver for seven years in Holbeck Village. He joined the Parliamentary Army in 1642 but quickly became unhappy as he found little spiritual understanding of the Gospel among his fellow soldiers. He then travelled to Scotland and then York where he met a like-minded woman, Ann, whom he married. Some five years later William and Ann met George Fox at Stanley near Wakefield in 1651 and were convinced by his preaching. George Fox went on to the North West; William returned to Leeds where he 'Preached Truth' and 'meetings were established hereabouts'.

From 1651 to his death in 1688, William went from place to place preaching. Of those thirty-seven years, nineteen were spent in various prisons which would have created much hardship for Ann and their three children. Quakerism grew in Leeds but being convinced of the Truth brought ongoing persecution and this helps explain why there are few records for the first forty years.

The Minutes for church affairs of Leeds Meeting begin in 1692 but we can surmise that Leeds Business Meeting was active well before this because in 1669 the Quarterly Meeting Minutes show that Leeds Friends were always appointed to attend the Quarterly Meeting at York. Quarterly Meeting was held four times a year and had representatives from the fourteen different Monthly Meetings in Yorkshire. It is interesting to note that Quakers in Leeds still appoint Friends to attend our Quarterly Meetings, the only change is that this meeting is now call 'Quakers in Yorkshire'.

At a Meeting of the Quarterly Meeting in York on 18/01/1668 Leeds Meeting was recorded as including Morley, Carlton, Holbeck, Hunslet, Churwell, Wortley, and Woodhouse. These were all 'house meetings' and to attend Quaker Meeting was to break the law and risk imprisonment and / or fines. Although the Leeds Meetings functioned as a single business entity, the Monthly Meeting consisted of Brighouse, Leeds, Mankinholes, and Halifax —sixteen Quaker Meetings in total.

On 18 November 1683 the Mayor and Aldermen of Leeds broke up a Quaker Meeting being held in Leeds. Fifty Friends were sent to prison at the Moothall, which no longer exists but was located just outside Debenhams on Briggate. They were held there for four nights in extremely cold conditions, and then taken to York Castle where they were imprisoned for nine weeks and then released with big fines to pay.

Such treatment was well recorded, often many years after the persecution had taken place. It soon became common practice to record persecution and to centralise this information in the Book of Sufferings. Meeting for Sufferings was established in

London to support Friends who were suffering from persecution and to try to secure their release by representation to the authorities in London.

From the 1670s regular London annual meetings —now called Britain Yearly Meeting —were held with the Meeting for Sufferings able to act as a standing committee to act rapidly as required; this completed the basic structure of the business meetings of the Society, which, to a large extent, still exist.

The Toleration act of 1689 enabled Friends to meet without the fear of arrest. Meeting rooms were rented on Boar Lane in Leeds and several houses were registered for meetings including ones in Armley and Wortley. A new Meeting House was built at Rawdon in 1697 and at Water Lane in Leeds in 1699.

Brighouse MM was held at regular places each month on a rota basis. In 1695 it was recorded that Leeds appointed two representatives to attend each month, except when the MM was at Leeds, because 'there was no occasion for any to be appointed to it'.

On 26/07/1693 it was agreed that Monthly Meetings should be held at Meeting Houses and not in Friends' private houses. Every month representatives from each of the Preparative Meetings of Leeds, Gildersome, Bradford, Halifax, Brighouse, and Mankinholes met at one of the Meeting Houses in turn, except that from November to February, Leeds, Bradford, and Gildersome met as one group and the rest another. Travelling in the wind and the snow over the hills could be grim; nevertheless, even in the winter months the Women's

PM as well as the Men's PM sent two representatives. It was not until March 1728 that the women's representatives were prevented; the next failure was in 1743 when Friends were prevented from attending the MM at Halifax.

Before 1767 there were no applications for membership at Monthly Meeting. A person became a Friend by behaving as a Friend: the Meeting came to recognise the person as a Friend at home or by certification when membership was transferred from other Meetings.

Leeds Friends were faithful in their traditional testimony against bearing arms, and they founded the Leeds Peace Association in 1842.

In 1905 London Yearly Meeting was held outside London for the first time. There were two thousand Friends present at the Yearly Meeting which was held at Leeds — at the old Carlton Hill Quaker Meeting House and Leeds Town Hall — there is a photo of this YM in the school room at Rawdon; the next time Quakers would gather in such numbers would be Yearly Meeting Gathering at Bath in 2014.

