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In the Richmond Slave Market by William Makepeace Thackeray

Staffordshire Quaker

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Spring Edition
March 2007

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The following is a letter sent by Elizabeth Morris to Bronwyn Harwood (Exec. Sec. of FWCC-EMES) when she returned from 12 days in Spain as Visiting Friend. She has given permission for it to be reproduced in full in the Staffordshire Quaker.

Dear Bronwyn

I got back from Spain last week after an interesting twelve days. I went to Barcelona first and stayed with Caroline Wilson. Ten people came to meeting on the Sunday (they have a meeting on the third Sunday of every month). The meeting took place outside because the key to their usual meeting place was unavailable due to a public holiday. Several Friends had brought chairs, so we were able to sit in a circle in the corner of a public Square. The Meeting for Worship was very centred and a deeply spiritual experience for us all. After Meeting, a German Friend gave a report on her attendance at the AVP International gathering in Gauteng, S.Africa. The Meeting was enthused by this report and resolved to discuss what could be done in Barcelona in the future. After my contribution of a brief explanation of the Quaker Business Method and a short experiment of how it could work with a topic relevant to their Meeting (eg whether they should meet more than once a month) we had a shared lunch and lots of informal chat. The gathering finished at about 5pm, during which no one asked me what we were doing there, which quite surprised me.

During that week I visited Nancy and Gerard Negelspach, a Quaker couple from the USA who have encouraged and supported Barcelona Friends for the past 40 years. For many years, Nancy and Gerard lived in an apartment in the centre of Barcelona, where they held a Quaker Meeting every week. Several years ago, they had to move out of this apartment because the rent became too expensive and they moved to a small house in Montblanc. Despite Montblanc being a two hour journey from Barcelona, they still go to Barcelona Meeting whenever they can.

After Barcelona, I went to Huesca to visit an Enquirer whom I had met at the first Barcelona gathering, then on to Madrid where I stayed with Carmen Alcalde, whom I have known for many years. She and Josefma Fernandez have kept the Quaker Meeting going in Madrid for many years. On the Sunday we had a meeting of five people including a Mexican couple and their six week old baby and a Friend from Canberra, Australia. After our Meeting for Worship at Carmen's studio flat, we had a shared lunch and heard about Quakers in Mexico, Australia, Spain and Great Britain. We discussed a possible meeting place for a gathering of Spanish Friends and Enquirers **next** spring in Madrid.

In spite of the small number of Quakers in Spain, I feel that there is real interest and commitment. There are a few other Quakers whom I was not able to visit this time but I hope to get in touch with them before my next visit.

Elizabeth Morris

Poem by - with apologies to Edward Lear.

(I rather think that the author had our Circle Dancing from last July in mind - Ed)

Unfortunately I do not have a name.

If the author would get in touch I will attribute it in the next issue

An older person at Meeting
Wanted a new form of greeting

So he took every chance
To get on with the dance
And thought, "Now takes some Beating!"

CLASP

One of our most regular contributors over the last couple of years has been Harold Yardley, who represents us at Churches Linked Across Staffordshire and the Potteries (CLASP). Harold has now sent this note:

"I shall soon have represented Staffordshire MM on CLASP for five years and am now looking for a successor. The duties are not onerous – just four meetings a year." I shall miss Harold's contributions, for which I thank him, and I suggest that anyone who would like to take up the baton get in touch with him. His details are in the address book. For this issue Harold has sent the following:

Two forums are planned for 2007.

1. "Faith in the Countryside" on Thursday May 10th 7.30pm at
Methodist/URC Trinity Church in Leek Town Centre.
2. Saturday October 27th 9.45am to 12.30pm at The National Memorial Arboretum,
Alrewas.

Programme details have yet to be finalized.

Further details for both of these events can be obtained from the County Ecumenical Officer, Michael Topliss, 18 Selman's Hill, Bloxwich, Walsall WS3 3RJ. Tel 01922 475932 e-mail jmtopliss@talktalk.net

A further event of general interest is:

"Slavery today - do you care?" Saturday 17 March 11am - 3pm

Newcastle Methodist Church, Merrial Street, Newcastle. Further information from Hilary Jones 01782 632895

The Tree

Many Quakers have a deep love for trees. Is that related to our Peace Testimony? And if so, how should we show our love?

