



STAFFORDSHIRE QUAKER



SUMMER EDITION, JUNE 2013

THE INAUGURATION

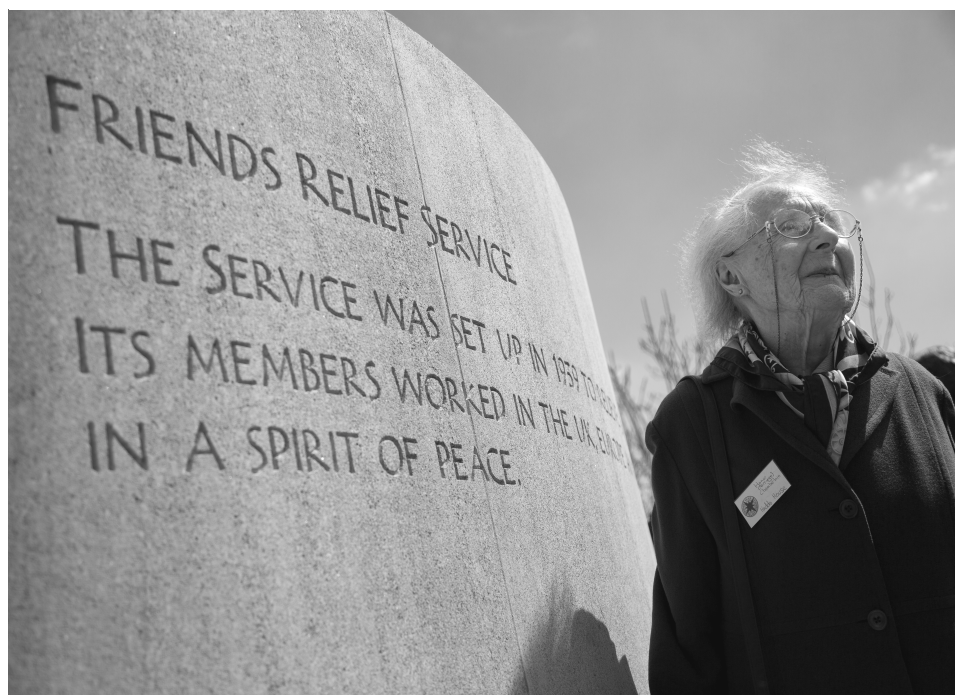


Photo: Adrian Brown

'It was one of the most special days in my life.' The words of Berry Dicker of Lichfield Meeting reflect the mood amongst the hundreds of people from all over Britain who gathered on 20 April for the inauguration of the Quaker Service Memorial.

The 26 April edition of the *Friend* was largely devoted to the event. Suffice it to say here that the whole project arose out of a concern of Staffordshire Friends. They believed that a memorial to commemorate the service of the Friends Ambulance

Unit and the Friends Relief Service should be constructed at the National Memorial Arboretum here in Staffordshire.

The Quaker Service Memorial Trust, on which several Staffordshire Friends have served, has turned the concern into a reality. The memorial itself was designed by Rosemary Barnett of Stone Meeting.

Many Staffordshire Friends were involved in inauguration day, as the photographs on page 3 show.

Linda Skellam, of Leek Meeting, praised the simple design of the sculpture and the 'warm, golden colour of the stone' and its location. She echoed the opinion of many in describing the quotes that had been selected for the memorial as 'just right.' 'I felt at one there', she added, ' - at one with nature.'

You can see the photographs shown on page 3 more clearly and in colour - and enlarge them - on the Staffordshire Quakers website: www.staffs-quakers.org.uk/sqnewsletter.htm.

QUAKER SERVICE MEMORIAL

- *Hundreds gather*
- *A very special day*
- *Remembering pacifist witness*
- *'True godliness'*

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For more of Adrian Brown's photographs of the event see http://clear-image-photography.smugmug.com/PressGalleries/qmpg/29241028_fNMLQg#li=2492334787&k=BVvDvT2

THE INAUGURATION



*Anthony Wilson (Lichfield),
as Quaker Service Memorial
Trust clerk, opened the day.*

A warm welcome to all ...
at the inauguration of our
memorial to Quaker ser-
vice ... this extends to
those ... in our marquee for
a parallel meeting ... we have
composed a simple frame-
work around our experience
of Quaker worship which we
hope will help us to focus ...
on the service which is com-

memorated by the memo-
rial... Sibyl Ruth ... will
read U A Fanthorpe's poem
'Friends Meeting House,
Frenchay, Bristol' ... this ...
will be followed by (a) ...
meeting for worship ...