After serving Friends for about two hundred and fifty years, our super-sized Brighouse, Leeds, and Settle MM was split in the

*then taken to York Castle  
where they were imprisoned  
for nine weeks*

early 1920s. The contraction had its advantages and disadvantages — the wisdom of splitting Leeds and Bradford was questioned, but the contraction was convenient for Friends as it meant that local Friends could now attend MM and ‘share the executive work of the Society’. Leeds Monthly Meeting now consisted of Carlton Hill, Rawdon, Gildersome, Ilkley, Great Wilson Street, and Burley Road.

Change has continued; we have lost Great Wilson Street and Burley Road Meetings, but gained Roundhay (1929) and Adel (1937). In 1930 there were five hundred and seventy-nine members of which two hundred and fifty were at Carlton Hill. The biggest changes to our MM structure have happened in the last decade — we are no longer called a Monthly Meeting — we are an Area Meeting. We have also passed our executive responsibilities to our Trustees so we are now free to concentrate more on spiritual matters.

Like many other area Meetings, we find that we are following what is now referred to as ‘the Northumberland model’ — we

no longer meet monthly but six times a year. We have worship, speakers, workshops, time to chat over coffee, and a shorter period of time to conduct our business, which now ends at 4.15pm with our traditional Monthly Meeting tea. We invite all who worship at our Leeds Meetings to Area Meeting and we are open in our membership process.

Robert Keeble (from the text of a talk given at Leeds Area Quaker Meeting on 12/10/14)

Sources: *Leeds Quaker Meeting*, by Wilfrid Allott; *Leeds Friends’ Minute Book, 1692–1712*, by Russell and Jean Mortimer; *A Brief History of Leeds Quakers*, by Jean Mortimer

**Robert Keeble**  
**Carlton Hill Meeting**



## What shall we do?

**Is the title of a letter written by Robert Long at the start of the Great War. Robert was a Leeds Quaker and worked for the newly established Northern Friends Peace Board as its Organising Secretary. Robert was based in the NFPB office at the Old Carlton Hill Quaker Meeting House. Part of the letter is below and the full text can be found at: [http://www.nfpb.org.uk/f/nfpb/field/attachments/what\\_shall\\_we\\_do.pdf](http://www.nfpb.org.uk/f/nfpb/field/attachments/what_shall_we_do.pdf)**

Our efforts to prevent war have been in vain. The great mass meetings held up to the eleventh hour have failed to change the policy of the Government, entangled as it has been by secret understandings and conversations.

Now is not the time to apportion blame. One thing however, stands out clearly — this is not a people’s war. Its origins are in the bureaucracies of the Powers, in the mutual suspicions of diplomats; in the cynical self-aggrandisement of the war lords....The English businessman and the labourer alike are suffering because of movements in high quarters upon which they have never been consulted.

The awfulness and sin of war will soon be brought home to every thinking man in the country. There is an absence of the Mafficking of fifteen years ago. In our Northern cities people are gathering sadly and with comparatively but little sign of war fever to discuss the situation.

There is little indication at the present moment of that

contempt and hatred of our adversaries which prevailed at the time of the Boer War. This shows that past efforts have not been altogether fruitless. It is for us to preserve this better spirit, to show men that, whatever the quarrels of the rulers, the peoples of the kindred nations across the North Sea are brothers, with the same aspirations, the same ideals, the same home ties, the same love for wife and children. I have heard the remark that a group of Germans might converse one with another in the streets of Leeds without molestation. Let us preserve this spirit, and encourage our fellow countrymen by all means in their power to befriend isolated Germans who may be in the unfortunate position of being in an enemy country at the present time.

The great war is a great crime — a crime against God and humanity — a crime against our slowly won civilisation.....Modern wars are sharp and brief, and perhaps a few weeks will witness the beginning of the end. Then will be the time for our constructive work. We must show how the evil seed sown many years ago has borne its bitter fruit: how the

Crimean War produced the Balkan troubles, which in their turn have produced the present conflict.

We must plead for a peace founded upon the basis of absolute justice, a settlement in which the rights of all men are regarded, and by which all nationalities will be entitled and urged to submit all future disputes to a strong international court.....

