

Ludlow Quaker Journal

No. 7, August 2016



In 2014 Friends minuted their wish to dispense with a regular Meeting Newsletter, but to retain an occasional Journal to provide a forum for news, comment and events. The Journal will publish anything that Friends think is of interest; so its range may be very wide. If you find it too long, select only what interests you from the Table of Contents. It will only publish what the editor receives without solicitation, so if you want Friends to know about your interests and concerns, make sure they reach the editor: he will be very pleased to hear from you. Comments and letters to the editor are also welcome.

Roger B.

Contents:

Butterflies of the Spirit	p. 2
John Woolman, Almery Garth and York Quakers: Part 2	p. 3
Report from Quaker Asylum and Refugee Network (QARN)	p. 5
Forced migration: How Can Quakers Respond?	p. 7
Quaker Peace and Social Witness (QPSW) Spring Conference Report	p. 7
Living with Serious Illness and Dying	p. 9
A Shared Quaker Language	p.10
Olivier Memorial Peace Lecture 2016 – a date for your diary	p.11



BUTTERFLIES of the SPIRIT

Quaker Clerks are called to sit in a place which can be uncomfortable, for it is at the interface between the movings and promptings of the Holy Spirit, "blowing where it listeth", and the need for accurate recording and necessary administration.

The characteristics of the flights of the Holy Spirit do not always sit easily with those of needful recording and efficient administration.

For it is as if, into the gathered meeting for business, there comes a beautiful, multi-coloured, iridescent butterfly. It flies about the room - lighting first on one Friend, then on another, brushing against others as it passes. And then, after a longer or shorter time, without warning it alights in a patch of sunlight on the table in front of the Clerk. The Clerk, as quickly as (s)he is able - for at any moment the creature will be up and away and the moment lost - makes a sketch of the butterfly; as a sketch it may perhaps be inadequate, likely to lose some of the colours, possibly monochrome, but the Clerk does his or her best. When done, (s)he shows the sketch to Friends. There may be some exercise over whether the colour is a little too strong or weak here or there, but when all agree that, while the sketch may not be quite the sketch any one of them would have produced, it is an adequate sketch - that it is at least a sketch of the same butterfly that they experienced and not of a passing hornet - the sketch is accepted and the meeting moves on.

Roy

John Woolman, Almerly Garth and York Quakers. Part 2: The Tukes and the Priestmans

The history of John Woolman's journey from Pennsylvania, his arrival in England, and his brief ministry and death in Almerly Garth in York, briefly related in the last *Journal*, is an uplifting and to modern eyes an extraordinary story. Not as extraordinary, but I think also uplifting, is the reception and care he met with in York at the hand of two Quaker families, the Tukes and the Priestmans; and their story is worth telling.

The Tukes were a long established and prominent Quaker family when Woolman arrived in York in 1772. William Tuke, (1732-1822), the head of the family, joined his family business of tea and coffee merchants in 1762. Later it became tea, coffee and chocolate merchants; in 1862 the company was bought by Henry Rowntree and thus the Tukes can be seen as the originators of the Rowntree chocolate and confectionery empire which, until its takeover by Nestlé, generated and funded social reform and innovations on a large scale, as the various Rowntree Trusts still do.

William, as well as managing the family business, was instrumental in founding England's first asylum for the mentally ill which treated its patients with great care, compassion and purpose – “the first modern treatment method in psychiatry, that of ‘moral therapy’ initiated by the Tuke family at the York Retreat... was founded on Quaker religious principles” (R. Nann, ed., *Mental Health, Cultural Values and Social Development*, Dordrecht, 1984). William had founded The Retreat, as it is still known, as a consequence of the death, in York Lunatic Asylum, of a young Quaker girl called Hannah Mills; he was appalled at the brutal conditions in the asylum, and his appeal to York members of the Society of Friends raised sufficient money to open The Retreat in 1796. The Retreat, unlike any other contemporary institution, provided treatment, not just harsh control often involving chains and other forms of restraint; treatment included clean and comfortable accommodation, good food (the inmates ate with the staff), occupational therapy including gardening, and a regime rooted in kindness and understanding. This provided a model which was used world-wide and “asylums modelled on The Retreat began to be established in the early decades of the nineteenth century in America” (P. Pietikainen, *Madness: a History*, Abingdon 2015).

