



THE QUIET WORD

October 2014 issue no.9



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 various houses.
3rd Sunday every month in The Court House—usually in the Robing room.
Enquiries :0113 318 8084
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 tower).
Organised by the Leeds Universities Chaplaincy

[Bedford Court](#)
First and third Wednesdays,
10.30 am



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

Thursday 9 th October 6:30 refreshments 7:00pm start	Quaker Quest at Carlton Hill QMH
Friday 10 th October 6.30pm refreshment s 7.15pm start	Quaker Journeys at Roundhay QMH
Saturday 11 th October Le grand depart 9:45	Leeds Quaker Cycle Ride departing Carlton Hill QMH 9.45am and lunch at Rawdon QMH at 1pm
Sunday 12 th October Start 1.15pm	Leeds Area Quaker Meeting Rawdon QMH
Thursday 16 th October 6.30pm refreshments 7pm start	Quaker Quest at Leeds University Emmanuel centre
Sat 18 th October 10am to 4pm	Quakers in Yorkshire at the Mount School, York
Saturday 25 th October 10am to 1pm	October Leeds Quaker criminal Justice Group 'Saturday Seminar'
Saturday 25th October 10:00 am	The Light group Adel
Saturday 8 th November	Leeds Summat at Leeds University – come and support the Quaker stall.
Saturday 22nd November	The Light group Adel
Saturday 13th December	The Light group Adel

Thinking about membership – under the hat of the Leeds AM Assistant Clerk [membership].

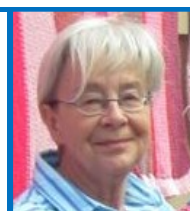
The editor has kindly allowed me a regular short space in this newspaper to share my thoughts with you as I do the job of Assistant Clerk [membership]. So perhaps I should introduce myself, and my own membership story. This has come to mind because at YMG we were asked to tell our own story of coming into membership and I had to dig mine out of my memory.

My family had no interest in religion, indeed they rather resented its interfering commentary on their lives. But from the age of 12 I had been attending a Quaker meeting every week, taking myself a 40 minute journey on foot and bus. In late 1956, at 17, I applied to become a member. My story at YMG was that this followed first 'Suez' and then the 'Hungarian uprising'. I had felt the world begin to wobble and wanted to place myself firmly among Quakers whose world view was now my own. [Young men of my age were still having to make up their minds whether to register as conscientious objectors to two years of National Service]

My 'visit' was one dark evening in the home of a Friend, the wife of a Labour MP, a posh house in Hampstead Garden Suburb. I can remember that I thought I believed in God, but that I couldn't honestly say that I was a Christian, although I valued the teachings of Jesus such as the 'Sermon on the Mount'. I had been given the Books of Discipline *Christian Life Faith and Thought* and *Christian Practice* by the meeting when I was 16. [Church Government was separate and perhaps only Clerks needed that, though I was already the Clerk of London and Middlesex Junior Quarterly Meeting.] So I was allowed to choose another book to mark my transformation into a member. I chose Thomas Kelly's *Testament of Devotion*.

That's a short version of my ancient story. Question for us today in Leeds: if they agree, should we be giving people in our meetings copies of QFP when they reach a good age, or have been attending for a while?

Susan Robinson
Otley Meeting



The Library

6:30 Saturday morning is normally a time that passes me by unnoticed. Not today, I am up and about feeling excited and a bit apprehensive. As I set about getting ready, I'm aware I have woken up in a warm, dry and secure house. My family are close, all still asleep and safely tucked up in their beds. I walk five yards and turn on instantly hot water to wash with. Downstairs I put the kettle on and get myself a nice cup of coffee to wipe away any vestiges of sleep. A couple of slices of toast and just like that I am ready for the day. I wonder what the people I will soon be meeting are doing; what has taken me 15 minutes to do could take them most of the day, or they may not be able to accomplish any of it. How are they starting their day, where did they spend the night, are they suffering a hangover after drinking enough cheap alcohol to get through the night, where can you get fresh water to slake your desperate thirst?

Today I'm helping John Arnison with the first outing of his plan to start a library for the homeless and vulnerably housed in Leeds. We need to get to York Street Health Practice nice and early, this is where The Big Issue is distributed from and a free breakfast is provided.

It is my long-time friend Nick Oakley who has spurred me into doing this. The friends you make as you come of age often become friends for life. It was an amazing coincidence how 15 years after we left university, we both found ourselves as new dads, both of us earning a living as computer programmers and both having recently bought a house (with the heavy mortgage that accompanied it) - all of a sudden we were adults with responsibilities.

Outside The Big Issue office, we park up near the entrance, open the boot and display the donated books. This is where I got the most nervous. How will people take to us? Would we be seen as middle class do-gooders who have no idea what life is like on the streets? I needn't have worried, our first prospective customer wanders up to us and asks what we are doing. John explains the concept of the library, there is no sniff of contempt just an eager scan of the books on display. We get talking to Richard (not his real name), he explains he might not be able to return any books as he will probably be moving on, however he will pass them on to others. Not a problem we impress and ask what he's interested in, "horror, true crime". We bumble through our collection which all of a sudden seems very meagre- do we have any horror/ true crime? Not very

much as it happens. Richard asks how many he can borrow, that's flummoxed us, we hadn't really considered it - "how many do you want", he says he can go through several books a week. So five will be about right. Ok five it is then, however, we'll probably have to set a more feasible policy for the next one. Richard says this is a great idea as he likes to read and finds it difficult to get to books, he has been banned from many places that cater for the homeless "I have mental problems" he explains tapping the side of his head. He suggests we get more horror in and impresses on us the importance of having a stamp stating that this is a book for the homeless on the side of the book.