Nowadays, Friends tend to
be more at ease contributing
their understanding of 'the
truth' in personal encoun-
ters, rather than proclaiming
their vision from the roof-
tops. For all its quietness,

this memorial is something
of an exception to our usual
practice and we hope that it
will speak to those who visit
it ... the words ... which ...
William Penn ... wrote ...
resonate for us ...

*True Godliness don't turn men
out of the world, but enables
them to live better in it, and
excites their endeavours to mend
it: not hide their candle under a
bushel, but set it upon a table in
a candlestick.*

'FRIENDS
MEETING HOUSE,
FRENCHAY,
BRISTOL'

BY QUAKER
POET
UA FANTHORPE

When the doors of the house are shut,
Eyes lidded, mouth closed, nose and ears
Doing their best to idle, fingers allowed out
Only on parole; when the lovely holy distractions,
Safe scaffolding of much-loved formulae,
Have been rubbed away; then the plant
Begins to grow. It is hard to rear,
Rare herb of silence, through which the Word comes.
Three centuries of reticent, meticulous lives
Have naturalised it on this ground.

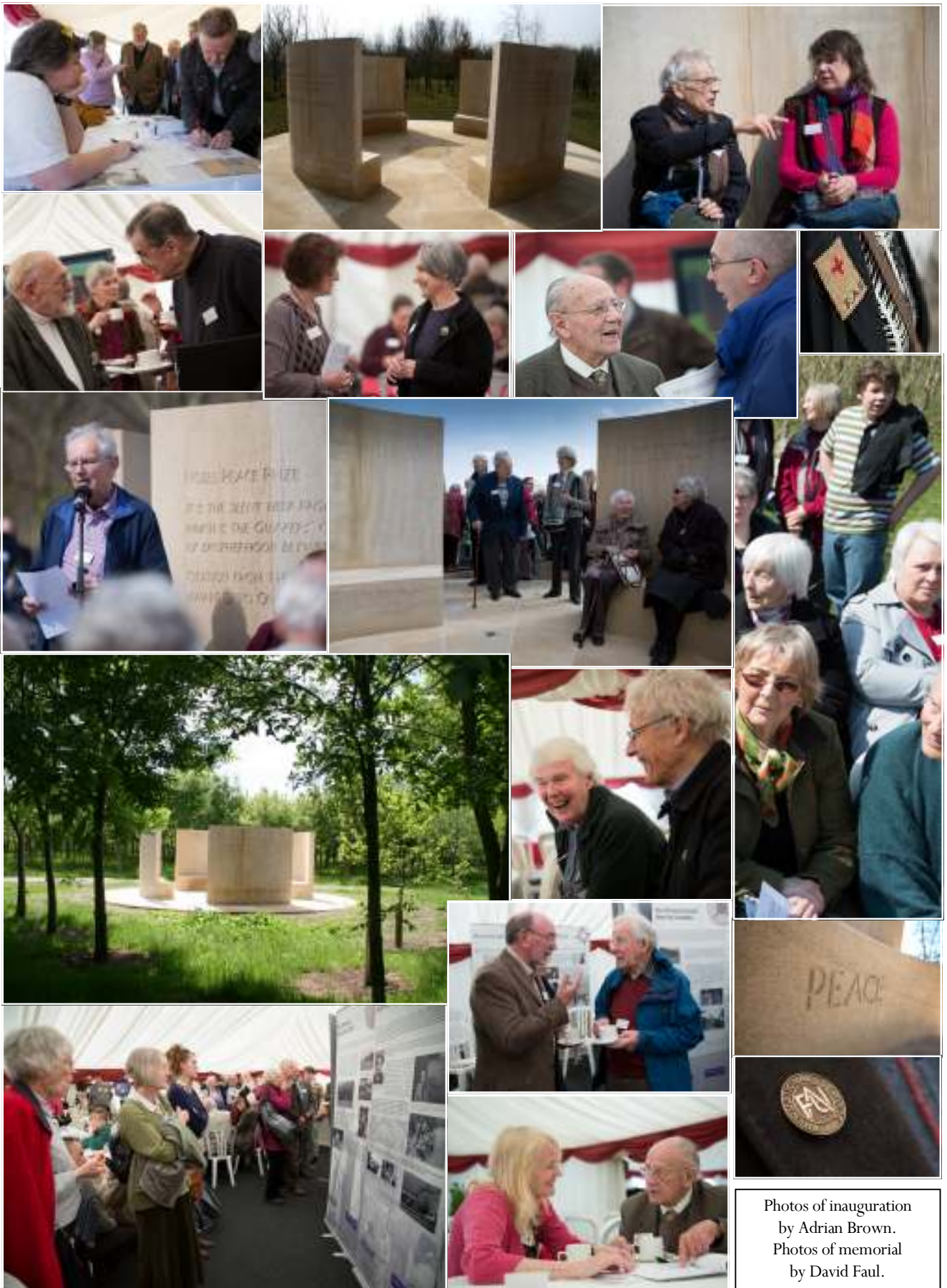
And the herb is the Vine, savage marauder,
That spreads and climbs unstoppably,
Filling the house, the people, with massing insistent shoots
That leaf through windows and doors, that rocket through
chimneys,
Till flesh melts into walking forms of green,
Trained to the wildness of Vine, which extracts
Such difficult witness: whose work is done
In hopeless places, prisons, workhouses,
In counting-houses of respectable merchants,
In barracks, collieries, sweatshops, in hovels
Of driven and desperate men.

