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the Friend

DISCOVER THE CONTEMPORARY QUAKER WAY

Faith in the
workplace

Letting the
Light sing

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A human being has so many skins inside, covering the depths of the heart.

We know so many things, but we don't know ourselves!

Why, thirty or forty skins or hides, as thick and hard as an ox's or bear's, cover the soul.

Go into your own ground and learn to know yourself there.

Meister Eckhart

Cover image:

'...dark grey clouds moving that were rimmed with a golden colour...'

Photo: Lonny Paul / flickr CC.

See page 3.

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Letting the Light sing

Walking to Meeting I saw, overhead, dark grey clouds moving that were rimmed with a golden colour, a stimulus to reflect on the Light within and the Light beyond: the Ocean of Light at work?

My watercolour art book has the title: *Let your Colours Sing*. It is easy to lose the transparency of colour, to lose the quality of light shining through it. Often my watercolour painting ends up with muddy colours.

Am I letting the colours of my life muddy up? Or do I let these colours sing? Do I keep them clean and transparent? I need to constantly focus my awareness on the Inner Light to let it shine through all I do: a never ending, joyful and uplifting task.

What nurtures and uplifts our spirit in these confusing and dark times?

I do not pray to a God out there to give me a helping hand. I remember with great affection the American Quaker Douglas Steere, with whom I shared my condition many years ago at a dark time. He responded: 'Remember we are not alone.' He was not referring to our human companions: he was speaking of the power of the Light, which for him was God.

When I become transparent, and am open to the Inner Light, and when I let this golden Light envelop the dark clouds, my energy is lifted, my compassion rises, and an inexplicable joy fills me. When this Light is part of me, whatever I do has a different quality.

Roswitha Jarman

York Area Meeting

This September Roswitha is leading a weekend course at the Glenthorne Quaker Centre on 'Nourishing the Spirit'.

Photo courtesy of Living with Conflict.



Woodbrooke appointment

RHIANNON GRANT of Watford Meeting has been appointed tutor for Quaker roles at the Woodbrooke Quaker Study Centre in Birmingham.

She will take over from Gill Pennington in September. Gill has been appointed ministry programmes coordinator.

Rhiannon is one of the 2016 Eva Koch scholars and has extensive

experience of Quaker processes and roles. She recently completed a research project with Rachel Muers, of Leeds Area Meeting, that looked at the impact and influences of the 'Eight foundations for a new social order' produced by Yearly Meeting in 1918.

Rhiannon has been a Woodbrooke associate tutor for several years.

Changes in store for microcredit project

THE QUAKER Congo Partnership (QCP) is to provide additional training for participants in its microcredit project.

Andjelani Kisubi, the project organiser and supervisor, reported in a recent update that not all loans are being repaid, as the businesses they have financed are not always successful. On other occasions, Andjelani said, recipients spent the loans on school fees, for example, or mending a roof, rather than on investing in a business idea. To combat this, additional training will be provided for the women participating in the project. This will cover how the scheme works, what a loan is and what it can be spent on.

QCP's microcredit project was set up in 2008 and supports more than thirty women in Abeka and almost twenty in Uvira, assisting them financially and helping them develop practical and organisational skills.

Loans of either \$50 or \$70 are made to individuals or groups. These loans have helped with initiatives ranging from buying cassava and making it into flour to growing and selling peanuts, QCP member Margaret Gregory explained.

Andjelani Kisubi has also identified a shortage of employment opportunities for local graduates, and QCP hopes to set up a microcredit project for that target group.

Stories of Welsh Quakers taken on tour

LOCAL STORYTELLER Carol Pearce is bringing the stories of Montgomeryshire Quakers in the seventeenth century to a wide audience on her current tour.

She has visited villages such as Llanidloes and Welshpool and will take her stories to other venues throughout the county in late August and early September. In the tour she highlights stories of 'nonconformity, persecution and mass emigration' and offers insights into the world of seventeenth century Quakers.

On Saturday 20 August she shared her stories with a group that walked to the historic Dolobran Meeting House.



Dolobran Meeting House.

Photo: Jules Montgomery.

Japanese group enjoys seeing Quaker sights

A GROUP of students from the Friends School in Tokyo visited the Quaker Tapestry Museum in Kendal on 12 August.

Twenty-six Japanese girls and six adults, including an interpreter, spent a morning at Swarthmoor Hall in Cumbria before travelling to Kendal as part of the school's

annual George Fox Tour.

Quaker Tapestry general manager Bridget Guest, who has been welcoming a group from the girls' school for many years, told *the Friend* that their visit is always a highlight.

She said: 'The girls are very polite and lively. It's lovely to

have the building filled with their laughter and chatter as they discover the Museum.'

The Friends School in Tokyo was founded in 1887 by Philadelphia Quakers and opened with six teachers and three students. Today, there are more than 800 girls in the school.

New Rowntree report highlights the 'left behind'

A NEW REPORT by the Joseph Rowntree Foundation (JRF) shows that people living in thousands of deprived areas, particularly in cities, are disconnected from the jobs on offer and often lack the skills to take up available roles.

The analysis argues that many have been 'left behind' and are unable to share in the country's record employment levels. It suggests that improving the skills of people living in poverty could boost the treasury by £4 billion by 2020.

Josh Stott, head of cities at JRF, explained: 'Our research shows how rising employment alone will not

tackle entrenched pockets of deprivation. To make Britain work for all, we need to connect growth to deprived neighbourhoods, and an industrial strategy which provides skills that business needs.'

Alasdair Rae from the University of Sheffield, who was author of the report said: Some areas face a kind of "double disadvantage" in that they are not very well connected to local jobs and also not well connected to their local housing market.

'The challenge now is, therefore, to find ways to ensure that economic growth is more inclusive and that no neighbourhood is left behind.'

Refugee project survey

THE QUAKER Asylum and Refugee Network (QARN) and the Quaker Council for European Affairs (QCEA) are collecting information from Friends on concerns and actions relating to refugees and asylum seekers.