I wonder where he's going and whether we'll see him again

They say "we are all only 3 payslips from destitution", given Nick's experience I would change that to "we are only 3 unfortunate decisions/events from destitution". For Nick this was losing his job, splitting up with his partner and taking solace in drink.

Suddenly, just like that, Richard's away. As I watch him crossing the road, clutching the bag of books and his new library card, I wonder where he's going and whether we'll see him again. I hope he does return the books, not because we need them, but because I'd like to establish more of a connection with him; I don't harbour grand thoughts that we could help him change his life, however, maybe we could give him a bit of support. I wonder whether, if Nick had met someone and been able to have a chat, as an equal, about books, whether that little gesture could have influenced his mindset that day.

More people turn up, it is a great help that John already knows a lot of them through his work over the years with homeless people, they obviously trust him. It makes a huge difference and stops people approaching us with suspicion. The lack of certain genres of books is now abundantly clear, however there is a genuine interest and support for this venture.

It's raining now. One of the big issue sellers gives us disposable rain coats that the office is giving away (apparently surplus from the Leeds festival). A nice gesture which reinforces the sense of community I have been sensing as we talk to people.

Word has started to spread, a young man approaches us and asks if we are the "homeless library" (looks like

we've been given a name). He lists a number of authors and books he's interested in. We haven't got any, however we note down his interests and state we will endeavour to get some in the next week. He says he really wants to get hold of a book called "Hotel K", again we are found wanting. We tell him if he turns up next week, we'll guarantee we'd have at least one of the books he's after. I did get hold of a second hand copy of Hotel K the following week for the library— it's a book about life in Bali's notorious Kerobokan Jail, described as "a United Nations of prisoners who live crushed together in misery". Hard lives type books appear to be a common pattern of interest.



As we pack up John and I discuss the morning. There is a definite interest and need for this library. Though we have had lots of books donated, we are clearly short on the type of books desired – Horror, crime, world war, biographies – hard life stories etc. We do need a strategy for getting the right kinds of books and, as we really can't expect to get a lot of them back, we need a constant supply. The other thing that is apparent is that we do need more helpers, not only to go out with the library, but to help source books and for liaising with other organisations that care for the homeless. In order to establish a presence and encourage book returns we need to be able to state with confidence when we will be about. Currently with just the two of us it will be a struggle.

There is a great little book called "the Library Book", it is introduced by Rebecca Gray who explains she is a volunteer for a mobile library for the homeless in Lon-

don run by Quaker Homeless Action. In the introduction is a quote from one of the borrowers from the library who has since managed to sort things out and is now volunteering for the library - "You go to the library on your own, but you end up talking to people, the librarians, other readers. And a conversation about a book becomes one about life, and you leave feeling that you aren't alone after all".

When I got home that morning I reflected on the experience. I am very pleased I have got involved with the library. I had always thought that in our society there are always arms there to catch you and help you, however, as Nick once told me, after he had his first experience of homelessness, "there is nothing below this, you have hit the bottom and there is no one there to help you. You aren't important any more". The experience was so horrible for him he said he could never do it again, though he did admit he was held as a minor celebrity for a while as other homeless people thought he was the secret millionaire.

I feel especially concerned about Richard, he is very vulnerable and life really is on the edge for him both mentally and physically, I suspect I will not see him again, so insistent was he on moving on. At the very least I think I made that morning a bit more bearable for him.

I think I do understand Nick's decision a bit, however that does in some ways make it more frustrating. I don't know why he didn't reach out for help, well actually I do, he was too proud. However, there are people around who could have helped, me for example – just a phone call would have done.

Having nowhere to live is hard: Nick chose to take his life rather than go through that again. I hope that through this library I can do a little bit to help build up a person's confidence in themselves.

Mark Wells

Roundhay Meeting



Anybody who is able to help, has some books to donate or wants to know more about the library: Please contact John Arnison at Roundhay meeting . Or email the library on homelesslibrary@leedsquaker.org.uk

Prisoners' Voices (Saturday Seminar of 26 July 2014)

The seminar entitled 'Prisoners' Voices' was extraordinary for many reasons, not least for the juxtaposition of the voice of a convicted murderer and the voice of the wife of another man convicted of murder. And in truth the audience was remarkable too for the breadth of experience of so many aspects of the Criminal Justice System.

Geoff had been a young, macho, skinhead when he was involved in a murder for which, of course, he received a life sentence. During the sixteen years he served in prisons he undertook a journey of reflection and questioning which gave him great insights and strengths, ultimately allowing him to become a Quaker, a Quaker Meeting House Warden, a speaker, married, and a fully participating member of society.

Geoff's journey was not straight forward. As he explained "Rehabilitation is hard; there is no easy fix". Nevertheless he recognised that he had to shed his defensive outer shell and to be his real self, to stop blaming others and to acknowledge his remorse and guilt.

In time his insights were such that he wanted to share them with serving prisoners. But he was 'on the out' and as a licensee he could not go into a jail to do this. This extraordinary man then decided that the only way was to commit a crime that did not exist; he walked into an open prison. At evening tally there was one prisoner too many! The authorities tried to discharge him but he maintained his right, as a licensee, to serve his sentence. And so for seven years he did – working with both staff and inmates.