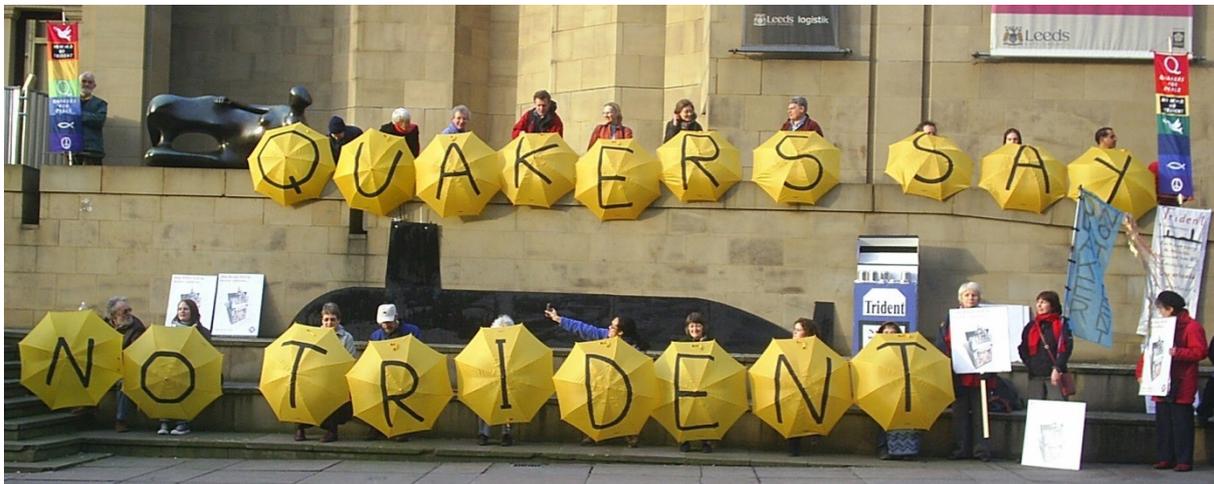
**Robert Long 6<sup>th</sup> August, 1914**

*The great war is a great  
crime*

# What shall we do?

A planning meeting for all Leeds Quakers to co-ordinate our peace witness against the

replacement of **Trident**



1pm Sunday 23<sup>rd</sup> Nov.

Carlton Hill QMH

(Preceded by a soup lunch)

## Explorations in Hasidism #4: The Piece of Sugar

Last year A Quiet Word saw Pascal grappling with the writings of an ecstatic, mystically charged group of Jews, the Hasidim. Here he continues his quest into the stories emerging from this lively sect.

Concise, challenging, enigmatic; such are so many of the anecdotes from the Hasidim. This one is called The Piece of Sugar:

It is told: When Rabbi Shelomo drank tea or coffee, it was his custom to take a piece of sugar and hold it in his hand the entire time he was drinking. Once his son asked him: "Father, why do you do that? If you need sugar, put it in your mouth, but if you do not need it, why hold it in your hand?"

When he had emptied his cup, the rabbi gave the piece of sugar he had been holding to his son and said: "Taste it." The son put it in his mouth and was very much astonished, for there was no sweetness at all left in it.

Later, when the son told this story, he said: "A man, in whom everything is unified, can taste with his hand as if was with his tongue."

There are peculiar things we're not supposed to like, which arouse enjoyment in some: whiffs of petrol, tv static fuzz, magnificent concrete buildings. Then there are also things that are so pervasive and blatant that to like them is equivalent to offence: tv dramas, football spectacles, junk food. The rabbi enjoys something that we are encouraged to like... in the wrong way. This is doubly offensive. The rabbi clearly *likes* tasting with his fingers. Yet, he is not supposed to.

I hold my copy of 'Tales of the Hasidim' close and enjoy the forest smell, imaging ropy vines slipping themselves down haggard trees. I pull the book away, and ask myself: How much feel is there to tasting? Are we too quick to divide the senses? When I knead bread, do I taste with my hands?

I'll throw my aesthetic juggling balls to the side and try to get to the heart of this story. What its centre could perhaps be is "A man, in whom everything is unified". Which begs the question: What is it to be unified? I have a crude image of thighs, calves, wrists, hair follicles all morphing into a large, quivering tongue. Crikey! Aesthetically speaking – and this story is all about the senses – we find that Unified may eventually mean *to be ecstatically attached to the material world*.

Anti-enjoyment is the code for the world where 'alright for some' is the response to someone else's enjoyment. Such a cloudy attitude may be a perverse antidote to the spiritually unfulfilling regime of consumerism. I'd define consumerism, or materialism, as a style of hedonism bizarrely devoid of joy. It doesn't entail thoroughly consuming something, drawing out all its keener properties. After

all, what would truest hedonist, Epicurus, say? In this bleached and sterile modern world, the fact that enjoyment of the unfashionable things is certainly not condoned. At my workplace I commit a veritable crime of speaking my love for Rodgers & Hammerstein. I work at the Leeds Grand Theatre.

