



# STAFFORDSHIRE QUAKER



WINTER ISSUE, FEBRUARY 2025

## GEORGE FOX IN LICHFIELD, 1651 AND 2024



The Lichfield Meeting Outreach Group brought forward the idea of re-enacting George Fox's visit to Lichfield in 1651. 2024 was the 400th anniversary of George's birth and this re-enactment was also a celebration of that. This visit occurred shortly after his release from Derby Gaol where he was held for a year for religious dissent under the Blasphemy Laws.

Berry Dicker (see pp 2-3) wrote the play drawing together George Fox's time in Derby Gaol and his

visit to Lichfield. She then worked relentlessly to find actors, a director, costumes and props in order to bring the play to fruition in October.

The performance took place in Lichfield Market Square where there is a plaque commemorating the visit. During the visit George Fox denounced the City saying he saw blood flowing in the streets. This was re-enacted by Barnaby Waters and a group of talented local amateur actors, including Michele Gerard of Lichfield Meeting, who

played one of the citizens of Lichfield concerned for George's health.

The performance was filmed by Steev of Lichfield Camera Club and may be seen at: <https://youtu.be/wYE5CK8jN2U>. It is also (with more information) on the Staffordshire AM website at <https://staffsquakers.org/history-of-quakers-in-staffordshire/george-fox-re-enactment/>

After the performance, a leaflet by the Outreach Group about the picture of George Fox was handed out. This picture hangs in The Hub at St Mary's which forms one side of the Market Square and people are encouraged to see it.

We are grateful to Anthony Wilson for his financial support of this event from his CAF fund, which made possible the booking of rehearsal rooms and donations to those who helped, such as Samuel Johnson House and Lichfield camera club.

Rhoda Wharton  
Lichfield Meeting

### THE GEORGE FOX ANNIVERSARY

- *Exploring his life and legacy*

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## WOE UNTO THE BLOODY CITY OF LICHFIELD

*Berry Dicker of Lichfield Meeting goes behind the scenes at the reenactment of George Fox's visit (page 1).*

The historical importance of Fox's visit to Lichfield had long been noted by a member of Lichfield meeting, Anthony Wilson, who gave talks on the subject to Lichfield Rotary Club and the Civic Society. Anthony was a strong support in the development of this project though now resident, with wife Anne in Sabah, Borneo.

local amateur actors.

Another huge piece of luck was a dry, mild and sunny day for the outdoor performance. These things added up to a very successful performance attended by over 100 people.

Re-enacting the visit of George Fox presented certain problems, mainly

rdoms in the area - something he may have been sensitive to, given that he held that his mother Mary Fox (née Lago) was 'of martyr stock'. Certainly there have been martyrdoms in Lichfield, some in that very Market Square.

Some maintain that George Fox's experience of a year in



It was a plus to be re-enacting it in exactly the same Market Square where he stood in 1651. There was a great deal to organise but we were extremely fortunate in three things: the first was that we were able to involve David Titley, a local theatre director who had staged similar re-enactments of Dr Samuel Johnson a famous son of Lichfield; secondly we found a wonderful George Fox in Barnaby Waters from Central England Quaker Area meeting; and finally we were able to attract a group of first rate

because he proceeded to denounce the City in very unflattering terms and it is quite negative to present... 'Woe to the bloody City of Lichfield' which he cried repeatedly, maintaining he saw channels of blood running through the streets. His reasons are neither obvious nor easily explicable. Fox himself questioned afterwards why he had denounced Lichfield. Later this episode was something of an embarrassment to Fox and his followers and his explanation was that he had been affected by past martyr-

Derby gaol gave rise to several distressing experiences and that he may have been suffering a form of Post Traumatic Stress Disorder. The year in Derby gaol can be viewed as an experience which matured him, positing that he went in an indignant religious protestor and came out with direct experience of injustice, suffering, power struggles and a stronger sense of himself as serving God's purpose. While in gaol, two of the people in his cell were hanged for theft; as he said, 'I was under such a burden for them taking away