His was a unique perspective and he used it to do all he could to work with prisoners towards their rehabilitation. Geoff was adamant in all he told us that it was often only a millimetre of movement; there was no Big Scheme, just little human interactions. Maybe a single word could lead to some healing; sometimes this came long after the word was said. Using empathy and compassion on what could be 'hard-wired' attitudes he would open up alternatives for those he worked with.

Geoff's voice was followed by that of Tracey* who whilst working in a prison unexpectedly fell in love with Max*, a lifer. Though they faced a great many problems they did eventually marry. Any relative of a prisoner can face difficulties, however those faced by Tracey were manifestly more so. She outlined to us the social stigma with which she had to deal. Friends, family, work colleagues, prison staff were very judgemental and it took years for her to divest herself of a sense of shame. "I am no longer ashamed of loving him" she said.

Like any marriage this one had its crises but in Tracey's case they were made worse by the fact that she can't ever phone Max; it just isn't allowed. He can phone her but if he

chooses not to then she is left wondering and worrying. It is often a lonely life for Tracey and it is a life sentence as Max, as a lifer, does not know when he might be released. One of the hardest elements of their marriage is that their time together is conducted in public, on prison visits where they have to "Keep your hands where I can see them". Yet hands are so important. Tracey told us how after visits she could "Smell his skin on my hands" and how over the long years their hands weathered and changed.

So much is made difficult for prisoners' families yet such connections are vital. At the moment 160,000 children are affected by imprisonment. They are all being punished. Below is a list of organisations for prisoner's families

Action for Prisoners' Families (National policies and guidance)

Partners of Prisoners (North West and Beyond – runs Visitors' Centres)

The Offenders Families Helpline (National Phone line and Website)

Prison Chat UK – on line (Run by and for prisoners' families)

The Jigsaw Project - Leeds Prison

The Prison Reform Trust (National helpline and website with advice and info for families and prisoners)

This was a moving and enlightening seminar. Ironically, as both speakers to one degree or another demonstrated, imprisonment – when occurring with the effect, if not the intent, of rehabilitation and change – was the gateway to freedom and restoration to society. And it was enhanced from briefings from Louise and Ami of Circles of Support and Accountability, an organisation formed to help former sex offenders back into the community . They are looking for volunteers in West Yorkshire(training is provided). Also seeking volunteers was Heather ????? of Human Writes Watch regarding penfriendships for people on Death Row in the USA.

Philomena O'Hare

*Some names have been changed

Contributed by Judy Kessler
Carlton Hill Meeting

Aspects of Restorative Justice

Part 4

Fairer Justice ?

25 October 2014

9.30am (for 10.00am) until 1.00pm



**Carlton Hill Meeting House
188 Woodhouse Lane,
Leeds LS2 9DX**

Areas of Concern:

specific learning difficulties: Melanie Jameson

the loss of legal aid: Julian Creasey

FREE SATURDAY SEMINAR

To register and for further details contact Judy Kessler of Leeds Quaker Criminal Justice Group

tel. 0113 262 4711 or judyed.kessler@sky.com

Text of talk by Hugh Hubbard on Theism / Non-Theism as part of QCCIR Journeys at YMG in Bath 2014

My name is Hugh Hubbard and I have been attending Carlton Hill meeting in Leeds for the last nine years. I was asked to speak here because I have a physics/astronomy background although my main work is as a materials scientist developing batteries.

Whenever I am faced with this discourse between theism and non-theism, I find myself reaching for the ancient text of Taoism, the Tao Te Ching (Dao De Jing), which I first read in my twenties and had a most profound effect on me, partly because of its poetic, gentle and enigmatic character. It also seems to defuse any antagonism between theism and non-theism by placing this matter where it belongs in mystery, creativity and life.

The first chapter of the Tao Te Ching opens with:

1 The way that can be spoken of
Is not the eternal way;
The name that can be named
Is not the eternal name.

2 The Nameless* is the origin of Heaven and Earth;
The Named is the Mother of All Things.

3 Free from desire, one realizes the mystery,
Caught in desire, one sees only the manifestations.

3a These two are the same in source
but become different when manifested.

This sameness is called Mystery.
Mystery upon mystery -
Is the Gate to the Secret of All Life

*Translators Note: Non-existence (Nameless) is not equal to nought or nothingness, but a state before existence comes into being.

It continues:

Hidden, it is not dark.
Infinite, it cannot be defined.
It goes back to non-existence.
It is called the form of the formless,
And the image of non-existence.
It is called mystery.

...

All things in the Universe come from existence,
and existence from non-existence.

...

The space between heaven and earth is like a bellows.
Hollow as it seems, nothing is lacking.

If it is moved, more will it bring forth.

Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

Throughout these texts (TaoTeChing) there is an interplay between existence and non-existence, a thing and the nothingness (emptiness) that the thing defines.

If we consider traditional characteristics of God, various terms spring to mind:

Immortal, Infinite, Endless, Unchanging, Timeless, Unbounded, Omnipresent, All Pervasive, All and Everything; All that Is and Is Not; Creator and Sustainer of the Universe, Immaterial. These terms traditionally used to describe God are mostly All (Omni-) or Not (Im-). Can the term existence also apply to that which brings beings and things into and out of existence? Thus I suggest that God both exists and does not exist, neither exists nor does not exist; or more appropriately it is meaningless to apply the term "existence" to God.