In 1813 Samuel Tuke, William's grandson, published *Description of The Retreat* which gave The Retreat and its ‘moral treatment’ international acclaim; the visitor's books, held at the Borthwick Institute in York, reveal visitors from many countries including several parties from Russia. In 1814 after the first defeat of Napoleon, the Russian Emperor Alexander I made a triumphal visit to London. His physician travelled north to visit The Retreat, and two years later, in 1816, the Emperor's brother, Grand Duke Nicholas, also visited, together ‘with many notables’. Another brother, the Grand Duke Michael, visited in July 1818. At home, Samuel Tuke's book “inspired the reformist members of parliament and elevated The Retreat to the status of a model institution” (Pietikainen). Several members of William's immediate family, including Samuel, were involved in creating and running The Retreat and his grandson, Daniel Hack Tuke, Fellow of the Royal College of Surgeons, wrote six influential works on psychiatry.

Not content with providing a model for the more humane and effective treatment of mental illness, the Tukes were instrumental in the founding and operation of a number of Quaker schools. Both William and his wife Esther were involved in the establishment and running of Ackworth School in 1779, and in 1785 Esther founded a Quaker school for girls in York called

Trinity Lane School, the staff of which included no less than three of Esther's daughters. An American Quaker friend of the Tukes, Lindley Murray, who moved to York in 1784, wrote a grammar for Trinity Lane School, published in 1795, which was often reprinted and used nationally, earning Murray the title of 'the father of English Grammar'. The Tukes were involved in the establishment and running of a number of other schools in York, most notably the Mount School for Girls (1835) and Bootham School (1829), which still flourish, and the British Girls' School for non-Quaker girls (1812-1896).

"There was great intimacy between the Priestmans and the Tukes. This was later increased by the marriage of William Tuke jnr, eldest son of William Tuke, to Rachel, eldest daughter of Thomas Priestman" (A. Gummere, *Journal and Essays of John Woolman*). Thomas, judging by contemporary accounts, was a man "with strong likes and dislikes, and marked prejudices. He objected to all new-fangled ways, like the use of an umbrella and tea, preferring that his sons drink home-brewed ale. Sincere and simple, with a clear and strong understanding (and hated pride, ostentation and idleness" (Samuel Tuke, *Testimony to Thomas Priestman*). Thomas was a tanner who "prospered well" and purchased Almerly Garth in 1767, five years before Woolman's visit; he was an elder at York Meeting when his wife was an "acceptable minister". Thomas actively supported the anti-slavery campaign and, together with William Tuke and Lindley Murray, published in 1806 a single-page pamphlet appealing to the Society of Friends to help ensure the return of William Wilberforce in the 1807 parliamentary election for Yorkshire. Wilberforce was standing against Henry Lascelles, son of the Earl of Harewood, who owned large plantations in the West Indies; against the odds, Wilberforce won. William also contributed widely to local and national issues, always on the foundation of his Quaker faith; he was, for example, one of the very few people in Britain who campaigned against the East India Company because of its capacious and brutal impact on the 'colonies' where it operated. A remarkable man with a remarkable family and supportive Friends.

These two families are part of a long and complex history of Quakerism in York which began with George Fox's visit in 1651, when he was thrown down the steps of the Minster, having had the temerity to address the attenders immediately after the resident priest. The continuing strength of Quakerism in York is sustained by the uplifting memory of Friends like the Tukes and the Rowntrees and their history of providing improvements in health care and living and working conditions.

Daniel

Report from QARN (Quaker Asylum and Refugee Network)

My email has been buzzing since I offered to join QARN and keep Ludlow Meeting connected with what they are doing. I can say they are a very active group and keep their fingers on the pulse of what is happening in the UK and EU.