Stafford Quakers have agonised about the two huge and still growing red oaks very close to the wall between our grounds and those of the Jehovah's Witnesses next door. The idea that we should cut them down caused us great pain but had to be considered. Indeed, we questioned the Council's decision to place tree preservation orders, and the Jehovah's Witnesses objected too. With advice from a tree surgeon, however, we have now decided to keep and manage the trees. This means we will eventually have to rebuild the damaged wall and replace the fracturing car park surface. The preservation orders were confirmed at a recent appeal meeting which involved five councillors, the Council's solicitor and its tree officer, the Jehovah's Witnesses, our tree surgeon and ourselves. There are still some anxieties, but all parties have broadly accepted this outcome, which is the result of our discernment and of the Council's use of the framework and resources provided by the state to protect trees from needless destruction. Now a beautiful landmark on Foregate Street has been saved, and at the same time we have contributed in a tiny way to supporting biodiversity and combating global warming.



In India, where the state cannot provide the same defences for trees, the Chipko movement uses another approach. With whole forests still being felled for commerce and industry, villagers in some regions have since the 1970s sought to preserve their livelihoods through the Gandhian method of non-violent resistance. The name of the movement, which has had some notable successes, comes from a word meaning 'embrace'. Villagers hug the trees to stop the contractors using their chainsaws.

The 'Green Belt' movement in Kenya, founded in 1977 by Wangari Maathai, has another focus. It has planted over 10 million trees to prevent soil erosion and provide firewood for cooking. The work is done mainly by poor village women, and as they both receive money and protect their environment they are better able to care for their children. There has at times been practical government support but not always. When in 1999 Wangari Maathai took part in a protest against deforestation by planting trees in the Karura Public Forest in Nairobi she was attacked and suffered head injuries. She was also arrested many times by the government of President Daniel arap Moi. In 2004, however, she was awarded the Nobel Peace Prize – for planting trees.



How could we plant trees for peace in this country? There are many ways, but Stafford Friends have recently fantasised about one. What we would do if the very Council which has helped to preserve our red oaks goes ahead with its plan to display a Harrier jump jet in Gaol Square, a couple of hundred metres from our Meeting House; their aim is to mark Stafford's long association with the RAF. We feel like planting fast-growing trees around the plane to hide it!

As for tree destruction, the use of tree preservation orders cannot solve every problem. How can we stop development from destroying trees and therefore contributing to further global warming and violent conflict over diminishing resources? The widening of the M6 through Staffordshire and Cheshire, the UK's biggest-ever roadbuilding project, would destroy many trees. Some Staffordshire Friends are currently involved in attempts to use the parliamentary process to stop this destruction. Is this acting on our Peace Testimony? If the plan goes ahead what do we do? In this country people have often tried to save trees by sitting in them rather than hugging them. Would this kind of action be considered as witnessing to our Peace Testimony in the same way as action at Faslane?

Roger Oldfield



Quaker Faith and Practice 25.01

The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.

John Woolman, 1772

Living Witness Project

The Living Witness Project (LWP) aims to support the development of Friends' corporate witness to sustainable living and explore ways of taking it to the wider community in Britain and elsewhere. During 2007 we hope to continue to broaden the project within and beyond Britain Yearly Meeting and deepen its work to develop an innovative, spirit-led response to some of the central challenges facing society.

In its initial phase (2002-2005) the project was funded by the Joseph Rowntree Charitable Trust. It built up a network of 24 Quaker groups around England and Wales, participating in regular link group gatherings and experimenting with approaches in their meetings. Since April 2005 the work has been funded by participating meetings and the network has grown to about 40 groups.

Nature of the work

The project involves developing and supporting a growing and vibrant network of Quaker meetings exploring their corporate witness through study groups and practical activities, and seeking to learn from the experience. The support takes the form of:

- Link Group meetings, which take place twice yearly and currently include representatives of twenty three Quaker meetings and organisations. These are the main focus for sharing experience, developing shared vision, building the LWP community, and for empowerment, learning and evaluation within the project.
- A newsletter, produced every three months, including project news and articles from Link Group members.
- Facilitated workshops around Britain with a variety of themes and approaches ("LWP on the road"). These are organised with Link Group members to engage and empower Friends and others in their own communities, developing shared vision, a sense of community, and practical action.
- Practical tools including an "ecological footprint" sheet, a booklet of actions for sustainable living, and resources for group activities in meetings. Materials are under development on the ecological footprints of meetings, environmental audits, and approaches to setting up activities in meetings.
- Personal support, information and advice for Link Group members and other Friends developing their personal and corporate witness to sustainable living.
- A web site at www.livingwitness.org.uk with information about the project and downloadable documents

The project is co-ordinated and supported on a day-to-day basis by Laurie Michaelis. Decisions about project direction are taken in consultation with the Link Group. In December 2006 we appointed a group of six trustees to set up a charitable trust, which will take the work forward, supported by staff at the new sustainability centre in Oxford.



