

Ludlow Quaker Journal

No. 14, May 2018



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: s/he will be very pleased to hear from you. Comments and letters to the editor are also welcome.

With this edition I am laying down my editorship; I hope the Journal will flourish under my successor. My thanks to the select band of regular contributors. Perhaps you – you, Friend! – will also think of sending in items of interest.

Roger B.

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Impressions of Britain Yearly Meeting, 4-7 May 2018

Yearly Meeting took place at Friends House, Euston Road, London at the beginning of the month. Anne A. took part and records her impressions. Ed.

When I was younger I never went to YM, but now in my old(er) age I seem to have got into the habit of going. Admittedly, this is partly to see my sister and brother, and, as I can stay with the former, it is relatively cheap.

I must confess that I am often not so much concerned with the main theme or subject of the Yearly Meeting as with the special interest groups and in particular, the sustainability meetings. However, on this occasion, I did feel involved and intrigued by the whole process. The discipline of yearly meetings is something we could all learn from, and aids the discernment process. The main subject this time was whether *Quaker Faith and Practice* should be revised, as the present edition dates from 1994, and much has happened since then, both in the wider world and amongst Quakers. Detailed preparatory work had been done by the Revision Preparation Group (set up at Bath YMG in 2014), and Friends had been asked to study the book themselves and send in comments. Taken into consideration also was the work of the 'Theology Think Tank' set up by the RPG, which produced the book *God, words and us*, acknowledging the diversity of theological beliefs and experiences in the Society. Meeting for Sufferings had recommended in December that we do start on a revision.

Both sessions on Saturday and Sunday were spent on the task of discerning the right way forward. I must say I had great admiration for the clerks, who made a minute after each session, recording where we had got to, and when it came to Sunday afternoon had to minute the final decision, taking into account all the many comments and suggestions, and the previous reports. The conclusion was that we should start the revision, but instead of incorporating the 'church government' parts in one book, these should be separated, possibly under different subjects, so that they could be revised more easily. This would also reduce the size of the final book. Although the discernment process was very long, it gave many people a chance to put forward their views and I was impressed by the thoroughness with which it had been gone into.

I always enjoy the way all ages are included. Running in parallel with the adult sessions there were different age groups working on the same subject: New Shoots, Fox Cubs, Penn Friends, Spiritual Adventurers, and rather unimaginatively, 'The Young People's Programme'. The different groups came in at specified times to read out their minutes. On Sunday morning we had all-age worship which was managed very creatively.

During the lunch breaks and at the end of the afternoon sessions there were many meetings of the 'informal listed groups' and I am always very torn between them. However, I decided to concentrate on 'sustainability', which was the topic of three meetings. So I went to one on the BYM Sustainability Group, one on 'working with world faiths on sustainable living', and one run by the QPSW Economics, Sustainability and Peace Programme. The main conclusions I drew from them were 1) that the subject is becoming more and more urgent to address; 2) that our government is not really facing up to the problem; 3) that while some individuals and Meetings are concerned and active, quite a number are not yet, or have become discouraged in some way; 4) it is vital that we take action in three areas: transport, energy use, and diet.

The most encouraging meeting was the one run by Laurie Michaelis on working with world faiths. He said that though some governments are lacking in actions, there are many faith groups all over the world who are taking action in a number of areas. This seems to say that spiritual and ethical motives can be influential when science and politics fail. I noted that mindfulness in all our actions could help us in trying to live a low-carbon life.

Other events outside the main sessions was the Salter Lecture, a regular YM event run by the Quaker Socialist Society which this time was a talk on the complex historical relationships between Quakers and Africa¹, the Swarthmore Lecture on Saturday evening, and the Groups Fair on Sunday evening when the floor of the main meeting room was cleared to make way for stalls of many of the listed informal groups. The Swarthmore Lecture entitled 'Changing ourselves, changing the world' was given by Chris Alton, a Young Friend and artist, and was about his efforts to challenge racism through art and music.² I must say that I felt a bit lost by his exposition, not really understanding what a disco is and how it is able to subvert right-wing groups, but others may have got more from it! Anyway, it was good to have a young person, so obviously dedicated to making changes.

There were several others from our Area Meeting and we waved at one another in passing. I also met the Bennetts, had a long chat with Margaret, and went to the end of a meeting on veganism with her.³

Altogether I found Yearly Meeting very stimulating and enjoyable and would recommend that everyone should go, at least once in a lifetime.

Anne A.