Firstly, the organisation Help Refugees has partnered with Liberty on their Protect Refugee Children campaign. Together they are asking local councillors to call on central government to fund the resources and infrastructure required to turn promises in Parliament into reality for vulnerable children. Find out about this and what we can do to ask our local councillors, on the Help Refugees web site.

The most recent communication has been to inform us that the facility opened by the last government to look after children and families destined to be returned to their own countries, called Cedars, and which has been described as an exceptional facility, is to be closed. Robert Goodwill, the new Minister for Immigration, announced on 21 July that the government is to open another centre called Tinsley near Gatwick airport. There is a worry that this will be a much starker and more uncaring place. More information about this on Barnardo's web site. Goodwill's appointment has been of concern due to his perceived attitudes. Many groups are asking for more information about what happens to returned asylum seekers, especially in places like The Congo.

On 20 July these reports came through:

1) The All-Party Parliamentary Group (APPG) on Refugees, chaired by Thangam Debbonaire MP, has launched an inquiry into the experiences of new refugees in the UK. The inquiry will consider the experiences of refugees who have claimed asylum in the UK, as well as those who have resettled here. In particular, it will focus on the integration of new refugees, including success in finding employment, securing accommodation and, where appropriate, help with English language skills. The deadline for submitting evidence is 1 October 2016. Submissions should be no longer than 3,000 words. For full details of the inquiry go to: APPG on Refugees, call for evidence. Please submit, or encourage others to, if you have any information.

2) The Home Secretary and the Archbishop of Canterbury launched a new scheme to encourage community groups to sponsor a refugee family. The full community sponsorship scheme will enable community groups including charities, faith groups and businesses to take on the role of supporting resettled refugees in the UK. The Government has developed an online service to help refugees in the UK and states that 160 local authorities have signed up to accept refugees via the VPR scheme. Jeff Beatty has raised this issue at Area Meeting level. For more details see: <https://www.gov.uk/government/news/community-sponsorship-scheme-launched-for-refugees-in-the-uk>.

3) The British Red Cross has published Torn Apart, which promotes refugee family reunion as a safe and legal way for refugee families to be reunited by offering visas that allow people to travel to the UK legally rather than make dangerous journeys through smugglers. For more information look at the Red Cross web site.

More information about action can also be found at the Amnesty International group called Still Human Still Here (SHSH): www.stillhuman.org.uk

QARN has sent out a questionnaire to all Meetings in the UK and EU so that they can get a better idea of what is going on within Quakers: Barbara and Jeff are looking into this. QARN is also organizing a course on refugees at Woodbrooke in February 2017: see below.

With the news that more Syrian cities, filled with civilians, will soon be under attack from forces allegedly wishing to defeat ISIS, we know there will be even more people fleeing devastation and thus more refugees and asylum seekers to look after.

Let us hold these people in our hearts and also those politicians trying to find a way to cope with these devastating situations.

Barbara

Forced Migration: how Can Quakers Respond?

A Woodbrooke event, run by the Quaker Asylum and Refugee Network Conference, in partnership with Woodbrooke, the Quaker Council for European Affairs, and Quaker Peace and Social Witness.

Friday 3 February -- Sunday 5 February 2017. Places available. Standard: £218.00. Ensuite: £238.00.

Course Details: Unprecedented numbers of men, women and children have been fleeing war, persecution and environmental catastrophe. Many have risked death, hoping to find safety and a new life in Europe. Why is this happening? What have been the responses? Governments see this as a security issue. We believe that asylum policies are flawed. We will explore how Friends can work, collectively and locally, for justice and compassion for all those seeking refuge in Europe.

Further action you can join on refugees: ‘Refugees Welcome’ march in London on 17 September 2016, <https://www.facebook.com/events/1563121147327378/>, organised by the Refugee Council.

Quaker Peace and Social Witness Spring Conference Report June 2016

Being the change, making change!