The survey is designed to help QARN and QCEA understand how best to support the European Quaker community in its work with refugees. The groups 'want to map what Quakers are doing and how we can support each other and share ideas.'

Jamaica YM celebrates 75 years

FRIENDS CAME together in Jamaica on the weekend of 19-21 August to celebrate the seventy-fifth Yearly Meeting of the Friends Church on the island.

Special events for the Diamond Jubilee were held at the Swift Purscell Conference Centre in

Highgate, St Mary. The theme of the Yearly Meeting was 'Transformation by renewal' (Romans 12: 1-2).

Jamaica Yearly Meeting is made up of fourteen Monthly Meetings and has close links with Friends United Meeting (FUM) in the United States.

American Friends in solar drive

THE EARTH QUAKER ACTION Team (EQAT) in America hopes to encourage a Pennsylvania utility firm to source twenty per cent of the electricity it sells from local solar panels by 2025.

EQAT is working with interfaith network Philadelphians Organized to Witness, Empower and Rebuild (POWER) to persuade PECO (formerly known as Philadelphia Electric Company) to 'dramatically increase the purchase of local rooftop solar power' by installing solar panels first in communities hard hit by unemployment.

The Quaker environmental group hopes that the company will 'prioritise installation by local workers' in areas of high unemployment and that this will help create local jobs as well as address climate change.

Over the past year EQAT and



Photo: Owen Biddle.

POWER have met with PECO executives and led a dozen demonstrations outside the PECO building in Philadelphia. The action is now spreading into neighbouring regions.

The latest demonstration took place earlier this month when twenty Friends protested outside a PECO substation in Upper Darby, Delaware County, Pennsylvania.

The Pied Piper

Bill Bingham offers a personal reflection on the referendum

In 1957 I received a small brown envelope that contained my call-up papers to join the British army as a national serviceman. I was eighteen years of age. After some training I was sent to Bavaria to intercept Communist military transmissions. It was very interesting work, especially since we knew that 'the enemy' was doing exactly the same thing to us! Bavaria is a most beautiful part of Germany and it amazed me to think that Adolf Hitler had once managed to persuade this very 'Catholic' region to follow his cruel and insane ideas.

In the little village near our barracks there was a war memorial containing a list of names of the local men who had fallen in both of humanity's futile world wars. Germans cry, too. During my time in the army I went on several NATO military exercises. For an eighteen-year-old these 'war games' were really pretty exciting and the power of NATO was displayed for the world to see – which, of course, was the 'sabre rattling' point.

I was caught up in the drama of it all until one day when things profoundly changed for me. The penny dropped and I had my very own 'Road to Damascus' experience. No voices were heard, and no light shone down from heaven, but a lesson was learned over sixty years ago that has remained with me ever since.

We were camped on a ridge overlooking the little town of Hamelin, once made famous in the fairytale of the Pied Piper. The valley below had been one of the main advance routes into Germany through which the allies made their final 'push' into the 'Fatherland' during the second world war.

One Sunday morning I was taking a walk through the woods in which we were camped when, suddenly, I came across a small cemetery. The graveyard was very neat and tidy and obviously well cared for. A small sign above the entrance read *Der Sechs Soldaten*

(*'The Six Soldiers'*). I quietly entered the burial ground and there I found a small inscription, which gave an explanation as to why the cemetery was there, and who it was that was buried in these very still and silent woods.

These were the graves of six young German soldiers who had bravely defended their homeland with a field gun at the behest of Adolf Hitler. The oldest of these young boys was sixteen years of age. Suddenly, the story of the Pied Piper was no longer a fairytale. The reality was that the dreaded piper had once again visited the little town of Hamelin, and had repeated his plan to carry the children away with him. Adolf Hitler, of course, had played the part of the dreaded musician in this modern version of the dreadful story.

I am so deeply saddened by the Brexit vote. One key purpose of the EU is to try to avoid the mistakes of the past. The development of Europe is intended to create a peaceful democratic society in which all citizens can aspire to live in peace and harmony with their neighbours. Instead, it appears that Britain has now chosen to turn its back on the project altogether.

Our current prime minister (a vicar's daughter) tells us she would be prepared to use Trident, which could lead to millions of people being killed. This causes me to wonder which particular gospel her father preached from? It doesn't seem to be any that I have so far read, and I have carefully studied them all.

Today, many contemporary Quakers have some serious reservations about the content of the Bible; however, Christianity (just like Buddhism) warns human beings about their inherent tendency for self-destructive behaviour and delusions.

If thine eye offends thee, then pluck it out!

Bill is an attender at Glasgow Meeting

Academies for Quakers

Nick Tyldesley believes it is time to live life adventurously

‘Academisation’ is one of those ugly, newly minted words that has entered the language and whose popularity will probably soon enter the *Oxford English Dictionary*.

It refers, of course, to the process of changing the oversight of schools from local authorities to private trusts. The arguments in favour are based on a general belief in the principles of autonomy, opposition to the notion of bureaucratic control from central government and allowing the freedom to be individually creative when free from the shackles of the national curriculum. Schools can thus develop different patterns for the working day and conditions of service. Senior management will have enhanced powers to lead as educational professionals. With this new sense of energy, it is anticipated that there will be a positive impact on raising achievement. Academy sponsors will bring a robust and entrepreneurial perspective to school management. So, what’s not to like?

Quakers who believe in choice and diversity will presumably see virtues in the academisation process and may want to consider whether this model could usefully be applied to the organisation of the Religious Society of Friends? Libertarian Quakers might argue that Friends House is a monument to bureaucracy and paper mountains on a par with the European Commission with a plethora of committees filled with the great and the good. Northern Friends may feel isolated from this southern powerhouse. Slow and cautious decision making militates against creative Quakerism – which is almost an oxymoron. With a few notable exceptions, there is a feeling abroad that Area Meetings continue to lack engagement with ordinary Friends. There is the ever-present worry that small Meetings struggle to fill their committees, struggle with outreach and find the financial upkeep of old Meeting houses a real financial strain. Quakers certainly talk about revitalisation but, I fear, it is rarely acted upon effectively.