Joining the project

Quaker groups are welcome to get involved. The only commitment is to initiate some kind of process including a dialogue in your meeting to explore what sustainable living means to you. The best way to start is by sending someone to a Link Group gathering, or by asking for an introductory session in your meeting.

For further information please see www.livingwitness.org.uk or contact Laurie on 01865 308306 or at laurie@livingwitness.org.uk.

Laurie Michaelis

Quaker Prison Ministers' Conference 13-15 October 2006

Twenty four Quaker Prison Ministers met at Woodbrooke on Friday 13th to 15th October 2006. After settling in and supper we met together for the first session "Introductions and themes". The three members of the Quaker Prison Ministers' Group and Alison Prout, the QOM coordinator from Friends House, who were facilitating the conference explained the programme for the weekend. It was then the turn for every body to introduce themselves, give a brief description of the prison to which they ministered and share an experience of something which had given hope and something which had caused concern.

The next day began after Meeting for Worship with a talk by Diane Hilton of the Phoenix House Trust which provides drug rehabilitation both in the community and inside prisons. Accompanying Diane was Wendy, a drug user for 20 years. Diane told us about the work of the Phoenix Trust and its programmes. One of her concerns was that often prisoners were not in long enough for rehabilitation or moved on before they could finish their treatment, another was that when prisoners are released there is often not enough help for them to stay away from the drugs. Several of the communities that the trust run outside prison have had to close because of the lack of referrals to them as local governments have limited budgets.

Then Wendy told us her story, how with the help of the trust she had weaned herself off drugs and had been clean for 4 years now. She had, as she said, got her life together, was in contact with her family, had set about educating herself and was in fact taking up a job that Monday helping as a resettlement worker. Both she and Diane spent time answering our many questions.

After coffee we reconvened for the second session. This had proved rather a nightmare for Alison as the speaker had withdrawn only 24 hours before (well it was Friday 13th). But with Diane and Wendy agreeing to do the first session instead of the second as they did not have too far to come, Ron McCree, a probation officer for many years and now helping to organise and run the Circles of Support and Accountability in the Thames Valley, stepped into the breach and an excellent substitute he made. Ron spoke to us about the Sex Offenders Treatment Programmes [SOTP] run in prisons. He explained that there were various levels. The first was the core programme which lasts 6-8 months (with a specially adapted programme for those with IQs between 60-80). The Extended programme was for those that had completed the core programme and lasted for 6 months. Then for those who were due to be released within 18 months or less there was a booster programme lasting 2-3 months. A rolling programme catered for low risk sex offenders and also for higher risk offenders who needed to do further work. There are also community based programmes for when offenders have left prison. One of the main problems is that some offenders are not in prison for long enough to complete the courses and the community based programme may not be enough help.

There was no stopping Ron and after lunch he put on an extra session for those who were willing to sacrifice one hour of their free time (and many were). He took us through some of the SOTP exercises which was very interesting. He then gave us a very quick potted account of Circles of Support and what sticks in my mind is the statistic that treatment but no circle has a 9% success rate, with a Circle it rises to 70%. Some of the QPMs from the Thames Valley area had worked with Circles of Support and shared their experiences with us.

Earlier in the day it had been agreed to dispense with the workshops that had been arranged for the latter half of Saturday afternoon as there was an overwhelming concern by all present to examine the problems that may be or have been encountered by Meetings when an ex-offender wishes to worship with them.

To start with we divided into groups to discuss three aspects of the problem of a known ex-offender wishing to attend a Meeting: how does it affect (a) the Meeting, (b) the ex-offender and (c) the QPM and then came together to discuss our findings. It was pointed out that there may be ex-offenders worshipping with Meetings already, but that fact was unknown. Not all ex-offenders are a high risk. If they are it is better to know to, put safety measures in place. There is a great risk of offenders, especially sex offenders, going underground. We considered who in the Meeting should know - the whole Meeting or just a few, such as Elders & Overseers. Even if the person concerned is not from the prison to which the QPM is attached, they will probably be called on for their knowledge, but then what happens if things go wrong?

As a Society we hope to be as inclusive and welcoming to all and see that of God in everyone, but we also have to be realistic. But if we decide that somebody is too much of a risk to join our Meeting is that another rejection in that person's life. The general agreement was that it is a very difficult matter and we heard some success stories but also some cases where things had gone horribly wrong, splits had occurred in Meetings and much distress had been caused. It was thought advisable that Meetings discussed what they would do if an ex-offender asked to attend Meeting beforehand, so they were prepared for such an eventuality. Time and care should be taken in this preparation, especially as in some cases it can give rise to hidden feelings and emotions. The reading of Daphne Glazer's book "Trespass and Trust" was highly recommended. The QPM Group was asked to discuss this matter at greater length and see how it could be taken forward to advise PMs and MMs.