The rabbi of our sugary story appears to support a paradox that cuts an exquisite figure. His action seems to point towards the notion that to be unified is to possess the intuitive skill of trespassing the senses, or our traditional subdivisions of sight, smell and so on. A divine injunction follows: enjoy!

A rabbi friend, Melech, once told me that in Judaism – *his* Judaism as he's a Hasid – asceticism is frowned upon. Objects and enjoyment figure largely. During Shabbat, the Friday celebrations, he offered me not a small amount of beer. And vodka, and whiskey. During the Sukkot, much dancing is to be had.

You can imagine what outlandish actions might result from this divine chatter: banding together others fervent Quakers, growing our hair long, and scouting in loud voices a New World of enjoyment. A muggle of quivering maniacs we are! I shriek, annoying the neighbours: "Respect ye all objects for their winning substances! Neglect is but sin and sacrilege!"

Back down to earth, I can more soberly follow an attitude I genuinely hold dear. I believe that attachment to things in a mindful, mystical sense is a form of worship. A mindful, mystical sense may be with the fingers, *if you like*. After all, worship literally means to appreciate the worthiness (*worth + ship*) of something. I propose a divine hedonism – and this includes South Pacific!

The next essay will be on asceticism.

The story is taken from Martin Buber's 'Tales of the Hasidim' (1947, Schocken).

**Pascal Ansell**  
**Carlton Hill Meeting**  
[pascalansell@gmail.com](mailto:pascalansell@gmail.com)



## Leeds Quakers get the cycling bug

Nine Quakers from the central Leeds meeting of Carlton Hill enjoyed a Leeds Quaker History Cycle Tour on 11/10/14 which was led by Robert Keeble (centre in photo). The route included the Old Carlton Hill Quaker Meeting House which is now part of Leeds Beckett University. The exact location of the rooms hired by Leeds Quakers on Boar Lane is not known, so the entire length of this now very busy street in central Leeds was cycled. Although the location was not known, minutes record that in 1697 a doorkeeper was appointed “to keep out the rude boys” and to keep the Quaker boys and girls in. The site of the first Quaker Meeting House, built on Water Lane in Leeds in 1699, is now the ASDA headquarters building. The most revealing story took place outside Debenhams on the main shopping street called Briggate, this was the site of the Moot Hall in Leeds where 50 Quakers were imprisoned for attending a Quaker Meeting in Leeds on 21/10/1683. We then cycled along the tow path of the Leeds to Liverpool Canal (nb see ‘Are you a woolly Quaker?’ article in The Friend of 10/10/14 which mentioned the Friend, John Hustler who was a promoter of the canal). Our destination was the Quaker Meeting House at Rawdon, which was built in 1697 and is the oldest Meeting House in the Leeds area. Not all friends were able to complete the whole tour, but those that did were treated to a wonderful lunch provided by Rawdon friends.



Friends may remember that the Tour De France started in Leeds this year, this has helped to encourage even more Leeds Quakers to take up cycling. Unfortunately, the cycle stand at the central Leeds meeting of Carlton Hill was unable to cope with more than four bikes, so it was agreed to purchase a new bike stand. After a long wait, the new stand was finally delivered – it has twice the capacity of the old stand, the only problem is that even before it has been unwrapped, it has been completely filled with bikes (see photo taken Sunday 19<sup>th</sup> October). Should Leeds Quakers invest in an even bigger bike stand?



<p><b>Robert Keeble</b> Carlton Hill Meeting</p>	
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## THE BALLAD OF JAMES NAYLER (1617-1660)

James Nayler's fair and slender,  
With flowing hazel locks,  
A Quaker preacher, hale and young,  
Gentle of manner, bold of tongue,  
Second only to Fox.

One dull October morning,  
With rain a-pelting down,  
His horse is plodding deep in mud,  
Approaching Bristol town.

Two women walk before him,  
And chanting loud and sweet,  
'Holy, holy, holy, Lord',  
Throw garments at his feet.

Besplashed by surly coachmen,  
By creaking carts half hid,  
You'd hardly think the Aldermen  
Would notice, but they did.

And in the halls of Parliament,  
By many peers attended,  
They cry, 'Surely almighty  
Is mightily offended!