It begins here
In the ground of silence

IT BEGINS HERE
IN THE GROUND
OF SILENCE



THE INAUGURATION



Photos of inauguration
by Adrian Brown.
Photos of memorial
by David Faul.

RESURRECTION: THE LIFE OF GEORGE FOX



This article was written for the Leek Interfaith magazine.

Although the concept of resurrection is usually associated with a return to life after death, a similar process (of death of the old and re-birth of the new) can occur at other levels that can be life changing. So it was with George Fox (1624 – 1691), founder of the Society of Friends.

Born in Fenny Drayton, his father was a weaver. He developed a deeply thinking, religious disposition; some relatives thought he had the potential to be a priest. However, he was apprenticed to a local shoemaker and grazier as a shepherd, an occupation that suited his temperament. He began to develop a belief in the importance of living simply.

By the age of 19 he had become disillusioned with those in his community that professed to follow a religious lifestyle, but one which was not reflected in their behaviour. In particular their use of alcohol disturbed him. An event in a local public house so offended his sense of right living that he was moved to leave his home and family in search of an alternative spiritual way.

In 1643, in a state of anguish and confusion, he began to travel across the country, visiting places such as Lutter-

worth, Northampton and Newport Pagnall. Although many professors wished to meet him, he declined their invitations and spent his days sitting in his rooms or walking alone in the countryside. By the time he reached Barnet he was on the verge of depression; however, it was his meditation on the trials of Christ endured that helped him to keep going.

Over the next few years he continued his journey around the country, having many discussions with priests regarding his spiritual beliefs. Sadly, many did not supply him with the support he hoped for. However, it was during this time that he was developing his religious beliefs, finding the support he needed from within:

as I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh, then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might

have the pre-eminence who enlightens, and gives grace, and faith, and power. Thus when God doth work, who shall let (i.e. prevent) it? And this I knew experimentally.

In 1652 he reached the Lake District, and felt moved by God to climb Pendle Hill, where he saw a vision of a great gathering of people. This proved prophetic as, venturing onwards, he met a group known as the Westmorland Seekers. These were scattered over the area, all "eagerly awaiting fresh light in their search for truth". He began to preach to them. In this way many of them were "convinced" of his ideas.

Among those he encountered were Judge Fell and his wife Margaret, who were so convinced by his ideas that they allowed their home to be used as the main centre for the Society.

It was these momentous weeks that saw the birth of the Society of Friends, and it was from here that many convinced Seekers travelled across the country, and later into the continent and the New World, taking their message with them. Of this, one of them, Francis Howgill, said "the Kingdom of Heaven did gather us, and catch us all, as in a net".

Linda Skellam, Leek

THERE IS ONE,
EVEN CHRIST
JESUS, THAT
CAN SPEAK TO
THY CONDITION

AN INSPIRATION AT 105

At Area Meeting in Stoke we were invited to speak of women Quakers whose lives have spoken to us. Rosemary Barnett of Stone Meeting remembers Mary Tennant of Stansted Meeting. Stansted was the Meeting which Rosemary first attended, and it was there that she became a Friend.

Nancy Tennant lived in Stansted all her life. She was heavily involved in the work of the WI, and in 1934 she was sent, as the National Federation of Women's Institutes delegate, to the International Peace Conference in Geneva. This followed a resolution at the AGM reaffirming the NFWI's faith in the League of Nations and urging the Government to continue to press for world peace. Rosemary describes her as 'a wonderful person with an amazing presence, very difficult to put into words'.