After this difficult afternoon the evening was more relaxing. Debbie Taylor had brought her set of hand bells and we had fun playing various tunes, though we weren't going to cause the Halle orchestra much worry. Another Friend showed some slides of images from an exhibition on "Forgiveness" and finally we were shown a film made by homeless youngsters from Milton Keynes about their lives.

The conference finished on Sunday with an Open Forum, where various queries and concerns were discussed. This was followed by Meeting for Worship.

The conference was challenging and thought provoking. It highlighted the concern we all felt regarding the problem of aftercare once a prisoner was released, whether it was drug rehabilitation, preventing re-offending or being accepted once more into society. Being able to meet with each other, share our hopes, our joys, our worries and our problems was most rewarding.

Beatrice Lance and Grace Jordan

Abolition of Slavery Exhibition

Sunday 18th March until Saturday 14th April 2007

At the Friends Meeting House and Priory Rooms, Bull Street Birmingham B4 6AF :
to commemorate the work of Quakers in the West Midlands for the relief and abolition of slavery.
There will be four open sessions, on Thursdays from 4.30 till 9 pm.

School and Other Groups are welcome to arrange visits in the daytime on Monday 19th and 26th of March. There are five guided visit slots on each day at 10.00, 11.00, 12.00, 13.00 and 14.00. Maximum group size per slot is 30, but you can book more than one slot. A resource pack is available FREE to visiting groups.

There are also to be a series of talks on issues concerning abolition at Bull street.

For further information, or to arrange a visit, please contact Monthly Meeting Secretary, David Brayley-Willmetts, on 0121 236 2644.

Report from QAAD conference
“Remembering Joy;
family and friends’ experience of addiction and substance misuse”
Woodbrooke, 14th-16th July 2006

At the time of this conference I had been an attender at Stone meeting for nine months, and I had not visited Woodbrooke, although I had heard a great deal about it, nor had I attended a large Quaker meeting. I also had not heard of QAAD (Quaker Action on Alcohol and Drugs). I therefore had several reasons for deciding to attend this conference. Firstly, having had both friends and family who had become addicted to alcohol and illegal drugs, I thought the event would be an opportunity to share with and learn from others who had had similar experiences. Secondly, I thought it would offer me a wider experience of Quakerism, and specifically the opportunity to learn about Quaker attitudes to an issue not often discussed. Thirdly, I appreciated the opportunity to visit Woodbrooke and learn more about Quaker history and view of the world.

QAAD is a charity and company that developed out of the Friends Temperance Union of the mid 1800s. It aims to address use and misuse of alcohol, drugs and gambling through promoting awareness, information and responsibility. In addition to the biennial conference this involves publishing a quarterly magazine QAADRANT, providing support for Quaker events and procedures, and facilitating links among Friends affected by addiction, both confidentially and through QAADNET, a network of Friends involved in the field of addiction. QAAD also provides a Quaker voice on issues of addiction and is involved in lobbying regarding legislation. One recent example was as part of a coalition of faith groups pushing for social responsibility to be taken into account in legislation around gambling. This met with some success in limiting the extent of liberalisation of gambling.

QAAD has a website and lots of information available in leaflet form, and has recently published the book, To Use or Not To Use, a collection of Quaker experiences of addiction and abstinence.

Before attending “Remembering Joy” I did not realise that it was QAAD’s biennial conference, or that there would be a significant proportion of people attending who regularly attended QAAD events. The delegates were recovering addicts, people who had been affected by a loved one’s addiction and professionals working with people with drug and alcohol problems. The conference was made up of whole group activities and small group workshops. The whole group sessions included a discussion of the experiences of family and friends led by a recovering alcoholic.. One example of how drugs and alcohol can have an effect on not only the person using them, but also their loved ones, was taken from Genesis 9:20-23, showing the theme of the conference was certainly not a new one. Other whole group activities involved discussing how health and social services can help, which highlighted how inconsistent provision of support can be across the country. There was also a dance session and an open meeting of Al-Anon, a support group for families and friends of alcoholics. The Saturday night entertainment session provided light relief after an emotionally intense day.

The small group workshops were extremely varied, offering practical advice, opportunities for self expression and spiritual support. Specifically there were sessions on the role of meeting in helping with addiction, and on what treatments and support services people had found useful. Other workshops involved exploration of spiritual discernment and spiritual healing, and individual counselling sessions were also available. In the artistic sessions several people created written and visual artworks, many of which were shared with the group. Another creative endeavour was the production of an anthology of readings, poems, prayers and other writings and pictures provided by participants as examples of things that had helped them to “remember joy”.