'No less than death the wretch deserves.  
Let him be hanged or shot!  
Finally through his tongue they drive  
An iron rod, red hot.  
He looks at them, he gives a wince,  
But cry out he does not.

They also on his forehead  
Brand a great letter B,  
Then clap him into prison  
Years somewhat more than three,  
Till the king sets him free.

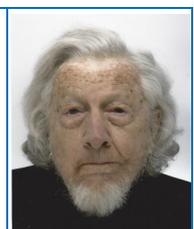
And yet to not a one of them  
It seems to have occurred  
That the exact same blasphemy  
Was charged to Christ their Lord.

And even his dearest friend George Fox,  
When later they can meet,  
Is stern with him: 'Thou shouldst have been  
A cartload more discreet.'

Says James, 'Hast thou not taught me oft  
That in the Spirit's sight  
Each of us is a little Christ,  
Shining with inner light?'

Ah James, says George, 'thy liberty  
Reminds me of my youth.  
But now I sorrowfully see,  
Sometimes for outward decency  
To those who lack maturity,  
We have to blur the truth.'

**Paul Priest**  
**Carlton Hill Meeting**  
**September 2014**



## Woolly Quakers

At the Leeds Area Quaker Meeting in October we were asked “What changes do we foresee in the next 25 years to our Area Meeting”. To that I would add Local Meetings as well. I am not very good at thinking on my feet when a question is thrown at me but I will take time afterwards to deliberate, and possibly research.

For a number of years, until I left Scarborough, I was heavily involved with the Transition Town Movement. This is a nationwide movement to encourage everybody to think of how we can cope without the use of fossil fuels, and the changes we need to make to our lives now in order to achieve it.

*Our members will need support to cope with the stress and the trauma but is the Society up to the job*

The last financial crisis, from which we have not yet recovered, was triggered by a sudden spike in oil prices. This was not the cause, and the causes have been well documented, but it was the trigger that caused the whole lot to happen when it did. Oil reached the peak of its production in the Gulf States, USA and UK some 5-6 years ago and has been declining ever since. Russia and South America followed shortly afterwards. As each year goes by it becomes more difficult to extract and more costly means are sought to keep it flowing. Other highly damaging solutions are also being found. Damaging to the whole of mankind because they are damaging the environment that we rely on for survival. Extracting tar sands in Alaska, fracking, and – if they get half a chance – exploiting the known mineral wealth of the Arctic and Antarctic.

A number of financial experts have suggested that any time within the next five years we are likely to see another financial catastrophe unless we dramatically change our entire financial model. This is unlikely to occur and oil prices are set to go through the roof within that period.

A survey by Friends House a few years ago discovered that the predominant membership of Quaker meetings is middle class, with a background in the care industry, health care, teaching, and the sciences. When the financial system falls through the floor these are amongst the first to be cut back and those that are lucky enough to hold on to their jobs will be under greater pressure than ever due to reduced numbers to achieve the same output. Our members will need support to cope with the stress and the trauma but is the Society up to the job?

One thing that has concerned me deeply for a number of years is the direction in which Quakers are heading – or more strictly, the lack of direction. This is something that has been much debated by Friends House and by a number of Meetings around the country in recent times. Ben Pink Dandelion's Swarthmore Lecture at Yearly Meeting this year pulled together the various thoughts and ideas that had evolved. It created much discussion afterwards amongst individual Friends, which it was intended to do; and there has also been input to a number of websites on the subject.

The common theme is that we have lost direction, like a flock of sheep that have lost their shepherd, we have become “woolly quakers”. My dictionary defines “woolly” as - “confused, lacking purpose.”

We have become very lax in explaining to newcomers, new members, and even established members, exactly what it means to be a Quaker and what a Quaker Meeting for Worship is all about for fear of upsetting them and frightening them away. The result in many cases is that we have become a Sunday club for somewhere to chill out and escape from the pressures of the world, instead of the dynamic group of people with a sense of unity and purpose that challenge the ills of the world.

Our “manual”, *Quaker Faith and Practice*, spells out quite clearly what is expected of us. Ben Pink Dandelion suggested Quakers take 'The Red Book' much more seriously. Instead of embracing *Quaker Faith and Practice* as the principal resource for our shared understanding of the Quaker Way, we have ignored it, and have resorted to individual interpretations our own spiritual journey. We need to get away from this individual approach and back to a shared vision and purpose.