Thus an engaged meditative dialogue twixt theism and non-theism from within oneself and between others, points to a notion of God as creation or creative force that precedes existence, and can reveal a deeper understanding of the creative mystery that lies at the heart of everything.

*I am appalled by the complacency of
Science, of the scientific institutions
and scientists' involvement in the warfare
of the last 100 years*

I was invited to speak because I have a physics/astronomy background. However I am a scientific heretic and do not believe in the Big Bang or an expanding Universe. I may be wrong but also I may be right. The outcome of my investigations indicates a view of the Universe that is very close to Pantheism (as the mystical philosophies of Taoism and Sufism are often regarded) in which the Universe is God, and that the Universe as a whole having no net mass-energy is of no matter. That is, the Universe as a whole is Immaterial – of no matter and therefore is No-thing, i.e. nothing, God as a whole is No-Thing. Does Nothing exist?

Thus I now have a view of the Universe/God as nothing

(emptiness) and from this nothing(ness), the Universe is a living entity that is continually re-creating itself.

In an ordinary sense I believe that I am born into a world that is alive and full of life, that you and I, the animals and plants are alive. And just as cells are part of myself, so I am part of larger organisms, society, the country, the Earth, the Solar system, the Milky Way etc, up to the whole Universe, each alive and re-creating itself from above.

Thus I can accept a mystical recreating Universe which is God who is alive, life itself, loving, Immaterial, whole and who is No-Thing! Thus God is revealed from a creative tease between theism and non-theism.

Or as it says in the last Advices and Queries 42 "Rejoice in the splendour of God's continuing creation".

For a long time I was a declared atheist but this was a psychological and political reaction to the Christians that I came into contact with (the God squad, the Tory party at prayer etc) and to evangelicals like Billy Graham etc.

A common view of modern atheism, that I share, is that it is born out of a rejection of other peoples notions of God and their descriptions of the world as it impinges on us, and thus is qualitatively different from non-theism. The world is littered with atheists of a multitude of different denominations, each defined by the God that they deny. Where would atheism be without God?! But then is not atheism also an exposure of False Gods?

The False God toward which I am now strongly atheistic, is the False God of Modern Science, and my deep disquiet stems from many aspects.

I am appalled by the complacency of Science, of the scientific institutions and scientists' involvement in the warfare of the last 100 years, especially the cold war and nuclear weapons that have brought us to the brink of extinction.

I am affronted by the presumption of the Sciences claim to be objective, neutral, based on evidence and reason, and that somehow that places them above morality, conscience and Divine Law. I am disturbed by the arrogance of the term "Cosmology" and the presumption that all other cosmologies are primitive and incomplete versions of the Truth.

In Darwin's year of 2009 I realized the extent of the drive within all the Sciences toward a single self-consistent mechanistic description of all nature - a

Theory of Everything (TOE). I believe that the search for such a totalitarian TOE can only lead to an ideological doctrinal tyranny which will spiritually suffocate us all.

My view is that modern science, born out of the search for reason following the Reformation in reaction to the old Church of Rome, has now become the dominant religion and the new Church, with a self consistent orthodoxy, professorial High Priesthood and the unchallenged presumption of the validity of its single world view.

Denatured, devitalised, antagonistic to anything natural, childlike or human, modern science no longer adequately reflects the natural world as lived and has now become a violation of the natural world.

Although working as a scientist I find myself constantly alienated from that world, as I try to make sense out of non-sense. I ask the question what is the Natural world as lived and loved, based on my experience of it through the senses, through walking, digging in the ground, the arts and crafts etc. and through interacting with others

From our direct lived experience we perceive the ugly effects of the industrial world impinging on the Natural. It appears that the Natural world is now in reaction to the industrial world and will ruthlessly destroy us until we find a balanced relationship.

Is this a manifestation of the Wrath of God?

I do not need to go through the current problems: climate change, loss of species, pollution, environmental degradation, etc, the terrifying array of modern weaponry, and the constant threat of nuclear annihilation.

However to see the full effects we need modern science to inform us and to come up with possible solutions.

This poses the question: how can we retain our awareness and love of the Natural World while facing up to the tremendous problems of the age without getting sucked into the political machinations of modern science?

Hugh Hubbard
Carlton Hill Meeting





A new Advice and Query ?

The children's meeting at Carlton Hill marked the Tour De France weekend by writing a new Advice:

Try to use different transport to come to meeting and travel elsewhere. Are you able to cycle or scooter? If this is difficult or impractical, consider walking. Could you help someone else achieve these things? Respect other users of the paths and roads. To keep safe, we encourage you to wear a helmet and high visibility clothing. These actions may improve your health through exercise and lower carbon emissions. Cycling and walking should be an enjoyment and a sociable experience.



News Release: Quakers call for military restraint 25 Sept 2014

As Parliament is recalled to discuss the UK's possible involvement in air strikes against Islamic State (IS) in Iraq, Quakers in Britain have sent an open letter to the Prime Minister. The text of the letter reads as follows:

"Quakers acknowledge with sadness the recall of Parliament to consider British military action.

"As the tragedies in Syria and Iraq unfold, Quakers in Britain again asks for military restraint.

"Quakers acknowledge and deplore the extreme criminal behaviour displayed in the region. We too, want the violence and suffering to end.