So, perhaps a radical new approach could be the way forward. Why not give Local Meetings autonomy

and give them the choice to remain independent or make partnerships with others outside the geographical constraints of Area Meeting catchments? Larger urban Meetings could mentor a cluster of smaller rural ones, offering financial and managerial support. Local Meetings could have the freedom to organise themselves idiosyncratically and it should be made much easier to sell Meeting houses or remodel them for multi-use by the wider community. Friends House could have a slimmed down remit with just an international focus. Quakers should develop the mindset of becoming more strategically savvy about how teams, networks and spiritual communities work effectively in practice. The core testimonies will not be affected by these organisational changes.

Of course, all these points will no doubt fall on stony ground. They will be regarded as frivolous, not in the Quaker way of doing things and against the mysterious ways of discernment. God is not a management consultant. But Friends are in danger of forgetting the radical roots of Quakerism, which challenged the authority of a national church and state with a new, inclusive way of worship that put a premium on individualism. Risk-taking, even with the ever present possibility of making mistakes, is not a sin. The Brexit argument that ‘leaving’ would empower and develop a sense of national self-confidence in making choices could be applied to a Quaker ‘movement’ towards autonomy for Meetings.

We need to learn from other organisations, understand about presentation and marketing, feel an integral part of our communities and be relaxed about interpreting the dry constitutionalism of *Quaker faith & practice* when appropriate. Diversity should be a priority. Academisation is still in its infancy and mistakes have been made but unless you start to question the status quo you never know what utopias can be discovered.

Do we want to live life adventurously or not?

Nick is a member of Eccles Meeting.

Public nuisance

Like Eunice Gillingham (19 August), I am also incredulous – not at the image of those engaged in nonviolent protest against our nation's ownership of weapons of mass destruction – but rather that a fellow Friend should think antisocial behaviour to be somehow not Quakerly. We belong to a tradition that has seen many of our number mocked, incarcerated and even martyred for 'antisocial behaviour'.

We have a spiritual ancestry that includes the likes of Mary Dyer and James Nayler. We have our roots in a Judeo-Christian tradition that includes Jesus being nailed to a tree, and prophets like Ezekiel doing all sorts of odd things in public.

Early Friends saw themselves engaged in a 'Lamb's War', a struggle with nonviolence and vulnerability at its core, but a struggle nonetheless. Will the Kingdom of God be won through quiet politeness and a concern for obstructed pavements, or through passionate and prayerful engagement with the powers of evil in the world where we put our bodies on the line? If we're not causing a stir and upsetting the 'powers that be', then we haven't fully grasped the challenge of living in a world so steeped in violence, greed and injustice.

Mark Russ

Central England Area Meeting

Eunice Gillingham dismisses the recent blockades of Burghfield Atomic Weapons Establishment on the grounds that the Quaker way of protest is 'self-controlled, dignified and peaceful'. However, these three adjectives could describe most direct action at Burghfield.

Nonviolent direct action involves recognising the humanity of opponents and police and behaving with dignity and self-control. It also involves considering the safety of all involved. The fact that something looks chaotic in a picture does not mean that it is disorganised.

I find it sad that Eunice chooses to apply the label 'antisocial behaviour' to nonviolent protest rather than to the production of the nuclear weapons that were the target of the protest. When Martin Luther King was accused of stirring up tension, he replied: 'We who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive.'

Advices & queries encourages us to bring the whole of our lives under the ordering of the spirit of Christ. Jesus was arrested and executed after leading a disruptive protest in the temple in Jerusalem. The grace of God is manifested in all sorts of ways through active nonviolence.

Symon Hill

Bayswater Road, Oxford OX3 9NZ

Terminology: LGBT+

Frank McManus (19 August) questions the inclusion of 'T' for 'trans' in the advertisement for QLGF, the Quaker LGBT+ Fellowship. The acronym LGBT (lesbian, gay, bisexual and transgender) is far from perfect, but was not invented by Stonewall – it has been in common use for years by a very real community of us still fighting inequality, so we feel that we have got things right. Since our origin as the Friends' Homosexual Fellowship, and now QLGF, we have welcomed not only lesbian and gay Quakers and those in sympathy with Quakers, but also bisexual, transgender and even straight Friends. Indeed, over the years, 'bi' and 'trans' people have filled important roles and greatly strengthened the Fellowship.

The language of gender and sexuality rapidly evolves, and Frank seems unaware of what the 'T' currently means. It does not (only) stand for transsexual, a term sometimes used by people who have used surgery to align their bodily sex with their gender. 'Trans' as an overarching term includes a much wider group of people, including people who habitually or occasionally wear clothing not usually associated with their physical gender, and people who consider themselves to be 'gender fluid'. Although gender and sexual orientation are distinct parts of anyone's identity, as Frank says, the oppressions and prejudices faced by trans people overlap very much with those faced by lesbian, gay and bisexual people. Many 'trans' people, therefore, do indeed appreciate the opportunity to face these issues as a united community. However they define themselves, QLGF welcomes them all.

Roy Vickery

National contact, QLGF

I was bemused by the letter from Frank McManus which asserted that there can be no genuine community between transsexual and gay people. In my experience many LGBT community groups (choirs, sports groups and campaigning groups) are fortunate in having transsexual people (as well as transgender people – the 'T' in LGBT) amongst their membership.

I assume that these people enjoy a sense of community with LGBT people. I am mystified by Frank McManus' assertion that this can never be possible.

Michael Richardson

Brighton Meeting, West Sussex

Our country is divided

The concerned (but hopeful) young Friend (19 August) speaks my mind when he/she describes the privilege enjoyed by most Quakers, simply from being predominantly middle class, with secure jobs and generous pensions, and how we can appear exclusive and unwelcoming, as well as being out of touch. I would add

that our philanthropy and good works can unwittingly perpetuate the problems they seek to address.

Our Friend describes the explosion of new members in the Labour Party, saying that we need to 'stand alongside those fighting for justice'. While many Quakers are members of political parties and see their political activity as upholding testimony, we must remember that we are a religious society. We receive spiritual nurture that supports work in the 'world'. We are not and must not become a political pressure group.