The hope is that this article has sparked thought and debate which can be taken forward. If you have not yet heard Ben Pink Dandelion's lecture, please do so. It is available for download at

<https://www.woodbrooke.org.uk/pages/swarthmore-2014.html>

There are a number of articles expanding on the above theme which Friends may be interested in at

<http://www.transitionquaker.blogspot.co.uk>

**Pete Redwood**  
**Carlton Hill Meeting**



## BEING FRIENDS TOGETHER

QLRC October 2014 Woodbrooke and new online material

The grand garden, the treasure trove, the library – take your pick.

A Learning Project from Woodbrooke and Quaker Life

This innovative and comprehensive new resource from **Quaker Life** is like a garden that has within it all kinds of different areas – a rose garden, a rock garden, vegetables, herbs, woodland, exotic flowers, herbaceous borders and perhaps a lake with a stream running into it. And maybe more.

Once inside this garden you can wander at will, choosing which area suits you. **Themes** are suggested, **Pathways** are clearly signposted, and then **Steps** through the chosen area are clearly shown.

This metaphor illustrates how you can navigate this new online provision easily, following your choice according to the sign posts. When you find what you are looking for you can print it out and use it for yourself or for your Meeting.

Now I will leave the garden metaphor behind and tell you what you will find in this new resource.

It is a collection of the best of Quaker resources that you may have used in the past, such as Gifts and Discoveries, Becoming Friends, indeed many resources of quality which Quakers have found useful in the past and which are still relevant today. There is also up to date material and future publications such as the upcoming book on Eldership which will soon appear as a resource accessible to Meetings on line.

Everything can be printed out, everything has introduction and facilitators notes if you wish to use the material in discussion groups or as study material.

This is a huge resource available to all. You can view a little of it now as a taster, but full access is by a £ 35 annual subscription from individual Meetings or perhaps through Area Meeting on behalf of small Meetings.

During the weekend at Woodbrooke, when this new resource was introduced to Area Representatives from all over the country, it was described as a Garden, a Library, a Treasure Chest: choose any one which suits you, all are apt. Have a look, make yourselves familiar with the wealth of opportunities and approaches. It should be an inspiring journey of discovery.

**Here is the website for initial exploration:**

<http://together.woodbrooke.org.uk>

Judith Sayer  
Ilkley Meeting

### Exploring Forgiveness

Saturday 15<sup>th</sup> November 2014 10am to 4pm

Friends Meeting House, 188 Woodhouse Lane, Leeds LS2 9DX

What does 'forgiveness' mean?

What does it mean for you, at a personal level?

This day is for anyone who wishes to engage with the possibility of forgiveness in their own lives.

Expect a day of sharing & discussion, with some input on what other people have found helpful. We will be exploring these themes, both individually and in groups. There will also be an opportunity for looking at practical action if you wish.

The day will be facilitated by Tricia Griffin & Phil Green. We are both experienced group facilitators.

Cost: £10 / £7 concessions, payable on the day.

**Booking essential** (numbers limited).

Please email Tricia on [tricia.keith@btopenworld.com](mailto:tricia.keith@btopenworld.com)

**Closing date Friday 7<sup>th</sup> November**

## 2014/92: Attachment 23: Meeting for Sufferings Report

**M**eeting for Sufferings, held on 4 October 2014 at Friends House, was very interesting. After starting with opening worship, we heard from Devon AM 'Courage to save our planet initiative', and this tied in with a very passionate ministry that, if we continue with the way we are living, 98% of life on the planet will be extinct within a hundred years. I do not know if this is true, but it has really given me food for thought.

We also received a Minute from Ipswich and Diss AM regarding discernment at Meeting for Sufferings and I will move on to that soon.

After we had heard from Central Nominations, Kate Green talked about the role of Meeting for Sufferings support group (of which she is the convenor). I am very pleased for the help they gave me when I first started on Sufferings and thanked the group for their support, as did a number of other Friends.

Now, for me, the most interesting part of the day. We split into four groups and looked at the role of Meeting for Sufferings. Could we call ourselves something else? How do we report back to our AMs? What I took from this was that I should not be giving a very dry report, but try to discern the spirit of the meeting.

After lunch, trustees gave a report on the new Lobbying Act and how it would affect Friends.

There were various other reports, including the BYM Trustees Report to Sufferings, which included a paper reporting on Swarthmore Hall from Paul Grey. I will report back more about this in January. The full reporting cycle does not start until 2016.

We heard that donations are down, and that AM Treasurers have been asked to look at why.

I am aware that this might seem to be an outline of what went on. I am trying to find a way of reporting back the essence of Meeting for Sufferings, but perhaps item agendas are more of interest. I would be keen to know Friends' thoughts on this. I am sorry that I cannot be with you in person, but I am here in spirit.