"We remind those who make these decisions in Britain that it is often easier to start a war than to end it, and that additional violence itself fuels a bloody and destructive cycle. The bitterness and hatred created lasts for generations. Such violence threatens us all.

"We stress that diplomatic channels must be used at all times, but especially when considering violence and war, particularly through the good offices of the United Nations.

"Britain is a wonderful living example of the potential of multi-faith peace-making. We have many British citizens of Iraqi and Syrian origin who are in active dialogue with their families and friends in the region. It is those people who tell us how such criminality is created – by desperate people who feel they have lost everything to violence inflicted on them by the West, and that violence is their revenge. Desperation has a human face and humanity is what we share.

"Quakers ask that Parliament discuss whether this is an opportunity for Britain to export peace in a way hitherto unexplored – through our multi-faith and multicultural connections which spread across the world.

"Quakers again ask for Government to take a further critical look at the role that the arms trade plays in promoting and increasing the likelihood of war.

"We trust and pray that as Parliament makes these difficult decisions on our behalf, they are guided by love of humanity and the desire for peace for everyone."
signed

Paul Parker, Recording Clerk, Quakers in Britain

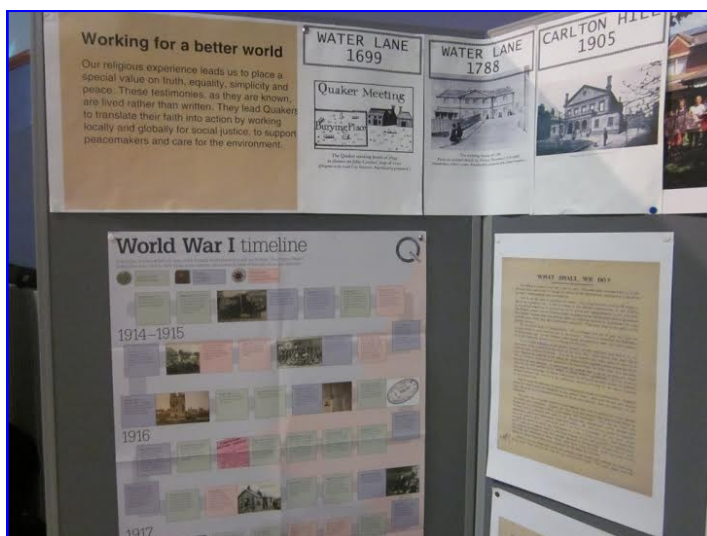
Quaker's Museum Display

On Saturday 27th September Leeds Quakers took part in Leeds Museums 'tales from the Great War'. This was an interesting day for all than helped on the Quaker Stall. Our stall featured information about Robert Long who was the Northern Friends Peace Board peace worker in 1914 and was based at the old Carlton Hill Quaker Meeting House. There were copies of historic NFBP posters, and a very poignant letter written a few days after the war had started – part of it were as relevant today, days after the start of a new 'war' as they were 100 years ago and not at all unlike part of Paul Parkers letter to the Prime Minister. There was also a display of our contemporary witness to peace, including a section of the 'pink scarf'. One of the most talked about parts of our display were two plates with knives, forks and spoons – these were from the old Carlton Hill Quaker Meeting House, where, exactly 100 years ago at this time in 1914, the Carlton Hill Quakers welcomed 100 Belgium refugees to Leeds and provided a meal. One hundred years later, all our Leeds Meetings collect food and toiletries for Refugees in Leeds every Sunday, for PAFRAS (Positive Action for Refugees and Asylum Seekers). Let's hope that in 2114 things will be different!



Another element of our display was the educational material that is available about World War One – this material is very good and is available from Friends House. Finally, there was information about the Friends Ambulance Unit. We also had two 'interactive' exhibits – one was the White Feather Diaries displayed on a tablet. The other interaction was with the children who – we invited them to think what nice food they would like to give if we were welcoming 100 refugees now and draw the food on paper plates - they drew a wonderful feasts for our visitors.

Robert Keeble
Carlton Hill Meeting



The Quakers in Yorkshire Directory – to get your details into the soon to be published QiY directory, you need to fill in a Data Consent and Security form without further delay. These forms are available from your Local Meeting Clerk and Overseers.

A MILLENNIUM MASTERPIECE

Do you know what a Bee Bole, a Lunky, or a Cheek End are ? For that matter, do you know how to build a dry stone wall ? Standing in the soft, September rain, on a grassy slope, deep in the maple wooded grounds of Shibden Hall, in the Calder Valley, Rawdon Friends were treated to a master class in the art and craft of the millennia-old practice of setting boundaries with dry stone walls.

David Griffiths, designer, graphic artist, and Master Craftsman of the Dry Stone Walling Association, began the Shibden Dry Stone Wall Millennium Project in 1998. The project proceeded with enormous skill and dedication over 15 years, including the work of many volunteer wallers supervised by four Mastercraftsmen. After the final phase, the Shepherd's Hut, was finished, this stunning permanent exhibition officially opened in October 2013.

Dry stone walls imply a settled agricultural landscape and an underlying geology that provides the raw stone material. David explained that Yorkshire has two geological formations - Carboniferous Limestone in the north, and Millstone Grit Series sandstone in the south. The characteristics of these two materials determine the way they can be cut and shaped. This in turn produces different qualities and sizes of dry stone wall.