To 'stand alongside those fighting for justice' as a religious society, we must be ready to welcome them into our Meetings, thereby providing spiritual guidance and sustenance, transforming 'fighting' into 'working' for justice.

How would we cope with such an influx? Would our unprogrammed Meetings meet spiritual need on such a scale? Having some programmed (or part-programmed) Meetings may help to demystify Meetings, making them more welcoming, and would provide spiritual direction.

It was just such a rapid increase in numbers that led American Quakers to appoint pastors. This is a direction that we, too, may need to consider, should we experience a rapid increase in numbers.

Wendy Pattinson

Garstang Meeting, Lancashire

Echo Chamber

I found the sound installation *Echo Chamber* at Friends House, London, a powerful tribute to the conviction and courage of (mostly) first world war conscientious objectors (COs). In the silences and gaps, I felt humbled by their legacy and challenged to listen to my own conscience. What can we do to support COs in this century, for example through the impressive work of War Resisters' International, whose representative Hannah Brock spoke at the launch. What more can we do as a Society collectively to strive to remove the causes of war, and promote peaceful ways of resolving conflicts, including through conciliation in particular situations where we are called to act, and many other forms of peacemaking?

This, surely, is one of our most powerful and enduring commitments as a religious society. Our actions now and in the years to come can also be a tribute to those extraordinarily courageous lives whose voices resonate in the *Echo Chamber*.

Jenny Amery

Welwyn Garden City Meeting, Hertfordshire

Redefining anti-Semitism

Do I understand correctly that Martin Drummond (12 August) believes that he is better able to define anti-Semitism than Jonathan Sacks, the former Chief

Rabbi? Even before Rabbi Sacks identified anti-Zionism as a modern form of anti-Semitism, Martin Luther King, who knew bigotry when he saw it, made the connection back in 1968.

Sarah Lawson

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In the face of the other

What a pleasure again to read a 'Thought for the Week' from Harvey Gillman (5 August). I remember when he visited my Area Meeting many years ago; his opening remarks included the observation that he was comforted by the fact that 'a week from now no-one will remember a word of what I have said' – and (apart from that observation) – he was almost completely right. However, I have just come across my notes of the day, with the entry 'Proprioception???'

So, that's one word remembered!

Jamie Wrench

Southern Marches Area Meeting

No deterrent

I agree with everything that Ken Veitch writes about Trident (29 July), but there is one feature missing, 'Game Theory'. Military thinking is that each side has got to guess the thinking of the other side. The prime minister said in the Commons debate that she 'would press the button'. This comment was for the benefit of the MPs in the debate, the British public and the potential enemy.

But does she really mean it? Letting off eight missiles from Trident could kill millions of people. I suggest that this is the weakness of the nuclear deterrent. The argument, which we pacifists must put to our MPs and the government, is that in reality no British prime minister (of a Christian country) would create this death toll and the radioactive fallout.

Bernard R Bligh

4 St James's Avenue, Hampton Hill TW12 1HH

**In essentials unity,
in non-essentials liberty,
in all things charity.**

The Friend welcomes your views.

Do keep letters short (maximum 250 words).

Please include your full postal address, even when sending emails, and specify whether you wish for your postal or email address or Meeting name to be used with your name.

Letters are published at the editor's discretion and may be edited.

Faith in the workplace

Raymond Mgadzah explores the experience of some Quakers

Friends are prompted to 'live their faith' through their actions in the world. One important area in which many Quakers do this is in the workplace. It is a challenge that individual Friends approach in a variety of ways. These encompass not only the careers they choose, but how they pursue them on a day-to-day basis.

Craig Barnett, of Sheffield and Balby Area Meeting, is a good example of such faith in action when it comes to choosing a career or a job. He said: 'I have never followed a sensible career path. Instead, I have changed jobs and areas of work quite drastically in response to a sense of calling or inward necessity.'

'This has included working with young people in care, in the L'Arche community with people with learning disabilities and with refugees through the City of Sanctuary movement. It also led me to respond to a job advert in *the Friend* for a director of the Hlekweni Friends Training Centre and to move with my family to Zimbabwe in 2010. Luckily, my wife Kate also has a sense of adventure and a commitment to following where the Spirit leads us.'

He added: 'I have often had to cope with a lack of security from failing to conform to the typical middle class career pattern. It has usually been difficult to see where my work life was going. Most recently, after returning from Zimbabwe, I found myself unable to face doing another job that involved offices and meetings and was drawn, instead, to learning to work in the open air as organic food grower for a city farm.'

'This is not something any careers advisor would suggest starting from scratch in your forties!' Craig explained. However, he said: 'It has been tremendously challenging, both physically and emotionally, to be outside my previous area of expertise at an age when most people are highly experienced in their work role.'

Honesty and truth

Alastair Cook, a Friend from Craven and Keighley Area Meeting who trained as a professional chemist, is now a farmer with a smallholding and raises livestock. He said: 'As a professional chemist I thoroughly enjoyed practicing what some might consider to be the black arts. But I was not following a Quaker value system. I was an employee charged with a wide range of responsibilities. I like to think I was honest and truthful and relatively successful in what I did but was this because I was being paid for it or... Some of my work might strike a chord with present Quaker preoccupations. For example, I was responsible for environmental compliance but this was more a legal necessity than the result of some Quaker insight.'

He adds: 'I do farm in a way I think other Friends may approve of, although that's not why I do it in a particular way. I carry with me a belief system – perhaps even a Quaker belief system – which requires me to use the resources available to me, causing as little damage as possible to my fellow citizens, the animals I care for and the land which I occupy.'

'It does make for a rather old fashioned way of farming, which arouses considerable amusement in my farming neighbours. I also do most of it single-handed, which satisfies my engineering soul, devising ways of doing things. Sadly, I am approaching an age where decrepitude will defeat ingenuity. None of this is uniquely Quaker. It's what I consider a rational response to the circumstances in which I have chosen to live. We form part of a rural community, which is a joy, even if at times it makes GCHQ look like mere spectators. Quakerism is itself a way of life – a whole life experience. So is farming and combining the two is an ongoing challenge and delight.'