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PURPOSE



## WOE UNTO THE BLOODY CITY OF LICHFIELD (CONTINUED)



men's lives for such small things which was so contrary to the law of God.' He also understood how the poor were driven to stealing to live because land enclosures by the wealthy had thrown them off the common land which they relied on for subsistence. Earlier in 1651 the Parliamentary army had marched through Derby to face the Royalist army in Worcester; Fox had been offered the opportunity of release to fight with them. When he refused, his sentence was increased by six months and punishment made more severe by being put into Derby's common gaol in a far worse dungeon than before. The dungeon he had been in, in the House of Correction, would have been oppressive but this new one, damp, dark, with 30 inmates sharing lice infested straw and vermin running round was far more squalid. At no point did George respond to aggression with aggression; this is a point he maintained and no one ever contradicted this assertion. It is possible to see that this hellish experience could have induced a sense of traumatic

suffering.

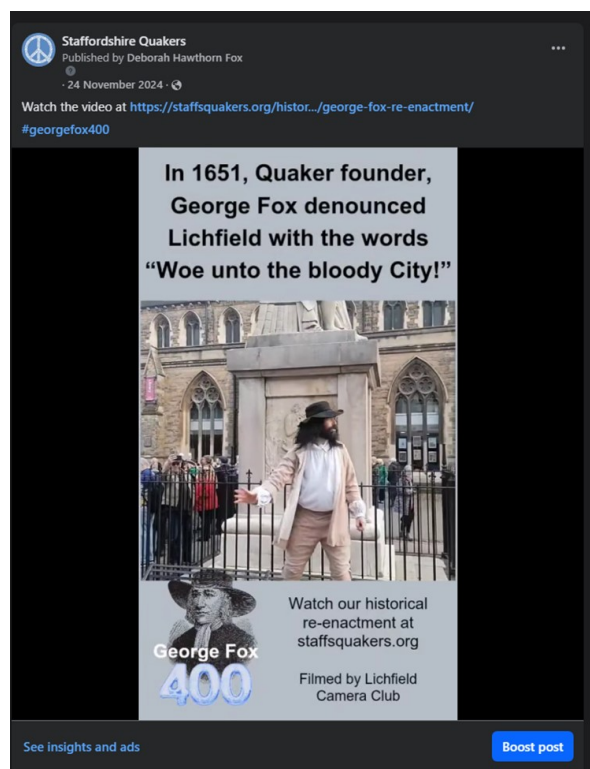
The country itself was in a state of upheaval and despair. Behaviour such as George's denunciation of Lichfield was not unknown and far more common than later when George tried to explain this outburst. Times in 1651 were very harsh. As well as the enclosing of land there had been several harsh winters and people were starving. As Jean Hatton points out in her biography of George Fox, '... in 1651, perhaps his behaviour was not so remarkable. England had experienced three bloody civil wars, executed an archbishop and a king, abolished its monarchy, and seen the common people brutally put down...' The tradition of preaching in the streets was well known and several preachers behaved quite dramatically. So at the time although George Fox's behaviour might have alarmed some it was not so out of keeping with people's experience as later when things were more settled.

The re-enactment we organised has fortunately produced many complimentary remarks about the acting and the directing of the performance; someone found the whole event 'inspirational'. I was interested to hear that some present intended to read up more about George Fox.

We concluded the performance with Advice 27, ending at 'Let your life speak.' Which is something abundantly true of the way George Fox lived his life.

Berry Dicker,  
Lichfield Meeting

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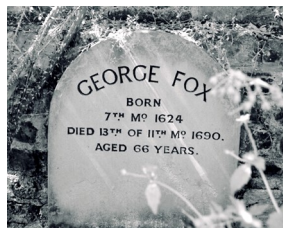
This video clip was prepared on Canva by Debs Williamson and posted to our (Staffordshire Quakers') social media.

The Facebook post is here:

<https://www.facebook.com/reel/1289245072271448>.

See her article on page 7.

## QUAKER WORSHIP IN THE FOOTSTEPS OF GEORGE FOX



*Area Meeting held a George Fox study day to mark the anniversary year. Jon Heal reports.*

To be honest, I knew very little about George Fox beforehand. Quite a bit of research was required to share with Staffordshire Friends some ideas on how our method of worship had evolved from the early days of Quakerism.

days before there were concerns about the weather. On the day, all went well.