Nancy died at the age of 105 in 2003. The following words were written to a young relative under the title 'The idle thoughts of a centenarian':

A friend with whom I had been discussing the subject sent me a book about old age in which Goethe was quoted as saying 'Old age is an occupation', so I have set down as objectively as I can what I find this occupation entails. Paramount is learning to adjust to the loss in independence. Some years ago in a moment of bitterness I wrote 'Old age means being

left behind; growing old gracefully means appearing not to mind.' Ageing is like driving a car: to make a success of it one must get into the right gear. A lower gear works quite well once one gets used to it. I start with two maxims – don't try to fight old age, think of it as an interesting extension which calls for adaptability, rather than gloom. The second one – don't go on apologising for being a bother. You are a bother and that's that.

Another serious drawback is loss of memory. I am not referring to senility but to woolliness, the blotting out of the name of a plant, the title of a book or the endless hunting for objects one has mislaid. This may sound trivial, but in fact it is worrying as it makes one feel one is losing one's grip.

As against these disadvantages there is the inestimable boon of having time. Time to fritter, time to read, time to chew the cud. Unfortunately, at first this does not always seem a boon, and the temptation to fill one's days with hurry scurry to boost one's self-esteem is real. Elizabeth Montague, the 18th century bluestocking, got it right when she wrote 'If late in life I should be busy from mere choice, pray chide my ill-timed activities and send me to an easy chair by the fire.'

Ideally, another advantage would be more self-confidence. The best I can do is not to mind so much when I make mistakes. Thankfully I do not find my capacity for enjoyment dimmed. Old age would indeed be a tragedy if one could no longer be 'surprised by joy'.

The question arises 'Has old age anything to set against the inevitable burdens it places on younger generations?' From my observations the most useful thing that old people can do is to try and create some of Wordsworth's 'central peace' within themselves. I have seen it at work, and where it is achieved it is 'catching', and of great value as a counter-balance to the stress situations in which so many find themselves.

I doubt whether the present dramatic increase in longevity adds to the sum of human happiness but that it is out of control and each of us has to find our own solution. For me, it is the 17th century poet George Herbert who points the way:

*Whether I flie with angels, fall
with dust,*

*Thy hands made both, and I am
there:*

*Thy power and love, my love
and trust*

Make one place ev'ry where.



Portrait of Nancy Tennant by her companion D. H. Waterfield

OLD AGE
WOULD INDEED
BE A TRAGEDY
IF ONE COULD
NO LONGER BE
'SURPRISED BY
JOY'.

PEACE LEARNING AT QPSW CONFERENCE



Hayes Conference Centre

I was lucky to attend the QSPW spring conference on behalf of Staffordshire A. M. at Hayes Conference Centre in the Derbyshire countryside. I was rather apprehensive as I had never been to such a large gathering of Quakers and was rather ignorant of the work of Quaker Peace & Social Witness. But I felt spirit had prompted me to put my name forward, so I just had to trust.

I was right to trust as it turned out to be a really good experience and I learned more about QPSW and indeed Quakers in general as I have only been an attendee for 5 years. I met someone at the conference who had been an attendee for 29 years and had just become a member!! The spirit does work in its own good time!

I had been to a conference at Hayes last year so I knew the place and was able to guide a few people who had never been before.

After the initial housekeeping, introductions and worship the conference started with a talk from Helen Drewery, QPSW General Secretary, on their work. It was interesting to hear of the extensive work carried out around the world and in the UK. One thing that struck me was the mention many times that the work is Spirit

led. She gave a summary of Quaker work in the past and how Friends have influenced society. For example in the 18th century we campaigned successfully for the abolition of slavery, in the 19th Elizabeth Fry worked tirelessly to influence policies on the improvement of prison conditions, and in the 20th Quakers rescued many children of Jewish families fleeing Hitler's Germany. In 1947 the Nobel Peace Prize was presented to Friends. An interesting note for today is that Kenya has the biggest number of Quakers in the world...!

Helen went on to explain some of the work QPSW do at present, which is decided upon by a committee (any Friend can put themselves forward for this or other committees by application from Friends House). The main work covers:

- Peace Work in East Africa
- UN in Geneva
- UN in New York
- Ecumenical Accompanying in Palestine
- Peace Initiatives in School

We then had a talk from Ian Chamberlain, an activist with the Occupy Movement. He gave a very stimulating talk on Bankers and the Welfare cuts which are being implemented at present (he used the word cuts rather than reforms!). He was encouraging Quakers to voice their objections more

strongly against the cuts... (Friends House has produced a document on this.)

I attended two workshops, 'Why Prison?' and 'Educating for Peace'. Both excellent. In the first there was great discussion on the Benefits and Disadvantages of Imprisonment. QPSW are producing a document titled 'Why Prison?'