I have changed jobs and areas of work quite drastically in response to a sense of calling or inward necessity

Quaker values

The experience of Jennifer Kavanagh, of Westminster Meeting in London, is another example of how career paths are affected by a Friend's faith. Jennifer, who was a literary agent, said: 'I changed my entire career as a result of faith. Letting go of a career without any idea of what I would do but knowing that I would be shown, as indeed I have been.' She now works as a teacher and writer, usually on the subject of faith, for Friends and others.

Another Friend, Chris Evans, of North East London Area Meeting said: 'I am at a point in my career where I have had a long period off work due to ill health and am in the process of changing jobs, both of which promote reflection.'

Being a Quaker 'definitely' affects the way that he works. Chris explained: 'I am a social worker, therapist, and manager. While my choice of career path predates me becoming a Quaker my current practice is certainly influenced.'

'The organisation I am moving to has values which include "valuing the unique worth of every individual". That does not seem very far from Quaker values, and the organisation's value base has certainly influenced my decision to move.'

Constant challenges

Having chosen a career according to their faith, Friends have the challenge of working in a manner that is in line with that faith. MEP Jude Kirton-Darling, of Hexham Meeting, says that being a Quaker is an intrinsic part of herself and affects everything she does.

Jude said: 'As a new MEP in a very politically diverse parliament, in a volatile time in our region's history, there are many ways that I feel my faith is a support and also a challenge – sometimes speaking truth to power is not the easiest thing in reality. Sometimes fundamental values can be in direct conflict with political imperatives. It means that there are constant challenges.'

Jude says it's very difficult to say how her faith affects her work. 'Our shared office team operates in a fairly egalitarian manner with everyone equally valued and engaged – from interns to MEPs. I think

in parliamentary business Quaker business methods, although not directly transferable, influence the way in which I chair meetings and try to build consensus and address conflicts. I take time out every day to reflect on what is going on – this might sound trite but in a hectic parliamentary environment it's not always easy.'

The support of Friends

In living their faith in action Friends often draw on support from other Quakers whose example they follow. Jennifer said she admires: 'Those who work within the mainstream, who have to uphold their values in a context that is sometimes hostile.'

Chris said: 'A Friend who inspired me (and other social workers and community workers) for his reflection of Quaker values worked as a community worker with refugees and asylum seekers in Newham and is a Friend at Wanstead.'

Jude says she admires: 'So many in many different workplaces. I remain constantly inspired by mum's work on conflict resolution in schools in Teeside and with the CAB [Citizens Advice Bureau]. A member of my Meeting in Hexham, professor Jenny Cozens' work on compassion in healthcare is inspiring. Then there are Quakers working inside the EU institutions valiantly defending peacebuilding and human rights.'

Craig said: 'I have been encouraged and supported by Friends from my Local Meeting, who have supported me and my family with discerning our direction, and providing crucial early support to City of Sanctuary, and faithful friendship during our time in Zimbabwe.'

'I have also been inspired by the example of Huw Evans from Sheffield Meeting, who has built up a twelve-acre market gardening site called "Sheffield Organic Growers", where I was able to gain valuable experience as a novice grower. I am now working with another Friend, Heather Hunt, to develop a similar market gardening project on the edge of Sheffield called "Friends' Field".'

Friends, in 2016, continue living their 'faith in action' in the workplace despite the numerous challenges that they face.

Raymond is a volunteer journalist with the Friend.

Reflection



Photo: Pam Corey / flickr CC.

Maureen Anderson reflects on coming to terms with our demons

Talking with a friend I mentioned that, as a Quaker, I was aware of my dark side. She was confused and disturbed. To me it is self-evident. Faced in my early twenties with a situation that threatened my very identity and which left me bipolar, I have some insight into my dark side. Under stress, my brain now churns out fantasies. I am unable to stop the flow without the aid of medication. I normally function as a rational, caring and creative person and regard my brain aberrations as only a part of my core being.

Aware of my dark side, I realise it contains anger, the ability to hurt others, to be contemptuous and to have the capacity to destroy. I believe I have been given free will as to how I use these emotions.

Sitting in a Meeting for Worship, embraced with God's love and the support of my fellow worshippers, I am empowered to seek ways in which to deal with such negativity. The anger I feel about injustice leads me to explore ways of channelling this and to work towards positive changes in situations.

With regard to hurting others, I think we are all guilty of this to a greater or lesser degree. In our recent Meeting discussion group we looked at forgiveness. It is something that has troubled most of us, whether it be in relation to others or, indeed, ourselves.

We concluded that it was the only way to move on, enabling us to relinquish resentment and bitterness so

clearing the pathways to again reflect God's love in our lives.

Contempt is something I abhor. I was, and am, appalled at the level at which I expressed this when my identity was threatened. It is against all I hold dear amongst Quakers – equality and respect. It is a demon I have a need to come to terms with.

The development of nuclear weapons gives us power to destroy life on earth. It is a matter of grave concern for world leaders. Is it always wrong to destroy life? I think not. It does place upon us a responsibility for putting adequate safeguards in place, as it does when we use antibiotics and pesticides, or when we ask a vet to put a sick animal to sleep. I am in favour, too, of assisted dying, providing there are adequate safeguards in place.

It does seem to me that our purpose here on earth is to learn to control our dark side and, in seeking 'that of God' in others, it is something we can learn to understand and address. I was deeply inspired by two letters written by prisoners published in the Prison Phoenix Trust newsletter, each saying they believed in a force which urged all to seek better ways of living.

It is this force that I associate with God's love, and why I want Him in my life and am moved to honour Him in worship.

Maureen is a member of Polmont Meeting.

Refugee

We cross deserts,
we walk the line,
cross oceans
to find our way
from where we were
crushed and conquered,
tormented and tortured,
degraded and despised.
We are not a multitude,
merely a few
who stand before you
scarred with wounds
that will not heal.
Let us make a joyful noise
and lift our voices
to the heavens
that you may hear us
and see the Archangel
lift us in his hand
and give us to you.