The previous month Lichfield Friends provided us with an insight into George Fox's life with their short play in the Market Square about his remarkable visit to Lichfield in 1651. Certainly Quakers in the 17th century lived in interesting times! We may not wish to return to a world in which holding a meeting could land Friends

experience in meeting for worship today. John Babb led the morning discussions and one reflection that many of us made was that we rarely talk about our own experiences of worship. New-comers may often be deterred by not knowing "what is supposed to happen". I am sure many of us were too shy to ask the question.

John Babb led a further session on the origin of silent worship. George Fox discov-

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As one contribution to the George Fox anniversary - I think by the end of 2024 we all had learnt Fox was born in the "seventh month of 1624" - we held a study day at Stafford Meeting House on November 23rd. We counted 21 Friends who took part, although in the

with a prison sentence, but Fox and his followers inspired many in those early years to listen to their message.

In contrast the Study Day looked for the connections between the early pattern of quiet worship and what we

ered that when he was still and silent he was able to hear something deep within him, when his own thoughts and fancies had quietened down. Sustained verbal silence and physical stillness shift human consciousness. Silence is the medium through which God is approached.



## IN THE FOOTSTEPS OF GEORGE FOX (CONTINUED)

I was leading the session after lunch that looked into what we knew about Fox and whether any answers could be found in his writings. In fact much of what he wrote was in the journal written down at a later date. So we have a good account of his visit to Lichfield and his vision of a stream of blood of martyrs running through the market place. We have only fragments on what George Fox experienced in silent worship. I spent a lot of time puzzling over what Fox meant when talking about the Light inside. I think many of us go back to the well known expression of "that of God in every one" to get a clue.

Here are a few brief words from George Fox :

*The light is that by which ye come to see. The light is that which exercises the conscience towards God, and towards man, where it is loved.*

*Mark and consider in silence, in lowliness of mind, and thou wilt*



Hilary Topp (Local Development Worker), David Belcher (Wolverhampton Meeting), Katie Dulieu (Stafford Meeting), Kevin Ceney (Wolverhampton Meeting)

*hear the Lord speak unto thee in thy mind.*

The day was well worth the preparation, and the occasional doubts about whether it would work out well. I think some of us went back to our own Meetings for Worship with a clearer idea about what this represents, the belief that each of us can experience the divine without the need for a priest to be our intermediary. And of course it was the Quaker

opposition to the priesthood - and the steeple houses of the established church - which got them into trouble.

We thank Stafford Meeting for hosting the day's event. While John Babb and myself led the sessions, we are very grateful for the support of the other members of the Working Group (Jan Baker, Michèle Gerard, Caroline Midmore, Hilary Topp).

Jon Heal  
Stone Meeting

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## FOX: 'KEEP YOUR TESTIMONY'

Fox repeats this call over and over:

*"Keep your testimony ... for your worship in the spirit and in the truth, that Christ Jesus hath set up" (8:34);*

*"keep up your testimony in the light, power, and spirit of God, for the worship, that Christ set up above sixteen hundred years since, in spirit and in truth, ... which is a worship that cannot be shaken." (8:84)*

This is a testimony that the Quakers had before the peace testimony was formulated in 1660, and I think in Fox's mind it was the most important of the Quaker testimonies. It is the thing that brings people to Christ, as they see that we are gathering together to feel his living presence in our midst.

Lewis Benson, 1982



*Readers of  
Staffordshire Quaker  
will have seen other  
poems by Dave  
Traxson. By chance his  
design for this poem  
looked quite like a  
cannon, so he tweeted  
it a bit. He attends  
Wolverhampton  
Meeting*

## A NEW CANON TO LIVE BY

The peace  
Claws it's existence  
From the barren sands  
Between the fifty thousand  
Graven death stones  
On both sides of the wire.  
Arms still remain  
The Kings of profits,  
Masters of 'Disaster Capitalism,'  
The reapers of destruction  
And then reconstruction -  
In someone else's lifetime,  
In this cycle of eternal greed.  
The terror trauma triggers  
A myriad nightmares  
For generations to come.  
War - the corrupter and  
Destroyer of souls,  
War - their current business plan.  
We must replace this evil  
As we did with slavery before.  
We are the hewers of this  
Monument  
Not to evil  
But to love.  
To live on  
As one.