The 'Educating for Peace' workshop looked at the Peace work and in particular the Peace Weeks done in Primary Schools by QPSW. This is to help children think about Peace and how to resolve conflict without resorting to violence or military intervention. They cover 4 main headings:

- Peace for me
- Peace for us
- Peace for everyone
- Peace for the planet

The conference also had time for 'Meet the staff' and for quiet worship and socialising with other Friends. I thought it was very well organised and am so pleased to have attended and to learn about the invaluable work of QPSW and to feel part of a wider community. I would recommend the conference to any Friends wishing to broaden their experience of being a Quaker.

Kenneth B. Browne, Stone

'THE MENTION
MANY TIMES
THAT THE
WORK IS SPIRIT
LED'



Ian Chamberlain is a writer, human rights campaigner and activist in the Occupy movement

NOTES FROM A QUAKER BUBBLE ALSO KNOWN AS BRITAIN YEARLY MEETING 2013 (YM)

The programmes for all ages reflected themes of **giving and receiving service and trusting one another and our discernment processes** locally and nationally, all well encapsulated in the epistle. The **Meeting for Worship for all ages was a lovely occasion with a story** and then open ministry on the theme of listening in the stillness for 'God's Quiet Things'. Freddie Essex of Stafford Meeting was one of three reading the epistle from April's Junior YM.

A group (eg YM) coming together for a single-minded purpose creates its own **bubble**. The description arose as part of the response to a fairly new Quaker wondering how one broke into the 'bubble' of Friends House (staff and central committee members).

'God' language in the Yearly Meeting Epistle

The clerk said we may point out, when reading the epistle, that we had a difficulty because 'of what the word "God" has done to some Friends and it would take longer to resolve than' the rest of the final session. I hope we can listen deeply to one another about the language we use and why.

This is from New York Yearly Meeting's 2012 epistle: 'Through several years of extended worship, we have been building a capacity

for trust that is beginning to bear the fruit of disagreement without estrangement. We can now drop the fig leaves of euphemism and abstraction that protect us from conflict and hide our pain. Although work remains, we are speaking more plainly about God, Christ, non-theism, atheism, and recorded ministry.'

'Epistles & testimonies', a compilation of epistles from other YMs and of testimonies to the grace of God as shown in the lives of various deceased British Friends, looks like a stimulating read. Those epistles and testimonies (or extracts thereof), including the New York one quoted above, read in session proved an apt adjunct to our proceedings.

YM publications Your (correspondence) clerk has been sent a paper copy of the 'Trustees annual report' and of the 2012 'Financial statements'. Both are available at www.quaker.org.uk/annual-report, which has a 12 minute video summary. The annual report is a good summary of the centrally-managed work, more interesting than you may imagine. **'Epistles and Testimonies', along with other YM publications, is here:** www.quaker.org.uk/ympublications. I have a paper copy you can borrow. More may be available from the Quaker Centre Bookshop or by emailing ym@quaker.org.uk.

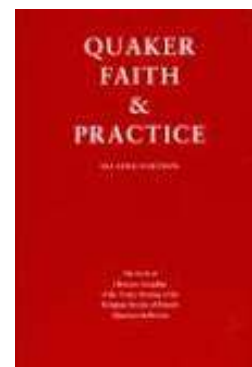
The **Salter Lecture** saw **Ed Mayo of Co-operatives UK** talking on how radical and alternative ideas have become our economic lifeline. In the **Swarthmore Lecture** Gerald Hewitson of North Wales Area Meeting wove his own story into the context of (early) Quaker tradition. Both are available to listen to from: www.quaker.org.uk/latest-yearly-meeting. This also has the epistle (or paper copy from your clerk), minutes and other relevant items.

Changes to 'Quaker faith & practice' Revisions agreed to governance chapters 6,7 and 8 since the last printing (2009) are on www.quaker.org.uk/quaker-faith-practice-amendments and to chapters 11,14,15 and 16 on www.quaker.org.uk/quaker-faith-practice. The proposed changes to chapters 6 and 8 are now agreed. A new printed version may be delayed as chapter 16 will need further revision if the current same sex marriage legislation goes through. I'll try to help if you get stuck – the revisions could be presented more clearly. The chapter headings down the left of www.quakerweb.org.uk/qfp/ give the 2009 printing, not the updated versions as stated on one of the web-pages.

(continued on page 9)



I HOPE WE CAN
LISTEN DEEPLY
TO ONE
ANOTHER
ABOUT THE
LANGUAGE WE
USE AND WHY.