Voirrey Faragher
Cornwall Area Meeting



At the 2013 UN Refugee Agency Sports Day in New Delhi, India, refugee children celebrated their bonds through their love of sport and ended the day raising their team balloons into the sky. Photo: Rignam Wangkhang / flickr CC.

From the archive

The war and children

Janet Scott continues her series of extracts from the Friend published during the first world war. In this selection she considers the impact of war on children.

At the Yearly Meeting in 1916 two sessions were devoted to children and one to education. The edition of the *Friend* on 2 June contained extensive reports on Yearly Meeting and on these sessions. Maurice Whitlow highlighted the fact that, initially, children had made an amazing contribution to the 'war effort'.

School prizes were surrendered, hundreds of thousands of glass bottles collected, scores of tons of old newspapers harvested, and enough woollen mufflers knitted to warm half-a-dozen army corps. But the reaction was inevitable. The headmaster of a notable grammar school wrote, in reference to a serious drop in the standard of school discipline, "another contributory cause may have been the injudicious appeals to boys' sentiment... We sent considerable sums to various war charities, but it would have been pleasant to find that there was no less zeal in performing 'the trivial round, the common task.'"

...On the Religious and Moral side the spirit of self-sacrifice, a sense of responsibility, an acceptance of inconvenience, and a desire to serve had been expressed; while on the other side were seen bitterness against enemies (much lessened during the past eight months); an unsettled state of mind, rising from a desire to do something that can be seen and an impatience with mere study when compared with khaki or red-cross work; a sense of unfairness somewhere, prices of food rising, privileged people staying at home, poorer people sent off to the war, &c.; and a loss of discipline, owing to unwonted prosperity and the relaxation of home restrictions.

One head teacher at Yearly Meeting is quoted as saying: 'I cannot but feel that this war, which seems but a pitiless mockery of nearly every ideal the school stands for, must already have troubled their growing sense of the significance of justice and kindness in human affairs.' Another teacher wrote: 'Militarism has emphatically made a deep impression on all young minds.' Maurice Whitlow also noted the economic effects of the war on children:

...The widespread exploitation of Child Labour, on one side, Child sweating (in one midland town 70 girls and 100 boys under 10 years of age were licensed street traders), and on the other, the dangerous fact that boys of from 14 to 17 were earning men's wages, and were therefore in a state of economic independence without the experience necessary to use it wisely.

In another session, Geraldine S Cadbury spoke of the effect of the war on juvenile crime.

[In Birmingham] there was a considerable increase in the number of juvenile offenders. Among the offences were many grave ones, including some which they did not like to mention in connection with children, such, for instance, as attempted suicide. There had also been a large increase in the number of children charged with non-attendance at school, and there was an increase in lawlessness among children generally. For this there were many causes which must be faced. The first was the absence of the fathers in the army, and the second the fact that in many places the mothers were engaged on State work, though, if they were mothers of children, their great work, she considered, was home. There was also the general growth of unrest, and in the schools which had been doing exceptionally good work, owing to the reduced staffs they found the classes larger than ever, and the remaining teachers faced with an impossible task. The work and wages of children were another cause of offences.

Summer Quarterly Meetings took up this subject and there were interesting reflections published in the *Friend* on 28 July. In Bedfordshire, Friends 'were reminded that the future of this nation is bound up with the right all-round equipment of our boys and girls, so that they may be able, in days to come, to avoid some of the terrible mistakes which this generation has made.' Bristol and Somerset thought that 'Young Friends might be encouraged to become teachers in elementary schools.'

In Durham, Charles J R Tipper pointed out that:

...in some quarters, there was a great desire to remove children from school at an early age in order that they might become wage earners; an increasing lack of proper discipline in schools owing to so many teachers having been absorbed by the army and a tendency to want of modesty on the part of young girls was also manifest. On the other hand, the sight of wounded soldiers returned from the war, and the appeals for help, have awakened much sympathy among children and induced an admirable spirit of unselfishness. There was, however, a danger that, after the war, education would be allowed to fall into the background, to the permanent injury of the growing generation; and the speaker expressed the hope that those who were interested in educational work would see to it that, if possible, it should be made more, and not less, efficient.

Education debate

The Friend, on 21 July, reported a debate in the House of Lords where viscount Richard Haldane quoted 'appalling' figures in regard to 'our waste of talent', owing to the denial of the opportunity of development and training. On 'high authority' he stated that in England:

...out of 2,750,000 boys and girls between the ages of 12 and 16, only 1,100,000 received any further school education after 13. Of these, only 250,000 go to proper secondary schools, where in most cases they remain for but a very short period. Between the ages of 16 and 25 there are in England and Wales 5,350,000 who get no education at all; only 93,000 have a full-time course, for a period which is generally very short; and 390,000 have a part-time course in evening schools. In England only 18,000 young men and women enter our university institutions annually.

Friends boarding schools

The Yearly Meeting had noticed the effect of war on the Friends' schools. Charles E Stansfield pointed out, in the issue of 2 June, that at both Bootham and Leighton Park there were:

...half-a-dozen boys who would be 18 before the end of the present term. As to old boys who had joined the army, fifty Old Boothamites and Sidcotians (Friends) had done so, and no doubt other schools would show similar results, while large numbers of old scholars were serving in the FAU and with the War Victims' work.



Sidcot Service Corps.

At Axbridge J Quartus Smith, head prefect of Sidcot School and a birthright member, was asked during a long period of questioning: 'You are prepared... to obey the regulations of the Society of Friends... but not the laws of England?' *The Friend* of 25 August printed his reply: 'The regulations of the Society of Friends do not offend my conscience, whereas some of the laws of England do.' He was given six months' exemption so as to complete the school year, attend a training camp and join the FAU.

School reports

J Quartus Smith, who was also the boys service corps adjutant at Sidcot, reported on 11 August:

644 hours of work on farms and gardens, which had earned £8 1s at 3d per hour... The corps voted a guinea towards the cricket materials which had been sent by the school to the No. 17 Ambulance Train, and £7 to the Polish Victims' Relief Fund.