## FOX ON WAR

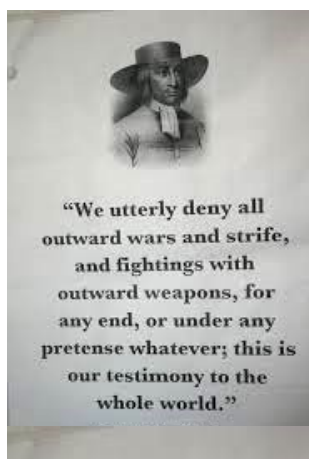
I told them I knew from  
whence all wars arose ...  
and that I lived in the  
virtue of that life and  
power that took away  
the occasion of all wars,  
that I was come into the  
covenant of Peace  
which was before all  
war and strife.

*George Fox  
(to the Commonwealth  
Commissioners, 1650),  
Journal, Vol. 1*

*Fox refused to take part  
in war himself, but was  
seemingly not an  
absolute pacifist. He  
wrote in 1679:*

Caesar's weapons are  
for the punishment of  
the evildoers and for  
the praise of them that  
do well; for which he is  
to have his tribute, his  
custom, his due.

## A FAMOUS FOX ANECDOTE



When William Penn was convinced of the principles of Friends, and became a frequent attendant at their meetings, he did not immediately relinquish his gay apparel; it is even said that he wore a sword, as was then customary among men of rank and fashion. Being one day in company with George Fox, he asked his advice con-

cerning it, saying that he might, perhaps, appear singular among Friends, but his sword had once been the means of saving his life without injuring his antagonist, and moreover, that Christ had said, 'He that hath no sword, let him sell his garment and buy one.' George Fox answered, 'I advise thee to wear it as long as thou

canst.' Not long after this they met again, when William had no sword, and George said to him, 'William, where is thy sword?' 'Oh!' said he, 'I have taken thy advice; I wore it as long as I could.'

Samuel Janney, 1852

## AN INVITATION TO DESIGN WITH CANVA

*Debs Williamson runs the Staffordshire Quakers website and our social media pages (see bottom of page 12). Here she offers an invitation to us all.*

I've been using Canva for a few years now for work and I am such a big fan I have to share it with you.

Canva is a desktop publishing app full of stock photos, video and audio clips. You can use it to create all sorts of documents from social media images, videos and gifts to posters, websites, booklets, multimedia presentations, and more. You can also upload your own images and video to incorporate into designs.

As a non-profit, Staffordshire Quakers has been able to register for a free Teams account on Canva.

### What do you get with a Canva Teams account?

Anyone can sign up for a free personal account on Canva. Some of the stock content is free but if you want to use any of the PRO content you'll need to pay per use. The Staffordshire Quakers Canva Teams account gives us access to all the PRO content for free.

As a member of the Staffordshire Quakers Canva Team you'll be able to share designs with other members of

the team, making collaboration easy.

The Staffordshire Quakers Canva Team has our brand (fonts, colours and logos) installed for easy access. For more about our brand see this guide <https://www.quaker.org.uk/resources/free-resources/logos-house-style>

### What can you do with the Staffordshire Quakers Canva Teams account?

If you need to produce any kind of documents for Staffordshire Quakers or any other Quaker body, or if you just fancy learning about it for fun, let me know. We can have up to 50 people in our team, so I don't anticipate having to turn anyone away.



Canva stock resources and any designs created with them are licensed for commercial use. However, our free account is for non-profit use only. So, the proviso is that you mustn't use your designs to make money, unless you donate the profits to Staffordshire Quakers.

### Ask for an invitation to join our team!

Drop me an email to [debs.zebrafish@gmail.com](mailto:debs.zebrafish@gmail.com) and I can send you an invitation from our Canva team. I'll need to enter the email address you'll use to log into the account so if you already have a Canva account, make sure you send me the correct email address. If you don't have an account, there'll be a link in the Canva email to allow you to register for a new account.