The variety of activities and the range of experiences that people brought to the conference was obvious in the reflections of the weekend shared on the Sunday morning, both in the summary discussion and in Meeting for Worship. Several themes had come out over the course of the weekend, some painful and some hopeful. Delegates obviously valued the safe environment in which to express difficult thoughts. Many people talked of the divide that can grow between an addict and their friends and family, and how this can become impossible to bridge until there is a genuine desire to do so on both sides. Two comments encapsulated for me the self perceived helplessness of the addict and the frustration and guilt felt by the loved one:

“...even when you know it’s hurting those you love,
if they let you, you keep doing it.”

“...I found myself wishing he just wouldn’t wake up...”

In contrast to this another theme raised by delegates, especially those who had attended previous conferences, was that the weekend provided not only immediate support, but the reassurance that through QAAD and through meeting there could be help to work through difficulties.

“ ...I go away from these events charged up with
love and positive energy”

I went to the conference expecting to meet people who had been or were being affected by other’s addictions. I hoped to be able to share experiences and offer support, as I have experience of people close to me coming through addiction and reclaiming their lives. These expectations were realised, but they were only a small part of my experience. I came away disappointed, although not surprised, at the inconsistent and often inadequate provision of support across the country. However, I also came away encouraged by the work QAAD is doing and reassured by the strength people can draw from each other in the face of difficult circumstances.. Above all I came away gladdened to have been involved in a weekend of warmth and hope.

To use or not to use? Quaker views on Alcohol, Drugs and Gambling

What do Quakers do about gambling, alcohol and drugs? Are Quakers modern Puritans, or do they act just like any other members of society? Quakers have always had a strong voice on these subjects. What do they have to say now?

Here Quakers speak directly of their own experiences from abstinence to addiction - and consider the spiritual, social and ethical questions posed by substance use and gambling..

The book describes how, in interpreting its testimonies and traditions, the Quaker community offers a distinctive contribution for today. The book costs £5. Copies can be ordered directly from QAAD by sending £5.75 to

Helena Chambers
10, Mandalay Drive
Norton
Gloucestershire
GL2 9LD

Alternatively, the Quaker bookshop will take orders:

The Quaker Bookshop
Friend House
173 Euston Road
London
NW1 2BJ.

Tel: 020 7663 1030 Fax: 020 7663 1001 Email: bookshop@quaker.org.uk

For more information about QAAD contact Helena Chambers at the address shown above, or call 01452 730368

e-mail - helenaqaad@hotmail.com
website - www.qaad.org.uk

For more information about Al-Anon write to:

Al-Anon Family Groups UK & Eire
61 Great Dover Street
London
SE1 4YF

or call - 020 7403 0888
e-mail - alanonuk.aol.com
website - www.al-anonuk.org.uk



Water Card 72

QAAD Postcards

In 2001 Jean Hillyer of Shaftesbury Meeting donated to QAAD the images of her illustrations in wool which represent a spiritual journey, reflecting positive and negative images of the spirit. Each image was designed and worked in wools and embroidery threads on tapestry canvas 83.5 x 26.5 inches.

A set of 4 postcards showing Jean Hillyer's images can be obtained from QAAD. All proceeds are in aid of QAAD's work. Each set costs £1 and can be obtained by e-mailing Bal Saini <<mailto:bsaini@tiscali.co.uk>> at bsaini@tiscali.co.uk or by writing to 176 Stoney Lane, Sparkhill, Birmingham, B12 8AN. Please make cheques payable to QAAD.

Michael Caygill



Air Card 72



Earth Card 72



Fire Card 72

200th anniversary of the abolition of the slave trade – local events

The following is an extract from the publicity advertising events in Wolverhampton:

Just as profits from the slave trade touched all classes in society, so people throughout Britain were also involved in its abolition. Following the example of black campaigners and writers such as Ignatius Sancho and Olaudah Equiano, local abolition groups sprung up all over the country, often led by some of the more radical non-conformist churches, of which Birmingham and Wolverhampton had a high concentration. These groups raised funds and continued to lobby parliament for a complete abolition of slavery, and in their campaign one can see echoes of today's protest movements.

Wolverhampton City Council has organised a programme of events throughout 2007 to mark this important anniversary. For example:

Sunday 25 March, 2.00pm

Apologising for the slave trade: A Public Debate

Should the British government apologise for the slave trade? Would such an apology achieve anything? Come along and listen to the debate, and share your own views on this controversial and timely issue. Free entrance

Room MC001, University of Wolverhampton

For further details contact Barbara Gwinnett: b.gwinnett@wlv.ac.uk

Sunday March 25 marks the exact anniversary of the passing of the Abolition Act, and many local churches and other faith groups will be holding services on this day to mark this important event.