These differences were apparent as David took Friends around the boundary wall of the exhibition. The estate wall used finely tooled sandstone, with evenly laid courses to form a smooth wall, with fine cut coping stones laid along the top. Progressing round the boundary, we came to the field walls with less even courses and with a rugged finish, some with courses and some with random stones, all reflecting different styles found in Yorkshire. Further on the use of limestone showed a very different wall, less robust stone, and simple copings of slanting tiles. Finally, a massive wall of sandstone slabs led to a field gate.

In the boundary walls were Bee Boles for bee skeps, long stones for making stile steps, Lunkies for sheep to pass through, and the smooth ending of a vertical wall to make a gateway known as a Cheek End, and Smoots, small passages for rabbits to pass through.

David then took Friends to the centre of the site. First, to see how to build a dry stone wall in four easy stages, from base to cope stone, with the correct slope of 1 in 6 as the wall rises and narrows. Second, a Sheepfold, built with amazing rising wall sizes on a steep slope [see photograph] with a beautiful asymmetry of shape, and with rugged coping stones. And thirdly, the Shepherd's Hut, rightly to be called the jewel in the crown of this massive project.



SHIBDEN SHEEPFOLD

PHOTO - JEAN WILLIAMS

The design is drawn from elements found in monks' cells in the Scottish Isles, farm buildings in the Dordogne, and shepherds' huts in Croatia and Slovenia. A round wall two feet thick, supports a roof where every tile on every course is finely carved to match the outside and inside of the roof, as they taper from the wall base to the two inch thin tiles that together close the very top. Sixty tons of sandstone support sixty tons of roof.

David emphasised that this project could not have been accomplished without the skill and enthusiasm of over two hundred volunteers and the supervision of their work by Master Craftsmen qualified in Dry Stone Walling. Rawdon Friends returned home heartened by this marvellous record of our landscape heritage.

Ben Francis

Rawdon Meeting

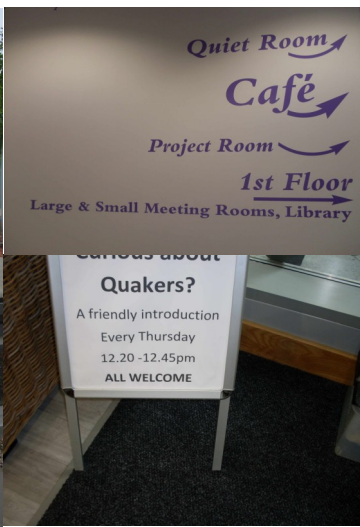


LAQM Coach Trip to Liverpool

30 Friends from Leeds enjoyed the coach outing to Liverpool on 20th September. A warm welcome was provided by Liverpool friends – the Meeting House felt very new and modern, having only been built in 2006. The site of the old Meeting House was required for a massive redevelopment of the city centre and where the Meeting House once stood; there is now a brand new John Lewis. A part of the redevelopment, Liverpool Friends were offered a brand new purpose built Meeting House and their wish list included almost everything that you could think of; a wonderful light building still in the centre of Liverpool – lift to all **four** floors, a welcoming reception area staffed throughout the week, a large first floor meeting room and small meeting room (the small Meeting Room larger than any of our rooms in Leeds), a library, quiet room, showers, secure bike parking, underground car park, public peace garden, a roof top terrace, spacious wardens accommodation, space for visitors, a range of smaller rooms, archive room, and most impressive of all, a newly opened vegetarian café.....

The public space walls were filled with information about Liverpool's Quaker Heritage and about present day Quaker activities. It all seemed too good to be true, and in a way it was because we learned that unlike the large city centre Meeting Houses in Yorkshire, namely Sheffield and York, at Liverpool there was not a very large meeting. Indeed, the Meeting at Liverpool was significantly smaller than that of Carlton Hill Meeting in Leeds and that raises an interesting question – what is the meeting – is it the people of the building? Is it better to many friends squeezed into a building that at times feels too small, or is it better to have one of the largest and most modern Quaker Meeting Houses in the country, but not be able to make full use of the building due to lack of a large meeting? I hope that in time, Liverpool friends will see their meeting grow so that the space they have can be fully valued by not just the many different groups that use the building, but by the Liverpool Quakers as well.

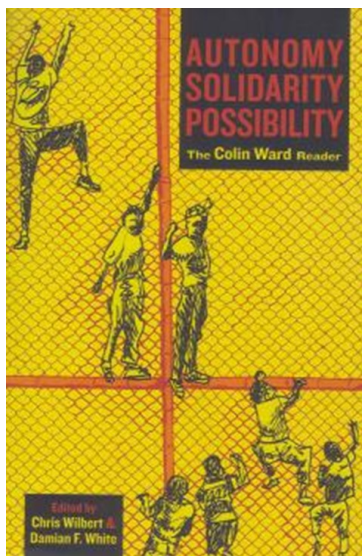
Robert Keeble



Autonomy, Solidarity, Possibility: The Colin Ward Reader

Damian F. White & Chris Wilbert

Book Review by Pascal Ansell



If we want to weaken the state we must strengthen society.' Colin Ward reminds me of the fundamental principles that drive my actions, and gives me hope with which I can go forward and get involved in dealing with activist topics. His revitalising principles, encapsulated in this short quote, remind us that *thinking* about social change need not be an armchair activity, or a bottomless slog, but can be an essential part of ultimately getting stuff done.

Ward wrote about all manner of topics, including land rights, children's playgrounds, housing co-ops, architecture, squatting, car culture, British holiday camps, communal water management and gentrification (interestingly, he didn't view this last one as necessarily a bad thing), often from a historical perspective.