Once set up, you'll be able to switch between your personal account and the Staffordshire Quakers Canva Teams account.

Look out for the tutorials on Canva or just dive in and have a go, it's pretty intuitive. Don't worry, no one else will be able to see your content unless you share it with the team.

Have a look at our social media to see how we've used Canva to create content:

Facebook <https://www.facebook.com/StaffordshireQuakers>

Instagram <https://www.instagram.com/staffordshirequakers/>

See also the video clip on page 3.

Debs Williamson,  
Stoke Meeting





## FAIR TRADE



*Peter Kent-Baguley, of Leek Meeting, shares again his passionate support for the Fairtrade movement.*

*Advices and Queries* remains unchallenged amongst the hundreds of books on my shelves. The little Red Book guides me to the essence, the spirit, of my concerns. Number 34 is a reminder that as individuals we are called to be communitarians and by making a contribution we can each make a difference: "Remember your responsibilities as a citizen for the conduct of local, national and international affairs. Do not shrink from the time and effort your involvement may demand." That, coupled with 42 - "We do not own the world, and its riches are not ours to dispose of at will..." - encourages me to "stick with it" however discouraged and/or depressed I may feel over whatever the issue may be. For example, Fairtrade.

Leek Meeting's recognition as a F/T place of worship by the UK Fairtrade Foundation had become dormant but our status has been renewed this month following our on-line renewal. Slips with administration are relatively minor blips. Much more worrying is the lapse of F/T city status for Stoke-on-Trent, originally obtained in 2004. The multi-party City Council unanimously agreed a motion at a Full Council meeting in 2002 with the Lord Mayor designated patron of the City's F/T group.

The City Council's schools' catering service enthusiastically embraced the UK Fairtrade Fortnight event, both primary and high schools entertained various F/T producers, such as Taysir Arba-si, director of the Palestine Fair Trade Association, a weekly F/T products sales stall was operated by a local volunteer within the Civic Centre and the annual Lord Mayor's F/T reception at the Civic Centre's Jubilee Hall was a flagship event with a music performance by City High School students as a much appreciated central feature of the evening event. All that valuable learning about justice and fairness, co-operation in place of exploitation and an appreciation of the real costs of what we buy has been abandoned. I wonder why?

The Stoke-on-Trent loss may well be one of many consequences of the Covid epidemic. Numerous voluntary not-for-profit organisations report difficulties with attracting volunteers. But let's not forget that less campaigning raising awareness of the importance of Fairtrade not only detracts from maintaining sales of Fairtrade products but crucially inhibits growth of sales. Last year, the International Fairtrade Association based in Bonn halted the development of further Fairtrade banana producers because sales had reached a plateau.

Cocoa production in Ghana and Cote d'Ivoire has slumped because of the effects of climate change and the in-

crease in associated insect diseases. Consequently, the price of cocoa has soared to a record high, increasing almost 5-fold from £2,500 to £10,000 per tonne between 2022 and 2024. Unsurprisingly, this has affected the price of chocolate products.

David Marshall, frustrated that of the 80 million Easter eggs sold annually in the early C21st absolutely none mentioned the religious festival, established the Meaningful Chocolate company at Lymm, Cheshire, in 2010 as a way for churches, groups and individuals to share the Easter story while supporting Fairtrade and charitable projects. They are palm oil free and plastic free as well as being Fairtrade. The Original 150g milk chocolate egg with 24pp activity booklet conveying the Easter story, is competitively priced at £5.50 instead of £6.20 when ordering three cases of six eggs. Disposing of 36 eggs amongst relatives and friends shouldn't be too tough a challenge! I have ordered my £99 pack (free delivery)

The Divine Chocolate company for reasons unknown are not marketing a Fairtrade Easter egg this year and since I could not imagine Fairtrade supporters buying, a non-Fairtrade egg, support for the pioneering Meaningful Chocolate Fairtrade eggs should be guaranteed.