Tuesday 27 March, 7.00pm

Wolverhampton, Slavery and Abolition

Little is known about Wolverhampton's involvement in the slave trade, and its abolition. City Archivist David Bishop will use sources taken from local archives to tell the story of how Wolverhampton played a key role, both in sustaining the trade, and abolishing it. Come along and find out more about a little known aspect of the city's history, and find out how you can get involved in uncovering more of it. Free entrance

The Light House, Chubb Buildings, Fryer Street, Wolverhampton WV1 1HT

For further details contact David Bishop on 01902 552480 or david.bishop@dial.pipex.com

For more details of other events see http://www.wolverhamptonhistory.org.uk/resources/abolition_200

Membership

- i) Sue Cook has transferred her membership to Banbury and Evesham MM.
- ii) Ralph and Patricia Atkinson moved to Wolverhampton from Bentham. Ralph attended Meeting regularly despite being ill. Sadly he died in January. Patricia nursed him so has not attended meeting. She wishes her membership to be transferred from Settle MM to Staffordshire.
Ralph had a very full and interesting life, spending much of his career in the developing nations. His family submitted a report covering much of this for the Wolverhampton PM Newsletter. I would be happy to send a copy to anyone who would like to read it.
- iii) We are also sad to report the death of Frank Hine. In recent years Frank had moved to Penn Meeting, but was highly regarded at Wolverhampton PM. A report on Frank's life is also available.

Campaigning against Trident and Trident replacement

Things you can do to show your opposition to Trident and its proposed replacement:

1. There will be a vote in the House of Commons on Trident Replacement sometime in March. The date has not been announced, but there will be a lobby of Parliament on the day.
1. March and Rally in London, Sat 24th February. Meet at Speaker's Corner, Hyde Park 12 noon. Rally in Trafalgar Square.
1. Respond to the Government "consultation" on the White Paper by writing to the Secretary of State for Defence, Des Browne MP and the Secretary of State for Foreign and Commonwealth Affairs, Margaret Beckett MP
1. Vote online on the Big Trident Debate website at <http://www.bigtridentdebate.org.uk/> AND on the No.10 website at <http://petitions.pm.gov.uk/trident/>
2. Lobby your MP by writing or preferably visiting. Resources for lobbying/points to raise:
 - Ask them to sign EDM 579 <http://edmi.parliament.uk/EDMi/EDMList.aspx> , and to vote against Trident replacement.
 - CND have a lobby pack <http://www.cnduk.org/pages/lobbypack.pdf> a briefing <http://www.cnduk.org/pages/binfo/ntr06.pdf> and an alternative white paper <http://www.cnduk.org/pages/altwhitepaper.pdf>
 - The World Court Project has prepared two briefings which provide a detailed legal analysis of the White Paper. One is on the [Non-Proliferation Treaty \(NPT\)](#) and its relation to Trident renewal and the other is on [International Humanitarian Law](#) and its relation to Trident renewal. See <http://wcp.gn.apc.org/>
 - South East Scotland MM have prepared a briefing on Conservatives arguments against Trident replacement specifically for Friends with Conservative MPs. Send a cheque for £1.50 to Geoffrey Carnall, 19 Abbotsford Park, Edinburgh, EH10 5DZ
 - QPSW have produced a "Don't replace Trident" Action Pack which includes a response to the White Paper. www.quaker.org.uk
 - There is another Quaker blockade as part of Faslane 365 on 3rd and 4th March. Contact Robert Keeble on 0113 242 2208 or robertkeeble@hotmail.com
 - There is an action at Aldermaston on 12th Feb as part of the Block the Builders campaign to disrupt the building work that has already started there. See <http://www.blockthebuilders.org.uk/>

Quaker Faith & Practice 24.13

We had been talking for an hour and a half with a clergyman neighbour, and afterwards I sat by the fire and thought. He had maintained that war has not as yet been grown out of, and that God still uses it as a means of training His children. As I thought over this, old thoughts and memories awoke from sleep. I remembered the familiar words about William Penn's sword - 'Wear it as long as thou canst': and it seemed clear to me that if William Penn had given it up from self-interest or cowardice, or for any reason short of the 'witness of God in his own soul', he would have been wrong. And then the thought extended itself from the life of one man to the life of mankind, and I remembered a sentence in the Epistle to Diognetus: 'What the soul is in the body, that Christians are in the world'. Then I seemed to see that war cannot rightly come to an end from self-interest or cowardice or any worldly reason but only because men and women, by one and one, without waiting for the others, have become loyal to the spirit of Christ.