WAIT FOR ME

Nigel Peckett, Stafford, was moved by this poem by Konstantin Simonov, which he shared with Stafford Meeting.

Few poems have had a greater impact on the Russian people than this one from the period of the last World War

There is a reading of the poem by Laurence Olivier at www.youtube.com/watch?v=LQ2gMcFx3No

Wait for me and I'll return, only wait very hard.
 Wait when you are filled with sorrow as you watch the yellow rain.
 Wait when the wind sweeps the snowdrifts.
 Wait in the sweltering heat.
 Wait when others have stopped waiting, forgetting their yesterdays.
 Wait even when from afar no letters come for you.
 Wait even when others are tired of waiting.

Wait for me and I'll return, but wait patiently.
 Wait even when you are told that you should forget.
 Wait even when my mother and son think I am no more.
 And when friends sit around the fire drinking to my memory.
 Wait and do not hurry to drink to my memory too.

Wait for me and I'll return, defying every death.
 And let those who do not wait say that I was lucky.
 They will never understand that in the midst of death
 You with your waiting saved me.
 Only you and I will know how I survived:
 It was because you waited as no one else did.

WAIT FOR ME AND
 I'LL RETURN,
 ONLY WAIT VERY
 HARD.

The Soviet poet and novelist Konstantin Mikhailovich Simonov (1915 - 1979) is best known for his patriotic verse dealing with World War II and for his vivid prose descriptions of Soviet troops in action during the war. He was born in St. Petersburg and received a degree in literature from the Gorky Institute of Literature in Moscow in 1939. Simonov then became a member of the Communist party, and in 1941 was called to military duty as a correspondent for the journal Red Star. His wartime dispatches were read by a wide audience, and

he was awarded several medals for his work, including the Stalin Prize. After World War II, Simonov traveled extensively as a member of various literary and journalistic delegations, visiting Japan, China, the United States, and Western Europe. A member of the editorial boards of various Soviet journals and publishing houses, he twice served as a deputy to the Supreme Soviet of the U.S.S.R. In 1968, he and other high-ranking members of the Union of Soviet Writers refused to sign a statement of official support for the government's

invasion of Czechoslovakia; yet he remained an esteemed member of the Soviet literary establishment. Throughout the 1970s, he served as secretary of the Union of Writers. He died in Moscow in 1979.



LISTENING TO ME

A workshop at the Prison Chaplains' Conference at Woodbrooke was about listening. These lists have value well beyond prisons!

You are not listening to me when:

- You do not care about me
- You say you understand me before you know me well enough
- You have an answer for my problem before I've finished telling you what my problem is
- You cut me off before I've finished speaking
- You finish my sentence for me
- You find me boring
- You feel critical of my vocabulary, grammar or accent

- You are dying to tell me something
- You tell me about your experience making mine seem unimportant
- You are communicating with someone else in the room
- You refuse my thanks saying you haven't really done anything
- You follow your own thoughts and memories when they are triggered by my words.

You are listening to me when:

- You come quietly into my private world and let me be
- You really try to understand me even when I'm not making much sense
- You grasp my point of

view even when it's against your own sincere convictions

- You allow me the dignity of making my own decisions even though you think they might be wrong
- You do not take my problem from me, but allow me to deal with it in my own way
- You hold back your desire to give me good advice
- You give me enough room to discover for myself what is really going on
- You accept my gift of gratitude by telling me how good it makes you feel to know you have been helpful

Contributed by Joan Grip-ton, Stafford



YOU ALLOW ME
THE DIGNITY OF
MAKING MY
OWN DECISIONS
EVEN THOUGH
YOU THINK
THEY MIGHT BE
WRONG

NOTES FROM A QUAKER BUBBLE ... (CONTINUED FROM PAGE 7)

We could help choose the seats - the most comfortable squab, backrest, armrest, the best tilting mechanism - that will be part of the **refurbished Large Meeting House** in Friends House. Taking too long to work out my preferences, I trusted that many others' comments will lead to something comfortable enough for Quaker business sessions. So that's very comfortable then. Information about the refurbishment is at www.quaker.org.uk

www.quaker.org.uk/news/news-release-quakers-announce-plans-refurbish-friends-house and in a previous issue of Quaker News.

Going to Yearly Meeting (Gathering) Never mind the business, it was worth going for the dry humour of the clerk, Chris Skidmore. He's also likely to be clerk for 2014 and 2015. 2014 is a week-long Gathering at the University

of Bath which includes holiday elements and spiritual refreshment as well as the Yearly Meeting business. It looks good: there's a video. Go to www.quaker.org.uk and click on the Yearly Meeting Gathering 2014 link.