*NB Just in case you may be wondering I have no financial stake in the Meaningful Chocolate company!*

*ADVICES AND QUERIES REMAINS UNCHALLENGED AMONGST THE HUNDREDS OF BOOKS ON MY SHELVES. THE LITTLE RED BOOK GUIDES ME TO THE ESSENCE, THE SPIRIT, OF MY CONCERNS.*





## FREE TRADE: WHAT MIGHT FOX HAVE SAID?

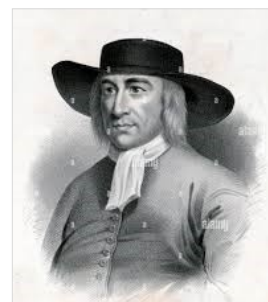
Fox's first public speech was a campaign against low wages. (In) Mansfield he heard Justices were about to fix wages. Fox says that as soon as he heard this, he ran eight miles "as fast as I could" to warn them that they should not fix wages below what was just and equitable. In this sense of social justice was part of his visionary religion, for he says that at this time

he saw "an ocean of darkness and death", but together with "an infinite ocean of light and love, which flowed over the ocean of darkness". This light and love swamping darkness was to make Quakerism an optimistic religion, able to promote both personal salvation and social change.

Graham Taylor,  
Quaker Socialist Society, 2024

In 1661 Fox wrote *The Line of Righteousness and Justice Stretched Forth Over All Merchants and Others*. The theme throughout, based on Jesus' dicta, was to treat each person justly. In this essay Fox stated an oft echoed theme, "Do rightly, justly, truly, holily, equally, to all people in all things."

Dwight L. Wilson, 2011



## AREA MEETING: SAFEGUARDING

By way of a reminder about Safeguarding issues in Staffordshire Area Meeting, I'm pleased to report that very few issues have been brought to our attention. I say it in this way because I'm keen to avoid complacency. I know that sometimes minor issues can occur and then develop into something more concerning. I would encourage you to contact me or Berry at an early stage, as several

of you have already done.

Given the profile of our membership, there is a very low risk of harm coming to children. We are more likely to come across possibilities of harm that are either external to the Meeting or relating to those who are elderly and in some way vulnerable. For example, I would ask that you consider whether or not we are becoming parti-

cularly involved in helping certain Friends with help in their homes or with their finances. This will not reduce our efforts to help but rather ensure that everyone stays safe.

We intend to give local meetings a more detailed update in the near future.

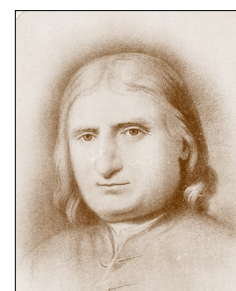
David Morgan  
Stafford Meeting

## FOX AND THE ORIGIN OF AREA MEETINGS

In 1660 the King accused Quakers of plotting against him. Fox and the Quakers responded with the first formulation of the Peace Testimony (p 7), stressing the commitment to nonviolence.

Even so, in 1664 Fox was imprisoned. While in prison, he wrote a journal, and kept it up until he died. He made plans to organise the growing Society of Friends. In 1667-8 the individual lo-

cal meetings, generally called Preparative Meetings, were grouped into Monthly Meetings. This structure continues to this day, with Monthly Meetings now called Area Meetings.



## MEMBERS OF STAFFORDSHIRE AM IN SILENT VIGIL



On 6 June, a group of Friends, supported by local CND, met in Newcastle-under-Lyme to commemorate the dropping of two atomic bombs on Hiroshima and Nagasaki in 1945: *Let We Forget*.

Angela Glendenning,  
Stoke Meeting

## 'THE RIGHT TO ACQUIT ACCORDING TO CONSCIENCE'

July 2<sup>nd</sup> 2024

*The movement to assert the right of jurors to acquit according to their conscience gathered pace last year. Here are the experiences of one Friend.*

"You are under arrest and you do not have to say anything unless you wish to do so, but anything you do say may be taken down and be given in evidence."

Words heard so many times: suddenly they were being addressed to me.

I had woken early, to sit in the cold of the July day outside Southwark crown court holding a placard with the words: "Jurors have the right to acquit according to their conscience". We had been doing it for months by then, firstly at Snaresbrooke. There it was usually quiet, the odd motorist glancing at the words we held, our eyes cast down silently, as cars edged slowly towards the courts. Holding the signs there had caused little drama.