One last thought: as Friends I have always felt that unless for personal reason people do not want things to be made public, we are one of the most transparent organisations I know, and so if people would like me to expand on anything, please feel free to email me or phone and I will elaborate.

**John Arnison**

**Roundhay Meeting**

## Practice workshop in preparation of our workshop at SUMMAT NEW on 8/11/14



## Amnesty Greeting Card Campaign

**Sunday 16th November** , 1pm - 3.30pm

Rawdon Quaker Meeting House

Quakers Lane Rawdon LS19 6HU

Please join us in sending seasonal greetings to prisoners of conscience across the world

We provide all the information you need and the cards – and you write them

This year we will again be sending peace cards designed by local primary school children

It would be very helpful if you could contribute enough to cover postage for the cards that you send, as we don't have a budget

There'll be drinks and lots of cake to keep you going

Come for as long as you like - it's fun

**Everyone is welcome**

## Quaker Quest

**Saturday 15<sup>th</sup> Nov.**

11am to 3.30pm

Roundhay Quaker Meeting House

136 Street Lane, Leeds LS8 2BW

Refreshments provided –

no need to book

**all welcome**

See [www.leedsquakers.org.uk](http://www.leedsquakers.org.uk)

Are you looking for a spiritual community that does not depend upon having identical beliefs?

Join us as we explore what it means to be a Quaker in today's world.



QUAKERS IN YORK  
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TALKING OF PEACE



## Invitation to a series of Peace Talks Thursdays in Autumn 2014

**Thu 2<sup>nd</sup> Oct: *Love the soldier - hate the war***  
*Exploring the militarisation of society.*

**David Gee**, co-founder of ForcesWatch and former Director of Alternatives to Violence Project, Britain.

**Thu 16<sup>th</sup> Oct: *Human Rights - help or hindrance to peace and peacemaking***

**Paul Gready**, Professor and founding Director of the Centre of Applied Human Rights at York University.

**Thu 30<sup>th</sup> Oct: *Ending the Business of War***

**Rafeef Ziadah**, Senior Campaigns Officer at War on Want, human rights activist and performance poet.

**Thu 13<sup>th</sup> Nov: *Sustaining Activism - Never Easy!***

**Lindis Percy**, Peace activist since 1980 and co-founder of CAAB (Campaign for the Accountability of American Bases).

**Quaker Meeting House, Friargate, York, YO1 9RL**  
**7.30 – 9.00pm**

Retiring collection

For more details: Joyce Pickard, 01904 621179  
or e-mail: [peacenetnetwork@yorkquakers.org.uk](mailto:peacenetnetwork@yorkquakers.org.uk)  
or see [www.yorkquakers.org.uk](http://www.yorkquakers.org.uk)

## Quaker Schools in York

At the Quakers in Yorkshire gathering held at York on **Saturday 18<sup>th</sup> October**, Leeds Quaker and Clerk to QiY Trustees, David Robson, requested feedback from Friends on the matter of the relationship between Quakers in Yorkshire and the Joint Schools Council. Friends are invited to bring any thoughts to the Trustees representing their Area Meetings.

## Invitation to a CAAB Conversation.

**Saturday 8th November 2014** 1pm to 4.30pm

Carlton Hill Quaker Meeting House, 188 Woodhouse Lane, Leeds.

The Campaign for the Accountability of American Bases needs YOU. The challenges we all face with the militarisation of space, the industrial scale of covert surveillance and the lack of accountability are enormous.

CAAB has a long history of campaigning on these issues. Time moves on and CAAB needs to review it's objectives, approach and methods.

If you possibly can help us please come and join our CAAB Conversation.

After a light lunch we will explore where we have come from,

what we are doing now and what our priorities need to be.

How will we take CAAB forward?

**YOUR** opinion, **YOUR** voice, **YOUR** help is really needed.

If you possibly can please come along.

If you have read Margaret Nunnerley's book "Surveillance, Secrecy and Sovereignty" you will be very well placed to help the discussion. Even if you have not read it please come along.