Notices for Feb MM

1. The next Monthly Meeting is on 10th March and is a social "get to know you" gathering at Wolverhampton, which we hope will be well supported. Meet at 54 Wayside, Pendeford for a picnic and walk. PMs have been circulated with details.
2. We encourage PMs to report back to MM on their interests and activities during the coming year. Please tell MM clerks if you are able to do this, and a rota will be arranged.
3. There is a bursary scheme for the summer gathering in Stirling in July. Any requests for financial assistance should be made first to local meetings, but there is a limited amount of central bursary funding. The treasurer has more details.
4. A new system of buddying and mentoring to support Quaker Prison Ministers has been set up by Friends House. Staffordshire QPMs buddy each other, and have offered to be mentors if necessary for any newly nominated QPMs.
5. Nigel Peckett, the MM advocate for Children and Young People, requests PMs to provide him with the names of their CYP representatives.
6. We have received the minutes of Sibford General Meeting held on 25th November 2006
7. There are a number of enquirers' gatherings at Charney Manor and Swarthmoor Hall during the year, the first being 9 –11 March at Charney Manor, and a weekend for those considering membership, at Charney Manor 15 – 17 June.
8. The educational MM in Lichfield on May 12th will have Amra and David Bone speaking to us about their faith as British Muslims. The meeting will start at 11.30am.
9. MM in Leek has been postponed by 1 week. It will now take place on Sun. 22nd April.
10. Cheadle U3A group meet Mon. mornings to discuss new understanding of Christian teaching. Adrian Smith, author of a book reviewed by Pamela Garnett in Quaker Monthly, is coming to talk on "Spirituality Today" on Sat. 24th March. Details from Robert Horton of Stafford PM on 01889 881345

Further to Item 8 above:

Amra and David Bone will speak to us about their faith as British Muslims. David is a Muslim Quaker. Brought up in a Quaker family, and much involved in Quaker Youth activities, David had an active interest in other faiths and had actively researched many of them even before he went to university. But when he went off to Bradford to study Civil Engineering, he found himself with lodgings in a Muslim area, and decided to find out about the Muslim faith. As a result of these researches, he converted to Islam. He will tell us about what drew him to Islam, and about how he sees his Muslim faith in relation to his inherited Quaker faith.

David is married to Amra, who is from a Muslim family, and grew up in Birmingham. She did her first degree in Arabic and Mathematics at Leeds University, and a Master's in Islamic Studies at Birmingham. Formerly a full-time lecturer at Birmingham, she is presently part-time while she finishes her PhD which is on the Qur'an, with special emphasis on those verses referring to knowledge. She has been an occasional teacher in Coventry schools, and has also been involved in teacher training. She is presently Chair of Coventry City Circle, a voluntary organisation set up two years ago with the intention of promoting peace and understanding between different faith communities through programmes of education and dialogue. Amra will talk to us about Islam as a faith to live by.

Pamela Garnett

Leek Meeting – Books for sale

Price in £s

	Retail	Friends
1) A Vindication of Prosecutions in Lichfield and Coventry , London, 1739 No cover. (One entry in Abebooks ie Ximenes for £175)	175	60
2) The Book of Job, London, 1916 Introduction by GK Chesterton, illustrated by Tangye. Very Good Condition.	30	10
History and Spiritual Writings of Quakers		
3) History of People Called Quakers, by William Sewel. Two Volumes : Two sets available		
i) 3rd Edition 1795 (Fair/Good)	100	25
ii) Vol II only (Poor)	—	5
iii) Vol II only (Poor)	—	5
4) History of Friends in America, by James Bowden. London, 1854 Two copies of Volume Two only, (both fair) each	40	10
5) History of the People Called Quakers, by John Gough, Dublin, First Edition 1789 Volumes II, III, and IV (poor/fair)	80	20
6) The Great Case of Tithes, by Anthony Pearson, London 1730 (good)	60	15
7) Abridgements of Statutes in Force and Usage, London, 1720 Vol V (good)	50	15
8) Acts of Parliament, etc, relative to Those Protestant Dissenters called Quakers, from 1688 Two Copies		
i) London 1757 (poor)	60	15
ii) London 1777 (good)	100	25
9) Catalogue of Friends' Books Written from the First Appearance of Said People, London, 1708 (poor cover) (Two entries in Abebooks, both better bound at, £475 and £525)	300	100
10) Sacred History, by Thomas Ellwood, 1794 5th Edition Volumes 1 and 2 (of 3?)	60	15
11) Doctrines of Friends, by Elisha Bates (USA), 1829	20	5
12) Miscellaneous Essays, "JF", London, 1870 (2 copies, 1 sold) (fair)	?	5
13) The Anarchy of the Ranters, etc, by Robert Barclay, London, 1771 (no cover)	30	5
14) An Apology, by Robert Barclay, 1886 (14th edition)	20	5
15) An Apology by Robert Barclay, 1849 (11th edition)	25	5
16) Letters on Religious Subjects, editor John Kendal, London, 1820 (second edition)	20	5
17) Piety Promoted, Joseph Gurney Bevan, London, 1821 (3rd Edition)	20	5