At the Royal Courts of Justice, in April 2024 I had felt important, conspicuous holding my sign. I had also felt an impetus to tell people about our early morning assignments, so there had been a short article about Defend Our Juries in the local paper. Why does it matter, what's it all about?

It matters to me because of the enormous power of the judges who not only can decide what jurors are allowed to hear but who also get to interpret the law. Judge Hehir had threatened the eight Defend Our Juries

sitters who sat outside his court on Monday July 1<sup>st</sup> that if they returned they would be under arrest. I had already put my name down to sit on Tuesday 2<sup>nd</sup>, so I had sat holding the sign. I was worried about the others who were holding a newer, perhaps more contentious, sign. Though we were warned people may be arrested I was surprised when Constable Stephen Thomas said, "You are under arrest".

As a legal observer I had taken notes as people had been arrested on actions and

fore joining the police force. Too long hours, no life as a chef, he found life was easier in the police.

Once we were in the dock I had difficulty standing when the judge entered the courtroom. The pomp of the room felt so alien. But I did rise and we were told that he was going to put us in the cells until he decided what to do with us.

I sat in a tiny cell across the table from a lady who worked for Serco. She took down my details and put my

IT MATTERS TO ME BECAUSE OF THE ENORMOUS POWER OF THE JUDGES



demonstrations, but was unfamiliar with people being arrested without warning. I was cold and the conversation Constable Thomas and I had was partly about the cold coming from the river, so near to Southwark crown court. Partly it was about what we guessed one another did (previously). He guessed I was a geography teacher from the home counties. I guessed, eventually, after he gave me lots of hints, that he was a chef be-

longings into sealed, small, labeled plastic bags. I objected, with my posh voice and sense of entitlement as she took my cataract drops. She looked surprised but one of the team in the cells had already told us clearly that we should not have been arrested, so I was fully in gear as my rebellious self.

Eventually after realising, as she asked about my mental health, that I probably did

## 'THE RIGHT TO ACQUIT ACCORDING TO CONSCIENCE' (CONTINUED)

suffer from claustrophobia I was put into a spacious cell on my own. I had borrowed the forms the first police officer had been filling out and used them to begin to write. Then I realised I needed some paper and a book, so when the chief jailor, Angela, came in I asked if I would be able to have a book, please?

I was offered a choice of two, John Grisham or "This is Why I Resist" by Dr Shola Mos Chogbamimu. It was a no brainer. So for the next

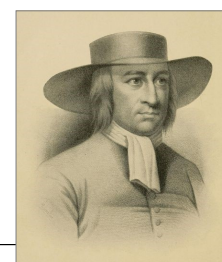
escorted, oversaw and processed us through the system I only saw two who were white. They worked for Serco and I feared may have had less than ideal working contracts. I strongly wanted to write a card to thank them for their kindnesses in looking after us as we waited for Judge Hehir to "decide what to do with us". In court, presumably when he found the law as Judge Saini had construed it in April, was not on his side, he had apparently commented, "Well this is awkward."

I felt I was trapped at the bottom of a system being run by people at the top and in power who are ignorant and emotionally immature. Mostly though it scared me to see how terrifying I found it being locked up alone. I understood in the holding cells how profoundly, unutterably cruel the prison system is. As we were released later in the day I glimpsed a prisoner being taken into a cell. He was a young African American and he looked so scared.

There but for fortune.

Mostly I am grateful Judge Hehir decided we were not to be charged, so we no longer have to go to court on September 27<sup>th</sup> and meet Judge Hehir again. I will be happy if I do not ever meet him again.

Helen Simpson,  
a London Friend  
Article sent by  
Berry Dicker,  
Lichfield Meeting



### FOX ON JUDGES

FOR HE THAT JUDGETH AMONG THE JUDGES, AND RELIEVES THE OPPRESSED, AND HELPS THE HELPLESS, AND STRENGTHENS THE WEAK HANDS AND FEEBLE KNEES [ISA 36:3], AND GIVES RIGHTEOUSNESS TO EVERY ONE THAT LOVES IT, TO EVERY ONE WHOSE INTENTS ARE UPRIGHT AND GIVES TRUE JUDGMENT AGREEABLE TO THAT OF HIMSELF IN EVERY ONE, AND CROSSES THE ENDS AND INTENTS OF EVERY ONE THAT IS FROM THAT, AND GIVES JUDGMENT UPON THE UNJUST. . . .