1 Report in *The Friend* of 10 May. Ed.

2 Audio version available at <https://www.woodbrooke.org.uk/resource-library/swarthmore-lecture-2018/>. Ed.

3 For newer members of our Meeting: Robin and Margaret Bennett were members of Ludlow Meeting until a couple of years ago, Margaret a former Clerk. Ed.

We are as the flute

Simon Jenkins in *The Guardian* of 4 May claimed that Quakers at BYM 2018 were dropping the notion of God – a significant misunderstanding of the Book of Discipline revision process which BYM decided on. This put me in mind by contrast of an ancient but vivid evocation of divine reality which speaks to my condition.

Roger B.

We are as the flute, and the music in us is from thee;
we are as the mountain and the echo in us is from thee.

We are as pieces of chess engaged in victory and defeat:
our victory and defeat is from thee, O thou whose qualities are comely!

Who are we, O Thou soul of our souls,
that we should remain in being beside thee?

We and our existences are really non-existence;
thou art the absolute Being which manifests the perishable.

We all are lions, but lions on a banner:
because of the wind they are rushing onward from moment to moment.

Their onward rush is visible, and the wind is unseen:
may that which is unseen not fail from us!

Our wind whereby we are moved and our being are of thy gift;
our whole existence is from thy bringing into being.

Masnavi Book I, 599-607

A 'newbie' reflects on his experience of Quaker Meeting

Gosh doesn't life seem to want to go at a frantic pace.....almost no time to stop and gather thoughts and perspective...if I'm really into all the social media then there really isn't any spare time left....

.....so how about a bit of calm, peacefulness for the mind, time to chill and reflect.....or as I've heard 'simply be'. A while ago I met up with a friend from college and later his family....they were all carrying on busy lives but somehow were calm, somehow they were peaceful, somehow they were 'centred'I was kind of intrigued.... in some lovely long conversations a passing mention of sunday mornings with friends caught my ear...they went to meet with these friends each week....they felt it gave them perspective in a hectic life....

.....so you may have guessed I was intrigued. They met these friends at a Quaker (?) meeting and with them shared an hour's silence. Maybe someone might feel inspired to speak but otherwise they sat quiet.

Very recently two separate people on two separate occasions mentioned these meetings of friends again....

....so I've been along...four times now....and for me it really is intriguing.

Sitting quiet was lovely....sometimes with my eyes open looking around sometimes with my eyes closed. On two of the occasions people felt they wanted to say something and so did. Inevitably I found myself thinking on what they'd said as the quiet continued. An hour is an awful long time when you are sitting and not used to having time to think.....but wow what an indulgence for the mind....I've found after each meeting I've been more peaceful and it's lasted for a few days afterwards

.....after the silence and quiet for an hour everyone chats, has tea coffee biscuits and catches up on what's going onit's really very sociable....

....so I'm starting to see why my college friend and his family liked going to their sunday meeting up with friends....I'm beginning to understand a bit of their peacefulnessI am intrigued. I shall be going along to some more meetings with friends to find out what it's all about.

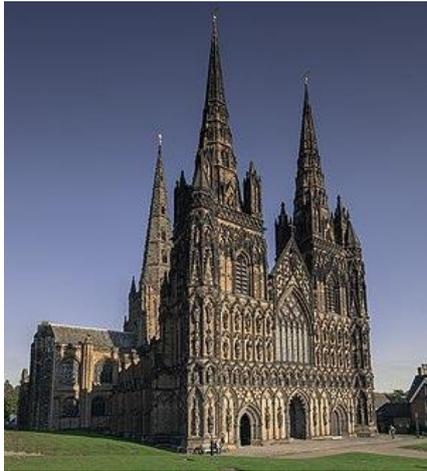
Martin B.

The Pity of War Project

On Monday 30 April the Southern Marches Pity of War group visited Lichfield Cathedral to see 'The Consequence of War' exhibition and to meet up with Peter Walker, who organised it as artist in residence at Lichfield Cathedral. He is also the sculptor for the Pity of War project.

The cathedral itself is magnificent and very old. The first cathedral was built in 700AD by

Bishop Hedda to house the bones of St Chad, who became Bishop of Lichfield in 669 AD. He lived a religious life of solitude and was very famous throughout Anglo-Saxon Britain. In 2003 a stone chest with an Archangel was discovered which housed relics of St Chad. The Cathedral has been a place of peace and pilgrimage since St Chad's time.