Lives of Quakers

18)	William Allen, London, 1846 (volumes 1 and 2 out of 3)		40	10
19)	Elizabeth Bathurst, London, 1788		40	10
20)	Samuel Bownas, London, 1761		50	15
21)	Edward Brady, London, 1839	(two copies)	20	5
22)	Mary Capper, London, 1847		20	5
23)	William Caton and John Burnyeat, London, 1839		—	5
24)	Richard Claridge	volume 3, London, 1836	20	5
25)	John Crook, London, 1791		—	5
26)	Elizabeth Dudley, London, 1861		20	5
27)	William Forster (two volumes), London, 1865, two sets			
	i)		60	15
	ii)		40	10
28)	George Fox Journal, seventh edition, London, 1852 volume 1 only (no volume 2)		—	5
29)	Jonathan Hutchinson, London, 1841		30	5
30)	Alexander Jaffray, second edition, London, 1834 two copies			
	i)		30	10
	ii)		20	5
31)	Rebecca Jones, Philadelphia and London, 1849 (two copies)	each	15	5
32)	John Pemberton, Philadelphia and London, 1844 (two copies)	each	20	5
33)	William Penn, Memoirs, volume 2 (out of two), 1813		20	10
34)	Catherine Phillips, London, 1797		40	10
35)	Martha Routh, London, 1822		100?	20
36)	David Sands, London, 1848		15	5
37)	Oliver Samson, London, 1848		25	5
38)	Thomas Shillitoe (2 volumes) London, 1839			
	i)	1st edition and silhouette	40	10
	ii)	Second edition (1839)	35	10
39)	Christopher Storey, London, 1829 (no cover)		—	5
40)	Thomas Story's Journal (1st edition 1747)		180 - 295	60
41)	Daniel Wheeler memoirs, London, 1852		40	10
42)	Daniel Wheeler, visit to Australasia etc, London, 1839 (no spine)		70	15
43)	Edward Buroughs, a memoir, London, 1851		15	5

More History etc

44)	Construction of Meeting Houses, etc, including one in York, published York, 1820 Valuable - acquired by York MM)		
45)	Besse's sufferings, 1753 (2 Volumes)		
i)	(fair)	275	100
ii)	(poor, volume 2 only)	80	30
46)	William Penn, collection of works, 1771		
	Volume 1 (1st Edition) 1726 Volume 2 1771	(if rebound)	750
			??
48)	Minutes etc of Yearly Meeting from its first institution		
i)	second edition, London, 1802	(poor)	25
ii)	supplement to second edition 1822	(fair)	25
			15

Other

49)	History of the World (volume 4 out of 5) Raleigh, 1820	—	5
50)	In the Steps of St Paul, Morton, first edition, 1936	—	3
51)	Christian Faith and Practice, 1960 (Early version of Advices and Queries)	—	1
52)	The Bible		
i)	Translated by Purver, (Vol 1 of 2)	—	
ii)	19th Century	—	1
			1



Second Hand Books on Quakers and Quakerism

These books have been in Leek Meeting House for between one and two hundred years. The earliest was published in 1708. In recent years, at least, they are being largely unread and have inevitably deteriorated, especially the leather-bound ones. They are not wanted by Friends House, Woodbrooke or the William Salt Library, Stafford.



Monthly meeting has decided to sell them at a price I think may be offered by a second hand book seller. I hope they will be available at next monthly meeting. They are viewable/reserveable with me (Phone Number in Members' Book) until Easter when I'll take them to a dealer. Cheques please to Staffordshire monthly meeting. There is some fascinating stuff here.

Peter Holland

**Staffordshire Quaker is the Newsletter of
Staffordshire Monthly Meeting
Editor - Keith Wood**

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Wolverhampton, WV1 4PR**

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DEADLINE FOR JULY ISSUE JUNE 24 2007

Printed by Warwickshire MM Bull Street, Birmingham

<http://www.staffs-quakers.org.uk/>

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