Image created by Debs Williamson (see page 7).  
The photo shows members of Stoke Meeting.

little while I read about the definition of racism, and why it is that anti-Semitism is so different from racism. I made notes and felt so pleased to be able to focus on this important book. Interestingly now that I am free again and have it in my desk it has somehow lost its appeal.

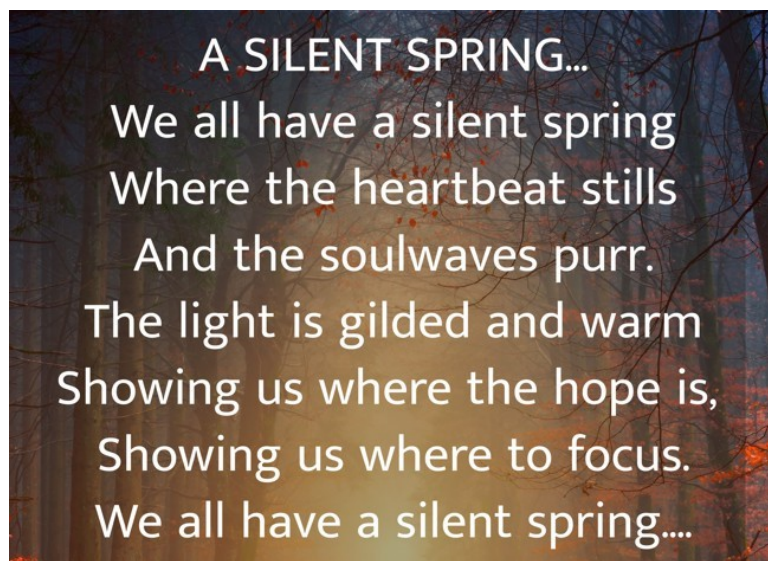
Downstairs in the holding cells almost all the staff were of Black British heritage. Of at least fifteen staff who

Judge Hehir is white, as was Constable Thomas. We, the eleven defendants were white. But I was very struck that once one had travelled down to the cells where prisoners were held awaiting their time in court, the staff were predominantly Black British. The conversations I had with the women who processed me were about injustice, their grand children, children, vegans within their families and their concern about the environment.



## A SILENT SPRING WITHIN

Poem by Dave  
Traxson of  
Wolverhampton  
Meeting  
(see page 6)



## RESOURCES

*The Friend* on 20 December advertised an online group called Friends in Christ. It is for Friends who are drawn to Christ-centred Quaker worship. The group can be contacted on Friendsin-Christ@gmx.com.

The Wildlife Trusts have a series of blogs exploring the intersection of nature conservation, climate change, religious faiths and spirituality. The blogs can be found at [wildlifetrusts.org/blog](http://wildlifetrusts.org/blog).

David Morgan  
Stafford Meeting

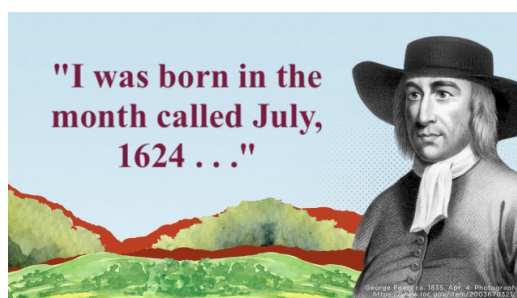
I am giving away my library of books by, about or of interest to Friends. To see the list go to [sp37.info](http://sp37.info).

Stephen Petter  
formerly of  
Wolverhampton Meeting

## DIARY DATE 2074

When first baby George saw the light  
The Foxes just cooed with delight  
But then in the end  
They went round the bend  
His ministry lasted all night

Roger Oldfield,  
Stafford Meeting



CLOSING DATE FOR NEXT ISSUE: END OF APRIL BUT PLEASE START NOW!

ARTICLES ARE USUALLY A MAXIMUM OF ABOUT 620 WORDS LONG — ONE PAGE

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