Rob Horton, Meeting for Sufferings Alternate for Staffordshire Area Meeting 01889 881345, wrobw.horton@yahoo.co.uk



LIDICE SHALL LIVE: THE POTTERIES REMEMBER



Miners' tags

UNEARTHED is a sculpture project that is relying on 1000s of people to help build it.

Stoke-on-Trent, built on clay and coal, is celebrated for its fine creations the world over. However, if you dig deeper into the history books you'll discover that the Potteries should also be celebrated for something else. A story that is little known in its home city.

In 1942, at the height of WWII, the miners from Stoke-on-Trent gave one day's pay per week to help a village they had never heard of, in a country few had visited. The village, Lidice in Czechoslovakia, had been completely destroyed by the Nazis. Hitler himself ordered this atrocity proclaiming to the world 'Lidice shall die forever'. On the evening of 6 September in a packed Victoria Hall, the people of Stoke-on-Trent agreed that 'Lidice Shall Live'. A worldwide campaign was born and history was made.

After the War, thanks to the miners of Stoke-on-Trent and the much-loved former GP Dr Barnett Stross, who created the campaign, Lidice was rebuilt and Hitler's wish for it to be erased was denied. Freedom & compassion had won over fascism.

Artists Nicola Winstanley and Sarah Nadin, together

known as Dashyline, specialise in producing public art that resonates with its audience. Both from Stoke-on-Trent, Nicola and Sarah began working together in 2009 while living at Burslem's Live/Work units. Despite being brought up in the area and having an interest in social history they had never heard this story before applying for the commission. After conversations with friends and family they quickly realised they were not alone; the story had been buried for a long time.

Representing this complex and emotional story in a way that would resonate with local people but in a fresh way was a challenge that Dashyline could not resist. After much research and many late nights Nicola and Sarah realised the best way to commemorate the story was to use the building of the sculpture itself to spread the story and keep it alive. The sculpture will sit next to the new bus station in Hanley, adjacent to the Victoria Hall where the campaign began in 1942. It can only be built if

ordinary members of the public get involved. The concept is simple. Drawing on the legacy left by Stross and Stoke's miners, the piece will be made by small contributions, made by thousands.

As the miners did 70 years ago, to contribute you must make a promise; a promise to retell the story to two people. Everyone who makes a promise has the opportunity to be featured on the sculpture itself in the form of a large miner's tag etched with their own personal code, alongside thousands of others who have made the same promise.

Your code is made up of your initials and day of birth, so you will easily recognise yourself on the sculpture. You can make your promise on the UNEARTHED website www.uneearthed2013.co.uk, where you will also find more information, pictures and videos. The story of Lidice Shall Live again in Stoke-on-Trent!

Lezley Williams, Stone



Campaign launch, Victoria Hall, 1942

A WORLDWIDE
CAMPAIGN WAS
BORN

SLAVERY PAST AND PRESENT

Katherine Frank spoke in depth about slavery at A.M. in Leek in May. Here are brief extracts:

... slavery is nearly as old as human history. Organised commerce began in the Neolithic period and slaves were early trade goods along with amber and salt...

The Atlantic slave trade... was based on racial difference... From the 15th to the 19th centuries some 12 million Africans were loaded on to Atlantic slave ships... George Fox reminded the Barbados Quakers that God 'hath made all Nations of one Blood', but didn't condemn slavery as an institution. In 1681... William Penn was granted a charter... to establish a colony of 'religious toleration'...

Pennsylvania (but) slavery was commonplace... (In) 1761 London Yearly Quaker Meeting banned the owning of slaves among Quakers... John Woolman... was the most... influential Quaker in the history of the abolition of slavery... In 1783 London Quaker Yearly Meeting presented Parliament with the first Petition against slavery... A... campaign against the slave trade was launched ...in 1787 when the Society for Effecting the Abolition of the Slave Trade was formed by 9 prominent Quakers along with Thomas Clarkson, Granville Sharp and Josiah Wedgwood... It wasn't until 1807 that the slave trade was abolished ... in 1833 all slaves in the British colonies were emancipated. ... In 1834 a Quaker... Joseph Sturge visited the West

Indies and (upon) his return... condemned the 12 year unpaid apprenticeship former slaves were forced to serve following their 'emancipation'... (he) founded the British and Foreign Anti-Slavery Society which survives... as Anti-Slavery International ...