Recognising that we often act on the faulty assumption that history is made by 'great men' from up high, he re-examined the past through the activities of 'ordinary' people, constantly reminding us that the potential for organised anarchy (in other words, the organised 'absence of authority') exists in far more places than is often thought.

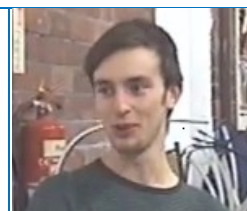
Realisations of this potential he regarded as 'green seeds in the snow' – present, but sometimes difficult to detect – and drawing attention to concrete examples, such as allotments or the international postal system, formed a core part of his work.

The essays collected here are a brilliant entry point for those new to anarchist theory, leading the reader on to more classic authors like Proudhon and Bakunin.

However, unlike these continental influences, Ward's style isn't explosive; instead his arguments weave their way with the 'sweet reasonableness' found in genial anarchist thinkers such as Peter Kropotkin and Martin Buber. His writing is persuasive, straightforward and cheerful – but never mild.

Though clocking in at under 400 pages, this collection contains a dizzying range of essays, and new readers may want to confine themselves to the first few chapters, outlining his general theories. Here they will find exceptional essays that aren't just energizing and uplifting but ringing affirmations of anarchist principles. Being human, I sometimes need reminding of these, and no doubt this book will provide a similar tonic for other readers!

Pascal Ansell
Carlton Hill Meeting
pascalansell@gmail.com



RAWDON AMNESTY CONCERT SERIES - 2014

A reminder to Friends and all music lovers everywhere that there are still **five remaining Concerts during October, November and December**

All Concerts are at Rawdon Quaker Meeting House, Quaker Lane,
Rawdon LS19 6HU - Admission Free -

Donations to AMNESTY INTERNATIONAL

THE BRIDGE SINGERS - Saturday 18 October at 7.30 pm

The talented choir from Nottingham directed by Lynne Holland with pianist Richard Eaton - keyboard solos and choral music.

FRAILTY - Sunday 2 November at 7.30 pm

Acoustic trio - Maggi Stratford (vocal) - Dave Bowie Jr (double bass) - Peter Spafford (piano & vocal).

JULIAN CIMA - Sunday 23 November at 7.30 pm

Outstanding pianist - Beethoven's Opus 90 and "Appassionata" - Bela Bartok's Bulgarian Rhythms.

RISTRETTO - Sunday 7 December at 7.30 pm

Colin Honour (clarinet) and friends from Opera North - Bibi Heal (soprano) - David Greed (violin) - Martin Pickard (piano) - a vivacious take on Parisian café culture.

BRADFORD MUSIC CLUB - Sunday 21 December at 7.30 pm

Seasonal music to round off our Amnesty Concert Series for this year .



Leeds Area Quaker Meeting

All who attend Quaker Meetings in Leeds are welcome

Sunday 12th October at Rawdon Quaker meeting House

Topic: the past, present and future of Leeds Quakers

10.45 am Worship with Rawdon Quakers

12.30 shared lunch

1.15 opening worship

1.30 workshop session introduced by Robert Keeble looking at the past, present and future of Leeds Quakers.

2.45 tea break

3pm business as led including the Leeds Quaker response to Trident

4.15 tea with Rawdon Quakers



Quaker Journeys - a chance to share and hear.



Roundhay Quaker Meeting House
Friday 10 October 2014
6.30pm for simple meal
7.15pm the listening begins.
9.00 pm - meeting closes

Enquiries to Martin Schweiger on 0113 4400736

Leeds Quaker History Cycle Ride

Sat 11th Oct.



9.45am Departure from Carlton Hill QMH

Part One – exploring the historical Quaker sites in Central Leeds (mostly off road with some walking sections)

Part Two a six mile all ability and child friendly cycle along the Leeds and Liverpool Canal including a relaxing drink stop at a local establishment on route.

Part Three: about 2 miles including a long climb via 'green lanes' up to Rawdon QMH for lunch.

Part Four: Returning to Leeds via the canal tow path and Rodley Nature Reserve.

Please note: Anyone is welcome to join or leave the ride at any point, however, participation is on the strict understanding that all riders must remain responsible for their own safety at all times.

You do not need to book, but it would be helpful if you could inform Robert Keeble (0113 2422208)

Official Launch of new Leeds Quaker website:

Our new password protected website will be launched on Sunday 12th October at Area Meeting at Rawdon. The website is hoped to be an invaluable resource for all Leeds Friends. It will contain minutes, documents in advance, meeting rotas, meeting handbooks, list of appointments and all other confidential information that cannot reasonably be shared on our public access website. To gain access to the new website you will first need to have completed a Data Consent and Security Form which will be available from your Local Meeting Clerks and Overseers.

**Bent Architect Theatre Company present the world premiere of
ENGLAND, ARISE! Sat 1 November – Carriageworks Theatre, Leeds**

From playwright Mick Martin, the creator of the cult hit play *Once Upon a Time in Wigan*, comes **England, Arise!**, a compelling new play exploring the story of the original '99%' who opposed war and swam against the tide of nationalism that flooded the country in the wake of WW1.

ENGLAND, ARISE! is the story of a strong community of young people filled with the youthful vigour, humour and excitement of the prospect of a new world order. Their hunger for knowledge, ideas and political action is intertwined with the exciting cultural movement of the time.