Take heed, dear Friends, to the promptings of love and truth in your hearts. Trust them as the leadings of God whose Light shows us our darkness and brings us to new light. A&Q 1

“For us it is a choice to be active---for others it is survival” HANNAH BROCK

The first welcome was warm and friendly -- accommodation superb! Must say, though, that if ever you visit THE HAYES CONFERENCE CENTRE near Derby, you may want to consider bringing a scarf/ shawl or jacket that is easy to transport throughout your day as you will be walking through a maze of buildings and covered walkways.

There were 58 participants registered, 16 staff and 2 QPSW Central Committee members. It was a powerhouse of energy, knowledge and interest in making the change to a peaceful world, with love, compassion and community but without violence, war and destructive conflict.

Take time to learn about other people’s experience of the Light. While respecting the experiences and opinions of others, do not be afraid to say what you have found and what you value. Appreciate that doubt and questioning can also lead to spiritual growth and to greater awareness of the Light that is in us all. A&Q 2

During our first plenary session Suzanne Ismail, the Manager, Economic Justice Issues, gave us an overview of how QPSW facilitates change -- change by ordinary folk like you and me (distinctly Quaker). A concern led by the Spirit starts it rolling -- promptings are tested --

then sent to a governing committee and set into Priority Policy, faithful to the life and flexible movement of the Light.

The main areas where QPSW is assisting Friends include East Africa, Peace Building, Ecumenical Accompaniment, Peace & Disarmament, Placements and Peace Workers, and Economic Community and Justice Grants. There are checks and balances tested at all levels.

Do you work gladly with other groups in the pursuit of common goals? While remaining faithful to Quaker insights, try to enter imaginatively into the life and witness of other communities of faith, creating together the bond of friendship. A&Q 3

QPSW belongs to all Quakers: grounded, solid and effective. We're in a better place to make change, feel upheld and supported. Nothing happens quickly – "We're in it for the long haul".

Are you open to new Light, from whatever source it may come? Do you approach new ideas with discernment? A&Q 7

Do you respect that of God in everyone though it may be expressed in unfamiliar ways or be difficult to discern? A&Q 17

The latest area of activity for QPSW is organising a meeting with Government Ministers on withholding taxes slated for military purposes. It is hoped that it will happen later this year (2016).

Each of us has a particular experience of God and each must find the way to be true to it. When words are strange or disturbing to you, try to sense where they come from and what has nourished the lives of others. Listen patiently and seek the truth which other people's opinions may contain in you. Avoid hurtful criticism and provocative language. A&Q 17

The Keynote Speaker on Saturday morning was Hannah Brock who has grown up, developed and honed her skills through Young Friends and various Quaker opportunities and QPSW grants: QPSW Peace worker, Ecumenical Accompanier and now working for the pacifist network 'War Resisters International'.

When decisions have to be made, are you ready to join with others in seeking clearness, asking for God's guidance and offering counsel to one another? A&Q 27

Hannah has become a champion advocate for non-violence and activism and encourages each of us to be active, love your enemy day on day, to humanise them, to transform them.

Remember that each one of us is unique, precious, a child of God. A&Q 22

Remember that happiness depends on an understanding and steadfast love on both sides. In times of difficulty remind yourself of the value of prayer, of perseverance and of a sense of humour. A&Q 23

Hannah believes that conflict is necessary ---confrontation makes change and shakes the responses.

We are called to live 'in the virtue of that life and power that takes away the occasion of all wars'. A&Q 31

For the public to come alive to issues requires action -- shake us into responses.

Let your life speak. A&Q 27

Bear witness to the humanity of all people, including those who break society's conventions or laws.

Try to discern new growing points in social and economic life. A&Q 33

Hannah emphasises that when people go out and shake things up, they are not alone – and they're not perfect. They hold in trust and invest in each other because we need to change -- be communities, feel connected and be self-sufficient.

Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? A&Q 27

Saturday afternoon presented **workshop options**..... I chose “**Turning the Tide**”, Training for Nonviolent Social Action, a QPSW programme which can give training, support, workshops and specific group conflict support to those that request it....Quaker or non-Quaker alike (see the TtheT leaflet).

Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God. A&Q 31

In what ways are you involved in the work of reconciliation between individuals, groups and nations? A&Q 32

My second workshop was **Quaker Conciliation -- how we do it -- how it works.**

Seek to understand the causes of injustice, social unrest and fear. Are you working to bring about a just and compassionate society which allows everyone to develop their capacities and fosters the desire to serve? A&Q 33

Quaker volunteers are trusted to do confidential journeys led by others to resolve very sensitive issues around the globe.

Are you alert to practices here and throughout the world which discriminate against people on the basis of who or what they are or because of their beliefs? A&Q 33

Sometimes...most times, the appointments require more than the usual triennium commitment.

Remember your responsibilities as a citizen for the contact of local, national and international affairs. Do not shrink from the time and effort your involvement may demand. A&Q 34

If pressure is brought upon you to lower your standard of integrity, are you prepared to resist it? Do not let the desire to be sociable, or the fear of seeming peculiar, determine your decisions. A&Q 38

This sensitive, confidential work couldn't happen without our Quaker support, and sincere gratitude to generous Friends was expressed with heartfelt thanks. We are asked to pray for those undertaking sometimes potentially dangerous work.

Do you uphold those who are acting under concern, even if their way is not ours? Can you lay aside your own wishes and prejudices while seeking with others to find God's will for them? A&Q 36

If you feel called to do this work please consider volunteering -- they always need new workers. Quakers sometimes work with many other excellent reconciliation organisations and some countries request Quakers because of the peace testimony and our past reputation. While no-one else is looking Quakers can go in quietly with no vested interests.

Seek to know to know one another in the things which are eternal, bear the burden of each other's failings and pray for one another. A&Q 18

Respect the wide diversity among us in our lives and relationships. Refrain from making prejudiced judgments about the life journeys of others. Do you foster the spirit of mutual understanding and forgiveness which our discipleship asks of us? A&Q 22

The Quaker Conciliation work chimes with Quaker methods and requires patience and long-term scale of commitment, speaking truth, active listening and integrity built up over the many years of work by other Quakers beforehand. Consider looking further into details if this work appeals to you...speaks to your condition.

On Sunday we had a chance to meet the staff, ask questions and fill in any gaps that weren't met during the weekend. Following this, we had the final plenary session, but my mind was in a blur of pain from a recurring spinal injury causing extreme discomfort. I have no notes from this session and apologise for the subsequent lateness of this report.

I came away with a greater understanding and admiration for QPSW. Throughout my journey back to Ludlow I was trying to find ways I could be part of this fantastic 'Movement' towards a global peaceful community. When there is a will, there is a way!

Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them, then you will come to walk cheerfully over the world, answering that of God in every one. George Fox 1656

“I pin my hopes to the quiet processes and small circles, in which vital and transforming events take place.” RUFUS JONES 1937

Thank you for the opportunity to experience the works of GREAT dedicated Quakers.

Murri

Living with Serious Illness and Dying, a talk by Linda

I started my talk by reading an obituary which changed the way I viewed serious illness and dying. Jim was a great naturalist and was determined to continue doing the things he loved even though the effects of his brain tumour made this difficult. He went on field trips, fell off stiles and into streams. Even when he lost the power of speech he was very forceful in making his wishes known; he did not want help.

Jim was an exception; so often people with serious illness do not get the opportunity to live their life as they want, especially when their actions are perceived by others as risk-taking. Friends and family, albeit with good intentions, often make assumptions about what a person wants, should/should not do. If a person is not strong enough to articulate their preferences or does not want to upset the other person by noncompliance then resentment, anger, resignation, frustration can ensue. Sometimes limitations are self-imposed as people do not want to cause concern, be a burden or upset others.

So how do people live their lives to maximum ability? How can the concerns of family be addressed? Communication is the key but most advice is based on professional/client interactions, not interpersonal relationship with embodied emotions. However, compassionate communication as described by Thich Nhat Hanh (in *The Art of Communicating*) addresses these issues. It acknowledges the suffering/needs of self and others. This has the potential of helping both parties feel emotionally comfortable and develop mutual understanding. It is a relatively easy style to adopt but as with any form of communication there are no 'right words'. The language used needs to be relevant to the person/situation to gain rapport and mutual understanding.