For catering purposes it would be helpful to know you are coming. e.mail [germ.buster@phonecoop.coop](mailto:germ.buster@phonecoop.coop)



You are warmly invited to the

# Ellen Heaton Lecture

Thursday 20th November 2014 at 7pm

## Leeds Leads!

### Resisting War 1914

with Clive Barrett,  
Chair of the Peace Museum, Bradford



**Swarthmore**  
friendly learning

Ellen Heaton Room  
Swarthmore Education Centre  
2-7 Woodhouse Square  
Leeds, LS3 1AD

*RSVP by 13<sup>th</sup> November to  
Wendy Bloom on 0113 243 7980  
or email [wendy.bloom@swarthmore.org.uk](mailto:wendy.bloom@swarthmore.org.uk)*

There seemed to be a strong international peace movement in 1914, but it could not prevent war. Indeed, the outbreak of war caused major fractures in the peace, labour and suffrage movements. Completely new peace groups sprang up in the early months of the war, who belonged to these groups? Leeds had a long peace heritage; who in Leeds opposed the war? By 1917, one national radical paper was proclaiming 'Leeds Leads'!

We will look especially at Isabella Ford, social reformer, suffragist and writer, the most amazing woman in Leeds' history. She became a public speaker and wrote pamphlets on issues related to socialism, feminism and worker's rights.



**Clive Barrett** is Chair of the Peace Museum in Bradford and author of *Subversive Peacemakers: War Resistance 1914-1918*, published by Lutterworth Press, 2014. A visiting research fellow at Leeds University he has produced a peace history exhibition and a trail for the city. Clive works for West Yorkshire Ecumenical Council promoting reconciliation between the churches.

# Saturday 8<sup>th</sup> Nov 9am to 5pm Leeds University Union



Join us for the launch of Leeds for Change!

**Workshops | Guest speakers | Art | Film | Music | Food | Kids Space | Comedy**

Get connected, share skills and join in action for change, with a day of guest speaker panels, workshops hosted by groups from Leeds and further afield, films, singing and lots in between for all ages!

### Guest Speakers Include;

Paul Mason – Channel 4 Economics Editor, prolific author and digital media guru

Pragna Patel – Founder of Southall Black Sisters, activist & Guardian's 100 Top Women

Clara Osagiede – RMT representative, powerful living wage campaigner.

Eleanor Lisney – Sisters of Frida, a Disabled Women's Cooperative

Aderonke Apata – Lesbian from Nigeria fighting for asylum in the UK Representatives from



**26 Workshops including** 'building a community' by Leeds Quakers

**The Market Place:** 40 community and campaigning group stalls including Northern Friends Peace Board and Leeds Quakers

**Choir workshop** From 2pm to 4pm, Isolde Freeth-Hale will be leading!

**Films:** In collaboration with Leeds International Film Festival.

**Book your free ticket at <http://www.eventbrite.co.uk/>**



## News updates from Friends House:

Every month, staff at Friends House, London, inform Area and Local Meetings about news and events that may be of interest to local Quakers

See <http://www.quaker.org.uk/clerks-monthly-mailings> for full details:

**Quakers on social media** For daily news see [www.quaker.org.uk/sm](http://www.quaker.org.uk/sm).

**Live Adventurously – exciting event for 8- to 11-year-olds** near Epping Forest, Essex see [www.quaker.org.uk/live-adventurously-2015](http://www.quaker.org.uk/live-adventurously-2015)

**Managing Meeting Houses** Friday 23 to Sunday 25 January, 2015, Woodbrooke

**Detention, Destitution and Deportation** 6–8 February, 2015, Woodbrooke, Birmingham

see <http://bit.ly/detentionwb> to book your place.

**Being Friends Together** is an exciting and innovative learning project from Woodbrooke and Quaker Life. It was created to support Quaker meetings in their ongoing development as living communities of faithful people. It is an easy-to-use online resource packed with activities and ideas from previous Quaker material as well some newly written and recorded material. It is a simple discernment process to help meetings identify what they might like to explore. A visit and an offer of ongoing support will be available. See <http://together.woodbrooke.org.uk>

**Quaker Peace & Social Witness Annual Spring Conference** 13–15 March, 2015, Hayes Conference Centre, Swanwick, Derbyshire. The conference will explore ways of working for peace and justice and highlight the work of QPSW See [www.quaker.org.uk/qpsw-conferences-and-events](http://www.quaker.org.uk/qpsw-conferences-and-events). There will be an autumn conf.

**Equal marriage – progress in Scotland, England and Wales** conversions of civil partnerships into marriages will be able to take place in England from 10 December. If couples wish to get married or convert a civil partnership into a marriage, they should contact the area meeting registering officer.

**Online forum – [onlinequakers.org.uk](http://onlinequakers.org.uk)** is a forum open to all