... slavery no longer exists ... as a legal phenomenon ... Unfortunately, though... Anti-Slavery International estimates that there are 27 million slaves... contemporary slavery... derives from poverty... a new kind of abolition movement has arisen to fight it. Its greatest weapon is the drive for ethical consumerism - the refusal to buy goods produced directly or indirectly by slaves.



A NEW KIND OF
ABOLITION
MOVEMENT HAS
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FORMS OF CONTEMPORARY SLAVERY

- Bonded labour (debt bondage: 8-10 million in India)
- Trafficking for sexual exploitation
- Domestic slaves
- Child soldiers
- Ritual slaves (in India and West Africa)
- Garment factory workers (India, Bangladesh, Sri Lanka and other countries)
- Child beggars (under a master beggar)
- Prison labourers (China, North Korea)
- Forced Marriage
- Chattel slavery (slavery by descent and for life – Mauritania and Niger)

WHAT CAN WE DO?

Support and contribute to anti-slavery, human rights and ethical consumer organisations including –

- Anti-slavery International www.antislavery.org
- Amnesty International www.amnesty.org.uk
- War on Want www.waronwant.org
- The Fairtrade Foundation www.fairtrade.org.uk
- Clean Clothes Campaign www.cleanclothes.org
- Rugmark www.rugmarkindia.org
- Ethical Consumer www.ethicalconsumer.org



HOW MANY DOES IT TAKE TO CHANGE A LIGHT BULB?

Charismatics. Only one.
Hands are already in the air.

Pentecostals. Ten. One to change the bulb, and nine to pray against the spirit of darkness.

Presbyterians. None. The light will go on and off at predestined times.

Roman Catholics. None.
Candles only.

Baptists. At least 15. One to change the light bulb, and three committees to approve the change and decide who brings the potato salad.

Episcopalians. Three. One to call the electrician, one to mix the drinks and one to talk about how much better the old one was.

Mormons. Five. One man to change the bulb, and 4 wives to tell him how to do it.

Unitarians. We choose not to make a statement either in favour of or against the need for a light bulb. However, if in your own journey you have found that light bulbs work for you, that is fine. You are invited to write a poem or compose a modern dance about your light bulb for the next Sunday service, in which we will explore a number of light bulb traditions including incandescent, fluorescent, three-way, long-life and tinted, all of which are equally valid paths to luminescence.

Methodists. Undetermined. Whether your light is bright, dull, or completely out, you

are loved. You can be a light bulb, turnip bulb, or tulip bulb. A church-wide lighting service is planned for Sunday. Bring a bulb of your choice and a covered dish.

Nazarenes. Six. One woman to replace the bulb while five men review church lighting policy.

Lutherans. None. Lutherans don't believe in change.

Amish. What's a light bulb?

Quakers. How can we discern what to do about the bulb if there is no light to stand in?

Contributed by Lisa Pryce, Stafford

Stand in the light?



I'd rather sit in some heat

MEETINGS AND EVENTS

Sunday 16 June, Stone Station, **Quaker Service Memorial Exhibition**. Contact: Peter Holland, 01785 813823

5.30 p.m., Monday 17 June, Stafford Meeting House, shared meal, followed by a **session on Spiritual Listening** at 6.30 p.m.

7.30 p.m., Wednesday 19 June, Anne Orme's home, **Stone Meeting discussion group: the value of silence and meeting for worship, tips on centring down**.

11.45 a.m., Sunday 23 June, Wolverhampton Meeting House (could be prefaced by Meeting for Worship at 10.30 a.m.), **talk by Accompanier in Israel-Palestine, Kate Cargin, with Helen Bradfield**.

2.00 p.m. - 4.00 p.m., Friday 28 June, Jill Jones's home, **Big Cuppa tea party in aid of Katherine House Hospice**

10.30 a.m., Sun 14 July, Stone Station, **Children's Meeting**

AREA MEETING 2013

13 July Lichfield
14 Sept Wolverhampton
12 Oct Stone
14 Dec Uttoxeter

EXPERIMENT WITH LIGHT

Some Stoke Friends aim to start an **Experiment with Light** group. Interested? Ring Chris Francis on 01782 628393.

STOKE TO SWARTHMORE

We look forward to publishing reactions and photos from Stoke Meeting's June 15 visit to Swarthmore!

SEE THE SHELTER

John Nicholls's accommodation shelter can still be seen at his home. Ring 019012 726333. Update next issue.

CLOSING DATE FOR AUTUMN ISSUE: SEPTEMBER 29, BUT PLEASE START NOW!

ONE PAGE TAKES ABOUT 620 WORDS

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