The Consequence of War exhibition, marking the end of the WWI centenary, covers a very similar theme to the Pity of War project and the Pity of War sculpture rests at the end of the exhibition. Starting with the bravery of some of the fallen soldiers and remembering the animals that worked alongside people, the exhibition leads us along the left side of the cathedral. Following the time line above our heads we are led on to read how Prime Minister Lloyd George worked with Parliament to secure a better life for the ordinary people between the two World Wars.

We then enter the art installation.

The first was one which uses lights and film and was created by Peter Walker for this exhibition.



But there are works here by many other artists, including Henry Moore, who experienced war at age 18 when he volunteered in 1917, and Paul Nash, who went to the front in 1917 and became the official war artist that year. A quite unique occasion to see such art work all together in one place.



We moved then to the sitting room where there is a desk to write a letter to someone at the Front, but you will not get a reply. Very moving.

Placed on the piano there are poetry books including Wilfred Owen's works.

We finished the exhibition with the Pity of War head, the human that cannot speak about the memories, and the sights that go unseen by others. The unacknowledged and the under-represented consequences of war.



The exhibition lasts until 24 June. There are other exhibitions too over the summer: 'Imagine Peace', which represents a Peace Forest of 1,918 living trees, and the Quaker Service exhibition which Ludlow Meeting showed two years ago in Ludlow Library. You can find out more on the Lichfield Cathedral web site. To find out more about the Pity of War project look on www.pityofwar.com.

Barbara M.

A Personal Experience of 'Peace-Building in our Quaker Community': Woodbrooke-on-the-Road Day led by Rhiannon Grant (Hereford, 21 April 2018)

The day opened with silence and Rhiannon reading ministries. Rhiannon then gave us ground rules for our participation – as the subject can be emotionally laden, it was important for each of us to look after ourselves and consider what level of confidentiality we desired.

The dilemma is that while our Quaker communities are religious and pacifist, we often experience difficulties in handling conflict within our Meetings. Individuals have a tendency either to dive in or hold back.

The first exercise concerned ways in which mythological or stereotypical animals respond to conflict. For example,

- The Bull – by confronting
- The Owl – by collaborating
- The Turtle – by avoiding
- The Fox – by compromising
- The Teddy Bear – by cuddly accommodation.

We were then invited first to choose which of these responses was expected of us by our family of origin and secondly which response we were most inclined to adopt as adults. Rhiannon emphasised that there is no 'right' approach: each can be appropriate in different circumstances. Confidence, curiosity and anger are all emotions that may be engendered by conflict.

Rhiannon said our reactions are largely determined by how we feel about the whole Meeting: hence the importance of building a strong community. She gave us three key points to consider:

1. We need a sense of belonging. Most Meetings consist of three circles (core, inner, outer) and how deeply an individual feels involved will define how s/he reacts.
2. We will be more comfortable in a community where we feel free to 'speak out'.
3. A Meeting will benefit when members can express curiosity and ask questions.

We then broke into small groups to consider what in our Meetings might nurture these qualities. Our discussions led to our considering the dangers of cliques developing, leaving some individuals feeling 'outside the core'. Rhiannon spoke of encouraging people to take part in Business Meeting: it can help newcomers understand the process. This might be achieved by altering the way in which Business Meeting is held – for instance at a different time, or by determining a finish time.

Rhiannon talked about Susan Robson's book, *Living with Conflict. A Challenge to a Peace Church* (2014). When conflict is within our own Quaker communities, we find it difficult to name and own the conflict. This holds Meetings back from acting or from seeking outside help – there is a tendency to consult other Quaker communities and a reluctance to go outside. We need to name and own what is actually happening and learn means to deal with them.

The matter should first be considered by Elders and Overseers (though there are occasions where this is not possible, because they are themselves involved or the problem is too widespread). Threshing Meetings might be used when decisions cannot be reached at a Business Meeting, for example. This may be achieved by various means, for instance by email. This is especially good in situations where people feel that they were not being heard. Such meetings need to be structured – to have a clerk/facilitator and to include silence. We were given a hand-out on Meeting for Listening. This gives everyone the chance to feel they are being heard and can give their side of the story.

We were given several other handouts on the matters we had been considering during the course of the day. By pointing out that conflict is normal and healthy, and may be seen not only as a problem but as an opportunity for growth, Rhiannon left us on a positive note.

Jenny S.