The play follows the lives and loves of Arthur Gardiner and Percy Ellis, two friends involved in the socialist movement at the turn of the century who, in the face of WW1, were prepared to risk everything for their conscience.

As the First World War looms, and the No Conscription Fellowship is formed, their personal struggles begin. Inspired by the women who surround them, the radical northern suffragettes who were prepared to give up their freedom for their cause and suffer imprisonment, the all too real experiences of the tribunals and prison sentences will eventually test their convictions to the very limit.

With live music, and razor sharp comedy, **England, Arise!** is a gripping portrayal of how the people united in the hope of a free world.

Inspired by the book 'Comrades In Conscience', by Cyril Pearce, drawing on Jill Liddington's story of the Northern women's suffrage movement, 'Rebel Girls', and using first hand source material, Mick Martin's play pays tribute to those who sacrificed everything for a brighter tomorrow.

Supported by the National Lottery through Arts Council England; **England, Arise!** is an exciting new production which delves into an untold seam of British history which offers a fresh perspective on the centenary, made even more poignant by the fact that the "war to end all wars" did nothing of the sort.

Playwright Mick Martin said about the play *"Ultimately it is a very dramatic and universal story of people standing up for what they believe in, it's also very hopeful, about young men and women who believe in a better world and are committed to bringing it about - peacefully!"*

Tuesday 28 October 2014

Leeds Central Library

Calverley Street, Leeds

Time: 6pm

Tickets: This event is free but places are limited.

To book a place call 0113 247 6016.

As a lead in event to the performance of *England, Arise!* at Leeds Carriageworks Theatre on November 1st, Mick Martin, writer of the play and the historian Cyril Pearce, whose book *Comrades in Conscience* inspired it, will jointly host an informal talk and discussion exploring the true story of the Socialist Conscientious Objectors of West Yorkshire, and the process of taking real verbatim historical events and shaping them into a new stage play – *England, Arise!*



News updates from Friends House: Every month, staff at Friends House, London, inform Area and Local Meeting Clerks about news and events that may be of interest to local Quakers

1. **Re-Imagine Day** 29 November 2014, Friends House, London This day is for Friends who have an interest in and wish to explore and think about their meeting developing new approaches to engagement with children, young people and families. It offers a mixture of plenary session and workshops. The day is free and includes lunch. A crèche is available for under 5s. Advance booking is essential and the closing date for bookings is 10 November. See details at www.quaker.org.uk/Reimagine
2. **Quaker Youth Work Conference 2014** Saturday 8 November 2014, Sheffield Do you run events with young Quakers or are you involved with Quaker youth work? Then the Quaker Youth Work Conference is for you! This free event is a chance to network with others engaging in similar work and share ideas. This year the theme of the conference will be 'Do you have to be a pacifist to be a young Quaker?' and Isobel Cartwright, QPSW's Peace Education Programme Manager will be the main speaker. Bookings are open until Monday 13 October. Further information and a booking form can be found at www.quaker.org.uk/cyp-conferences
3. **Soul of Leadership programme may help you explore your leadership role** Starting January 2015, see www.woodbrooke.org.uk/pages/soul-of-leadership.html
4. **Being Friends Together: the signs of a healthy meeting** Friday 21 – Sunday 23 November, Woodbrooke, Birmingham Being Friends Together is a learning project from Woodbrooke and Quaker Life supporting meetings in their ongoing development as living communities of faithful people. <http://bit.ly/BFTog>
5. **Last few places available for Russian Adventures** Friday 28 – Sunday 30 November, Woodbrooke, Birmingham Join staff from Friends House Moscow and the director of Amnesty International, Russia, to explore a changing society and the roles Quakers have played. <http://bit.ly/WBussia>
6. **Speaking Out workshop** Saturday 1 November, Friends House, London Does your meeting want to speak out more effectively? We're looking for Friends to be a national contact and a media link, who can recognise skills in others – a wonderful voice for radio, writing skills for print media or blogs, or confidence with Twitter and Facebook. book: Anne van Staveren, annev@quaker.org.uk,
7. **Quaker Peace & Social Witness Relief Grants 2015** Download an application pack from 1 October at www.quaker.org.uk/qpsw-relief-grants.
8. **Sustainability & New Economy Grants** Applications are open for the Sustainability and New Economy grants. www.quaker.org.uk/sustainability-grants
9. **Quaker Week 4–12 October – and beyond** If your meeting is organising an outreach event or activity for Quaker Week – or, indeed, any time of the year – please add the details at www.quaker.org.uk/qwmap.
10. **Debate on Palestinian Statehood** Following the recent Yearly Meeting statement on the Israeli-Palestinian conflict, QPSW will be providing Friends with further information about how they might encourage their MPs to engage in the debate in the House of Commons, on October 13th, on the recognition of Palestine as a nation state.
11. **A brief guide to Quaker chaplaincy** An introduction to chaplaincy written for area and local meetings is available online at www.quaker.org.uk/chaplaincy
12. **New Quaker Service Information Form** The revised Quaker Service Information Form (formerly the 'yellow form') can now be completed online at www.quaker.org.uk/quaker-service-information-form
13. **BYM seeks Freelance Project Developer** Please make Friends aware of this work opportunity. We are seeking a freelance Project Developer to take forward our proposed Directory of Services. The Project Developer will not have to be based at Friends House although there will be a number of meetings there during the course of the project. See www.quaker.org.uk/jobs