The girls had earned £3 from gardening, which they contributed towards a country holiday for little town girls.

The Leightonian has news of old scholars and contains 'a record of a curious botanical find by a member of the Friends' Ambulance Unit who among other orchids has discovered a "Twag Blade" and a "Scented Soldier"!

A story of peacemaking

The Friend on 4 August reported that in *The Friends' Quarterly Examiner*: 'L Violet Hodgkin contributes a charming story for children under the title of "Fierce Feathers." We hope this may some day find a place in a collection of Quaker stories, for which there should be an opening.'

From the archive is researched and compiled by Janet Scott.

Janet is a member of Cambridgeshire Area Meeting.

Friends & Meetings

For how to place a notice contact
ads@thefriend.org / 01535 630230.

Deaths

Nick BAGNALL 17 August. Husband of Anita. Member of Worthing Meeting, formerly of Claridge House, Auckland Resident Friend and Tauranga Meeting, New Zealand. Funeral 12 noon, 2 September. Details Heather Brayshaw 01903 239753 or clerk@worthingquakers.org.uk

Edna WOODHOUSE 21 August. Peacefully at Wellsprings Nursing Home. Member of Bradford Meeting. Aged 90. Funeral at Nab Wood Crematorium, Shipley 10.50am Tuesday 13 September. Contact Judy Shorney on 01274 542105.

Funerals

John HAWKINS Funeral at 2.15pm Wednesday 31 August at St Francis Church, Church Road, Welwyn Garden City AL8 6HH. Memorial meeting at Welwyn Garden City FMH at a later date. Further information: ruthbaber@hotmail.com

Diary

DOLOBRAN LATE SUMMER GATHERING Sunday 4 September. Bring picnic to eat from 1pm. Meeting for Worship 2.30pm, followed by tea provided by Dolobran and Montgomery Friends. Details/directions: Simon and Sophie 01938 500746, email: sandsmeade@btinternet.com

MALDON MEETING HOUSE is open as part of the 2016 Heritage Weekend, 10am-4pm Saturday 10 September and 12 noon-4pm Sunday 11 September. Built 1821 and Grade 2 listed. Meeting for Worship 10.30-11.30am Sunday. www.midsexquakers.org.uk

QUAKER PEACE AND RELIEF WORK Major exhibition at East Garston Meeting House, West Berkshire RG17 7EX, 21-25 September. Includes WWI FAU service. Call 01488 208407 for opening times. Plus documentary, Beyond Forgiving, 7.30pm Friday 23 September.

MONKSEATON MEETING, WHITLEY BAY Visiting northeast coast? Worship at our 18th Century converted seaside meeting house. 11am each Sunday with children's meeting. Beach picnic/shared lunch each first Sunday. 23 Front Street, Monkseaton NE25 8AQ. www.northumbriaquakers.org.uk/monkseatonquakers.htm

QUAKER FELLOWSHIP FOR AFTERLIFE STUDIES Residential Conference, 23-25 September at Launde Abbey, East Norton, Leicester LE7 9XB. www.launde.org.uk A few places remain. Further details and bookings: Fee Berry, Sycamore House, Chapel Street, Market Rasen LN8 3AG. caliantris@gmail.com

SOUTHAMPTON UNIVERSITY Quaker Chaplaincy (Highfield Campus). Welcoming and supporting students and staff. Regular term-time Meeting for Worship, Tuesday lunchtimes, starting 27 September. Visit us during Freshers' week. Contact Frank Boulton: boultonfrank@gmail.com or see www.southampton.ac.uk/chaplaincy

THIN PLACES Friday 9 September, 10am-4pm, a retreat day with Julia Ryberg. Jordans Quaker Centre, HP9 2SN. Cost: £35 or what you can afford. All welcome. To book email office@jordansquakercentre.org or call 01494 876594.

Meeting up

SINGLE? WANTING TO MEET THAT SPECIAL SOMEONE?
Use the Meeting up column!
One entry £27.50 incl. vat for 35 words, 3 entries £55, 6 entries £90. First class box reply service included. Send all entries and replies to: The Friend Ad Dept, 54a Main Street, Cononley, Keighley BD20 8LL.

EXPLORE WITH ME. Female Friend, 69, country lover, history buff, attempted social changer, seeks warm male companion to explore ancient paths and future highways, Midlands. Replies please Box 979 c/o The Friend Ad Dept.



THE PEACE MUSEUM

**NEW Maggie Glover:
'Painter of Honest Portraits'
5 August to October 2016**

During her lifetime as an artist and peace activist, the late Margaret Glover created a unique record of individual portraits, meetings, vigils, conferences, demonstrations and protests. To mark her death in 2015, and with help from the Glover family, The Peace Museum is privileged to exhibit newly acquired material and personal effects tracing her artistic progress alongside examples of her distinctive work.

We are open 10am to 4pm each Wednesday, Thursday and Friday.

Sorry, we are up some 60 steps with no lift.

The Peace Museum, 10 Piece Hall Yard, Bradford BD1 1PJ

Email: info@peacemuseum.org.uk Tel: 01274 780241

www.peacemuseum.org.uk

The Peace Museum is a registered charity, no. 1061102

**We are grateful for the support of the
Give Peace A Chance Trust**



Quaker Communications

INVITATION

Free Media Training Day

Friends House, London, Saturday 3 September

Looking ahead to Quaker Week, 1 to 9 October?

Wanting to reach as wide an audience as possible?

Here's a great opportunity to learn how to publicise our Quaker faith. We'll offer expert input and advice for you to combine with your own experience.

Details and booking: www.quaker.org.uk/events/media-training-day

Email: outreach@quaker.org.uk **Tel:** 020 7663 1123



**American Friends
Service Committee**

General Secretary

The American Friends Service Committee, a 99- year old organization working on five continents, seeks a General Secretary to lead this diverse organization into the next phase of its work. The General Secretary leads the American Friends Service Committee in advancing its vision of a world in which lasting peace with justice is achieved through active nonviolence and the transforming power of love.