Marches Christian Environmental Network: Newsletter

M-CENT is a new group in the Diocese of Hereford concerned with environmental issues. Its first newsletter came out at the beginning of the year, but has only now reached the Editor. More details on their website, https://www.hereford.anglican.org/M-CENT/Future_Calling/

Welcome to our very first e-newsletter. As I'm sure you know the Marches Christian Environmental Network is a new group with the aim of raising awareness of environmental issues and climate change throughout the Marches. Do spread the word and encourage

others to sign up for this newsletter - which we plan to send out every couple of months as a means of connecting people, groups and churches.

Future Calling



Our first priorities are to spread our attractive flyer around as many churches in the Marches as possible and to highlight our new course - Future Calling, described in the flyer. If you'd like some copies to distribute, please email mary.oxley@hereford.anglican.org. To date we've heard of several courses planned during Lent in Hereford. There is a course in Yarpole church (6 sessions starting Sunday 18th February 6-7pm): email Ethan for more information etrscott@gmail.com. You are also welcome to join the course in Much Wenlock beginning Friday 16th February 3-5pm (for 6 sessions). For further details please call Simon Ross on 01952 728468 or simon@mea.org.uk. There's still plenty of time to organise your own local course using the resources freely available on our [website](#).

Remember that the Diocese is offering a prize for groups who have enjoyed taking part in Future Calling and as a result have come up with a really innovative response to climate change. The prize will be awarded at the Hereford Diocese's Harvest Festival and will be an invitation for the group to have a tour around the Palace gardens and enjoy a delicious cream tea with the Bishop. More details available on the [website](#).

Key Issues

There's been much in the news of late about the need to reduce and deal with plastic pollution, particularly in the oceans. Good news indeed that the UK is banning the use of [microbeads](#) in cosmetics. Here's an informative link from [Friends of the Earth](#) with useful tips to reduce our own consumption and a [petition](#) calling on the government to take urgent action to reduce plastic pollution.

More encouraging news has come from the move to disinvest from fossil fuel companies. In November during the Bonn climate summit, the UN Secretary-General Antonio Guterres

warned that [investments in fossil fuels mean 'an unsustainable future'](#). That week the Norwegian Sovereign Wealth Fund announced that it was proposing to [divest from oil and gas companies](#) - a massive step given the fund has over \$35 billion invested in companies such as Shell, Total, BP, Exxon and others. Last week came the dramatic news that New York, centre of world finance, is disinvesting its entire pension fund from fossil fuels and suing Exxon for disinformation regarding climate change into the bargain!

What is your own church's position with regard to investments? If you'd like to ensure that any investments are free from fossil fuels, [Operation Noah](#) has some useful advice.

There is a new pesticide, Sulfoxaflor, known to be harmful to bees, that has just been approved in France, even though the French have been leading the campaign to save bees. Here's a [petition](#) you may like to sign.

Local news

Our next newsletter will have news of the growing interest in forest church as a means of engaging people with the natural world. We are also planning a focus on prayer walks and pilgrimages in the Marches. Do keep the date of Sunday May 20th free in your diaries when there will be a major gathering in Hereford cathedral marking 'Thy Kingdom Come' which will include a focus on prayer walks. Please let us know of any future events and useful information to share in our next newsletter (email mary.oxley@hereford.anglican.org).

With best wishes from the communications group in M-Cent.

Immigration detention inquiry: Home Affairs Committee

As a result of a BBC investigation, the House of Commons Home Affairs Committee set up an enquiry into immigration detention: <https://www.parliament.uk/business/committees/committees-a-z/commons-select/home-affairs-committee/inquiries/parliament-2017/immigration-detention-inquiry-17-19/>. Quakers and specifically QARN gave evidence to it, highlighting problems caused by Theresa May's 'hostile environment' for refugees. Sent in by Barbara M.

Quakers in Britain and the Quaker Asylum and Refugee Network
18 April 2018

1. Summary

- 1.1. The Religious Society of Friends (Quakers) in Britain and the Quaker Asylum and Refugee Network believe that "that which is morally wrong cannot be politically right".
- 1.2. We are angry and distressed at the manner in which this government and previous governments have deliberately sought to create a hostile climate for refugees and other migrants. This legitimatises the further erosion of humanitarian values.
- 1.3. We believe that immigration detention has no place in a just and fair system, and

urge members of the Home Affairs Committee to consider alternatives that enable people to make a contribution to society. People seeking sanctuary in the UK have skills and experiences which they could use for the greater good of society, and we would like to see a system which allows and encourages this.