No one can control the inevitable outcome of terminal disease but we do have some control over how we choose to respond to it. Over the years I have worked with many inspiring people who gracefully accepted each change and acquired inner peace. Sadly, most people do not have the skills to create inner peace or support their mental and emotional well-being. Research shows that cultivating happiness, gratefulness and mindfulness is beneficial for well-being. However it is difficult to feel happy/content when dealing with serious issues because the mind fast-forwards to the future or dwells on the past. Learning to take care of one's emotions whether as a terminally ill person or a carer gives greater peace of mind and supports self and others. It is not self-indulgent. Emotions are contagious! The best gift anyone can give the dying

person is to be a peaceful, calm presence: any practice that helps a person stay centred and grounded is valuable.

I addressed many issues in my talk, drawing on the experiences of people who were dying, but the main themes were autonomy and communication. Many people are concerned that at some point in the future they may not be in a position to make decisions for themselves, but they do want some control over their future care. This can be achieved by completing an Advance Decision and appointing a Power of Attorney for Health and Care Decisions. Based on personal experience I would recommend considering these options. They give peace of mind and can avoid tricky dialogues with medical staff and family members.

Lastly it saves loved ones considerable stress and anxiety if the deceased has made a will and their wishes for a funeral are known.

Linda

Useful websites:

General overview of planning future care:

http://www.dyingmatters.org/sites/default/files/user/Planning_for_your_future_care_FINAL_0102_12.pdf

Advance decision:

(Also known as an Advance Decision to Refuse Treatment and previously known as Advanced Directive and Living Will)

<http://compassionindying.org.uk/wp-content/uploads/2014/11/Advance-Decision-Pack-interactive-2016.pdf>

Lasting Power of Attorney (LPA)

<https://www.gov.uk/government/publications/make-a-lasting-power-of-attorney>

Everyone cares

Site dedicated to supporting and appreciating carers with short videos for self care strategies.

<http://everyonecares.com/>

A Shared Quaker Language

A shared Quaker language would include multiple images and metaphors that reflect the multifaceted nature of spiritual reality. Quaker practices open to us the possibility of encounter with a reality that may be experienced as personal and impersonal, masculine, feminine, immanent, transcendent or otherwise.

So, words and symbols such as *God, the Guide, Inward Christ* might be recognised as valid ways of expressing the personal nature of some of our experiences – such as a sense of loving presence and guidance. At the same time, and without contradiction, such a language would also include impersonal images such as *Light, Energy, Oneness*, which can point to experiences of illumination, empowerment and interrelationship.

A shared language would involve accepting all of these images as valid, but none of them as sufficient in themselves. It would be rich enough to enable everyone to express the depth and variety of our personal experiences. At the same time its diversity would point towards the inexpressible nature of spiritual reality, which is always beyond our capacity to fully name, identify or control.

From a contribution to *The Friend* by Craig Barnett. Sent in by Roy.
(Also at <http://transitionquaker.blogspot.co.uk/> 9 July 2016.)



(U.S. Air Force photo/Lt Col Leslie Pratt)

OLIVIER MEMORIAL PEACE LECTURE 2016

Rethinking security in a violent world

Does security mean defence: drones, tanks and barbed-wire fences? Or can it mean building relationships, confronting inequalities and recognising each other's humanity?

The Olivier Memorial Peace Lecture 2016 is given by **Celia McKeon**. Celia has worked internationally as Director of Policy at Conciliation Resources. She was the Quaker representative in former Yugoslavia, and now leads on the Peace & Security and Northern Ireland programmes for the Joseph Rowntree Charitable Trust.

This lecture and the Olivier Memorial Peace Lecture series are sponsored by Ludlow Quakers, ludlowquakers.co.uk



Wednesday 16 November 2016, 7.30 p.m.

Ludlow Assembly Rooms (Oscars)

£10 / £7 concessions / £2 students

1 hr 30 mins including questions and discussion