The position requires active membership in the Religious Society of Friends. A successful candidate will be able to articulate a compelling vision of how the AFSC can most effectively promote testimonies of Friends as implemented in the world.

Ten years' experience in leadership (or senior-level administrative position) at least 5 years of which was in a not-for-profit setting with a substantial annual budget; financial fluency; direct experience developing and supervising programs and able to articulate a theory of change; a track record of working successfully with people from a wide range of religious, racial, ethnic, cultural, economic and other backgrounds as well as the ability to lead using an anti-oppression framework; international experience (professional and/or personal) required. Strong interpersonal skills, experience in consultative decision making processes, ability to work under pressure; non-profit sector experience is preferred.

If you know someone who would be an appropriate candidate, please invite them to apply. Applicants must have a baccalaureate degree and personal or professional international experience. An advanced degree is preferred.

Please see the AFSC website (www.afsc.org/jobs) for full details and the job description. Resumes and letters of interest should be sent to Wstreater@afsc.org and must be received by 6 September 2016. *Electronic submissions are preferred.*

Britain Yearly Meeting

Programme Developer Forced Migration

Salary: £38,002pa. Contract: One Year Fixed Term. Hours: 35 hrs pw.
Location: Friends House, Euston Road, London NW1

Britain Yearly Meeting is a radical church with a deep commitment to peace, integrity, equality, simplicity and sustainability. Quaker Peace & Social Witness (QPSW), is a hub within the organisation for action on peace and social justice.

Quakers have been taking action on Forced Migration in huge numbers all over Britain. But what can QPSW most usefully contribute? We are seeking an informed and strategic person to scope and develop ideas for new work over an initial period of 12 months.

The post requires experience of designing and delivering change-making and movement. Can you work well with people in a diverse range of settings, from community groups to policy makers? Do you have up to date knowledge of current issues relating to forced migration? And experience of effective campaigning work with strong communication skills? Then please apply!

Closing Date Monday 12 September 2016 – 9am
Interviews Thursday 22 September 2016

For further information about QPSW, go to www.quaker.org.uk/our-organisation/our-structures/quaker-peace-and-social-witness-central-committee and for details on how to apply, go to www.quaker.org.uk/jobs

Britain Yearly Meeting is committed to equality in all its employment practices.

Registered Charity No. 1127633.



Classified advertisements

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

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EDINBURGH. City centre accommodation at Emmaus House. Tel. 0131 228 1066. www.emmaushouse-edinburgh.co.uk Email: info@emmaushouse-edinburgh.co.uk Scottish charity SC042957.

YORKSHIRE DALES/1652 COUNTRY. Settle Meeting B&B in Friends' homes. £20pp to improve wardens' accommodation. Contact Alison Tyas 01729 822677.

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LONDON, ROOM IN QUAKER HOME, NW5, mid-September to mid-January. Own bathroom. Low rent for part time cat-sitter. Contact: sseymour137@gmail.com

personal

FRIENDS FELLOWSHIP OF HEALING Following in the footsteps of George Fox, the FFH seeks to restore the Quaker tradition of healing. 01223 243452. www.quaker-healing.org.uk

QLGF, A WELCOMING LGBT+ NETWORK supporting Friends of all sexual or gender identities nationally, with some local groups. Contact Roy Vickery, 9 Terrapin Court, Terrapin Road, London SW17 8QW. enquiries@qlgf.org.uk

appeals

FUNDING/DONATIONS SOUGHT to continue and expand Quaker initiated project with Tribal children in South India. Visit www.nwtws.org

Classified ads

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Applications close: Monday 5 September 2016. Interviews: Mid-October 2016.

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Britain Yearly Meeting Finance Assistant Credit Control



Salary: £17,328pa (£21,660 pro rata pa)
Contract: Part-time - permanent. Hours: 28 hours per week
Location: Friends House, Euston Road, London NW1

We have a vacancy for a self-reliant and motivated individual who is looking to build on their previous experience in a credit control environment, and seeking to develop a wider skill-set in a finance department.

In this role, you will report directly to the Financial Controller and work closely with the commercial events booking team. You must have the ability to deal effectively with customer queries and have experience of working with financial and booking systems, along with a proven track record of working in a financial environment.

Closing Date: Fri. 2 Sept. 2016. **Interviews:** Mon. 19 Sept. 2016.

For further information about Quakers in Britain and Friends House Hospitality, go to www.quaker.org.uk and www.friendshouse.co.uk and for details on how to apply for this post, please visit www.quaker.org.uk/jobs

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Britain Yearly Meeting Registered Charity No. 1127633.

the Friend – Quaker Week issue 2016

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We are pleased to offer a special Quaker Week issue of our 30 September edition to all Meetings and Quaker groups, to give away at events and Open Days during Quaker Week, 1 - 9 October, and right through the coming year. With much positive feedback on our previous outreach issues, it is *again in full-colour*.

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Vol 174 No 35

Britain Yearly Meeting

Personal Assistant to Management Meeting



Salary: £31,407 per annum. Contract: Full Time – 2 Years Fixed Contract
Hours: 35 hours per week. Location: Friends House, Euston Road, London NW1

We are seeking a self-motivated PA / EA to support 4 members of the senior management team. This new role gives the opportunity to be involved in a range of activities across the organisation. You will assist Management Meeting in managing, planning, monitoring, drafting papers and developing systems. Strong administrative experience is crucial to ensure cohesive and effective support of the management team, as is the ability to manage multiple diaries.

A high level of attention to detail is required, as well as the ability to work quickly, creatively and accurately under pressure.

Quakers have a way of life that is built upon the principles of truth, equality, peace and simplicity. There is a long-held commitment to putting faith into direct action in the world. Some of that work is centrally managed and overseen by governance committees of Quakers themselves.

Some weekend and evening work is required with occasional extended periods away at events.

Closing Date: Monday 19 September 2016. Interviews: Wednesday 28 September 2016.

For further information about Quakers, go to www.quaker.org.uk/about-quakers and for details on how to apply, go to www.quaker.org.uk/jobs

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