- 1.4. We wish to highlight two specific points from our comments below.
- 1.5. Firstly, as a step towards the abolition of immigration detention, we would ask for a time limit of 28 days. We are especially concerned that individuals could be re-detained multiple times, and so ask that re-detaining is not permitted. We would also recommend that the time a person can be detained without judicial oversight of the decision to be reduced to 72 hours.
- 1.6. Secondly, we support community-based alternatives to detention. While many other countries, such as Sweden, successfully operate such alternatives, it is important that the UK government develop and implement a set of solutions which meet the needs of the UK, rather than transposing a model designed for a different community.

2. *About Quakers* [2.1 – 2.4]

Specific concerns

3. *The initial process*

- 3.1. Immigration checks have been outsourced beyond the formal immigration structures. Employers, landlords, colleges, universities, banks, building societies, doctors and local government all have to conduct immigration status checks, incentivised by statutory duties, civil fines and criminal offences. As mentioned under the next heading, a result of this has been that migrants, including pregnant women and trafficked domestic workers, have been too frightened to access medical care.
- 3.2. We are deeply concerned that decisions continue to be made to detain vulnerable adults, including victims of trafficking and some with serious medical conditions. We consider that a key reason is the heavy burden of proof (whether of torture, rape, or any of the protected characteristics under the Equality Act) which is laid on the person seeking asylum. The level of proof required to succeed against a climate of disbelief at the Home Office is high, and it is often impossible to prove rape, torture, trafficking, sexuality, or membership of a specific religion or belief. It is unclear how Rule 35 reports are handled by case workers. Firstly, Home Office staff require significantly more training to understand the complexities of these issues and others under the Protected Characteristics. Secondly, we consider that the climate of disbelief is damaging to individuals and communities, and ask that this is considered as a matter of urgency.

4. *Treatment of vulnerable people in detention*

- 4.1. Despite government policy, survivors of rape and torture, pregnant women, and those with severe mental and physical health problems continue to be found in detention. Not only are these detainees unable to access appropriate care, members of QARN have reports of detainees suffering aggravation of their mental health conditions due to isolation and lack of stimulation. There are also reports of pregnant women being too frightened to seek maternity care due to concerns over their immigration status.

- 4.2. At Yarl's Wood, survivors of sexual and gender-based violence are detained despite the government's Adults at Risk guidance. Members of QARN know of gay men who were at risk and who were forced to share bedrooms with hostile fellow detainees.

5. *Management of centres*

- 5.1. The turnover of management makes it difficult to establish durable working relationships. Furthermore, in many centres the line management of the health service provision is not the responsibility of the Centre Manager, which we consider results in a lack of accountability.
- 5.2. People currently detained in immigration detention centres report that some medical professionals ask questions which appear to be on behalf of the Home Office. One such example is a mental health nurse asking: "Did you know you were going to stay in the UK when you entered?"

6. *Complaints, oversight, and access to legal advice*

- 6.1. Detainees need clear information about how they can make a complaint. There should be a much faster response to complaints.
- 6.2. Members of QARN in contact with detainees have heard concerns about access, and quality of advice.

7. *Barriers to release*

- 7.1. We are concerned that those without a bail address could be released into destitution, and ask that the issues of accommodation and detention are considered together.
- 7.2. We also have serious concerns regarding the automatic right to bail hearings after four months, although we recognise that this is a new process. Members of QARN working with detainees have heard firstly that some detainees appear to be asked to sign waivers, and secondly that detainees are being given bail hearings without any preparation. This is an area of great uncertainty, and we ask that the Home Affairs Committee investigate how the automatic right to bail hearings is being implemented.

8. *Time limits*

- 8.1. We remain deeply concerned about the ongoing use of immigration detention, where lives are put on hold for months and years. The UK is the only country in Europe that doesn't have a time limit on detention. The UNHCR has repeatedly called for this practice to end. We also note the statement of the Parliamentary Inquiry into the Use of Immigration Detention in 2016, especially the disappointment expressed over the continued opposition to an overall time limit.
- 8.2. Indefinite detention damages people, physically and mentally – not only the detainees but their children and other family members. Detainees describe themselves as living in limbo and speak of the 'emotional torture' of having no idea if or when they will be forcibly deported or, as more than half of them are, eventually released into the community. Mental stress is further aggravated by the widespread practice of arbitrary re-detention of released detainees.

- 8.3. As a first step towards the abolition of immigration detention, we would ask for a time limit of 28 days, with no re-detaining. We are especially concerned that individuals could be re-detained multiple times, and would like this specific issue brought to the attention of the Home Affairs Committee. We would also recommend that the time a person can be detained without judicial oversight of the decision to be reduced to 72 hours.

9. *Alternatives to detention*

- 9.1. “Without Detention” from Detention Action and “The Way Ahead” from Women for Refugee Women both explore community-based alternatives based on support and engagement, such as the Community Assessment and Placement model. When these alternatives are put into practice there are very low levels of absconding and far less damage to mental health, and the cost is much lower. We also recommend a briefing from The Detention Forum on alternatives to detention.
- 9.2. It appears the Home Office is, in many cases, using immigration detention for administrative convenience – at a cost to the tax payer. Last year it was reported that an additional £21.2 million had been paid out by the Home Office to people unlawfully detained. In 2016 the figure reported as being paid in compensation was £14 million over three years.
- 9.3. We recommend that the government implements community-based alternatives to detention. While many other countries, such as Sweden, successfully operate such alternatives, it is important that the UK government develop and implement a set of solutions which meet the needs of the UK, rather than transposing a model designed for a different community.

Further concerns

- 9.4. We have a concern about foreign national ex-offenders who are subject to detention on completion of their sentences, extending the period of incarceration sometimes by years.
- 9.5. We are concerned by the impact of current immigration legislation on the right to family life. We must recognise that the children of asylum seekers are children first and foremost, and make their welfare a priority.
- 9.6. We value the right of appeal and believe that applicants should be allowed to remain in the UK while they lodge an appeal. As recent statistics show that a significant proportion of cases are won at appeal, a ‘deport first, appeal later’ policy is not only likely to be more costly and lengthy, but may also put lives at risk.
- 9.7. Finally, enforced destitution should not be used as an instrument of immigration control and is, in any case, ineffective. Punitive measures taken by successive governments over many years have not significantly reduced numbers seeking protection in the UK nor have they reduced net immigration. Denying people the opportunity to earn a livelihood is detrimental to the physical and mental health of those individuals, and to the nation's economy. Denying asylum seekers information on agencies that exist to help them aggravates distress and delays resolution of their claims to right to remain. Asylum seekers who are fearful of return will not be persuaded to go back to their own countries by the removal of support. Only an improvement in the conditions in their countries will produce this result.

10. Contact

Jessica Metherringham, Parliamentary Engagement Officer for Quakers in Britain.

Islabikes Imagine Project

Have you caught up with Isla's Imagine Project? What a brilliant idea!

With the Imagine Project we are rethinking the way bicycles will be made and supplied in the future

Ownership as we know it will become a thing of the past. Bicycles will be rented to the user, then when they are finished with they will be returned to the factory, refurbished and rented to another rider. This will prevent precious raw materials going to landfill.

We will have to make bikes that last for much longer than they do now so that we can rent them for as long as possible. The bicycles will be designed so that when they finally reach the end of their lives all raw materials can be separated and reused. This is known as a "closed loop" or "circular" supply chain.

Nothing will go into landfill, indeed, it's anticipated that raw materials will become so precious that businesses and governments will begin mining our landfill sites later this century to recover what was thrown away in the last.

After a period of research, learning and development, we have produced our first Imagine Project prototype, the Imagine 20.

For more information, go to <https://www.islabikes.co.uk/Imagine-project/>.



Dream and reality in the Garden

A Friend was celebrating the beauty of the Meeting House garden. This poem is offered in homage to the Gardening Group.

The gardener's dream

What has the garden fairy in her magic box?
Best of all a huge manure heap.
Then paths immune to dandelions and docks;
And next some cats who don't eat birds, just sleep.

A powder too to spread on roses
Which changes greenfly into glorious buds,
Makes palm-trees from robinia locusts
So we can harvest northern coconuts.

Oh, fairy, give us water flowing
To every place we've planted up with seed.
Give us spinach that never bolts to flowering,
And self-powered wheelbarrows meeting every need.

And one thing more – good rodent bait or
Scarer. Then rescue from each storm and hail attack.
From lowly shed to house an elevator;
And -- every evening grant a brand new back!

Paraphrased from the German of Hermann Hesse (1877-1962), *Joy in My Garden*. Hesse's 'best-known works explore an individual's search for authenticity, self-knowledge and spirituality'. Perhaps gardening was a side-line; and this was evidently written before the days of ecological correctness and sustainability.

Roger B.