



May 22

# Scottish Friend



Photograph 1: From [Quaker Tapestry](#).

Scottish Friend is distributed by Sue Proudlove, on behalf of the General Meeting for Scotland.



Please send articles as an editable attachment to [amer.s.syed@gmail.com](mailto:amer.s.syed@gmail.com) or typed or hand-written documents to *The Editor Scottish Friend, Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL* to arrive five weeks before GM, ie, by 6 August 2022. If you submit images, please ensure that they are about 1 MB in size.



Scottish Friend will be posted on the GM website and can be emailed to you at the same time as it goes to the printer. If you would like an email copy instead of a paper one, please email [scotfriends@gmail.com](mailto:scotfriends@gmail.com) to let your Administrator, Sue Proudlove, know. You are strongly encouraged to do this in view of escalating postage costs.

*Published by Quakers in Scotland, 01382 730 842. [www.quakerscotland.org](http://www.quakerscotland.org)  
(Quakers in Britain website: [www.quaker.org.uk](http://www.quaker.org.uk)).*

*Printed on recycled paper by Print Force, Milngavie, 0141 956 1052.*

## From your editor

Friends, thank you very much for the warm reception of my first edition. I am touched by the messages of encouragement from friends all over Scotland. And my apologies for the typographical, grammatical and semantic errors ending up in the last issue.

Since the last edition was released, there have been events of concern, the major being the Russian invasion of Ukraine. It has been warming to see friends taking a very active role in whatever form they can at this very difficult time and it is fantastic to see the communities coming together. It is another opportunity for us, to reflect on the other human conflicts in Yemen and Palestine; the remains of prolonged wars in Afghanistan, Iraq and Libya and the suffering caused. Recently, while I sat for MfW, I opened Chapter 24 Our peace testimony and one testimony in particular spoke to me:



*Friends are not naïve enough to believe that such an appeal 'to that of God' in a dictator or in a nation which for psychological or other reasons is in an aggressive mood will necessarily be successful in converting the tyrant or preventing aggression. Christ was crucified; Gandhi was assassinated. Yet they did not fail. Nor did they leave behind them the hatred, devastation and bitterness that war, successful or unsuccessful, does leave. What can be claimed, moreover, is that this method of opposing evil is one of which no person, no group, no nation need be ashamed, as we may and should be ashamed of the inhumanities of war that are perpetrated in our name and with our support. Kathleen Lonsdale, 1953. QF&P 24.26.*

In this difficult times, my thoughts and prayers are with everyone affected by the conflicts around the world.

I do hope you enjoy reading the contributions in this issue.

*In Friendship  
Amer*

# Contents

<b>1</b>	<b>Calling for General Meeting for Scotland</b> Elizabeth Allen, GM Clerk	<b>4</b>
<b>2</b>	<b>Update from BoD Revision Committee- update March 2022</b> Mary Woodward, SE Scotland AM	<b>6</b>
<b>3</b>	<b>Report from United Reformed Church Synod</b> Mary Woodward, SE Scotland AM	<b>10</b>
<b>4</b>	<b>Promoting Peace Education in Scotland’s Schools</b> Andrew Tomlinson, PEWG	<b>16</b>
<b>5</b>	<b>Moral Treatment</b> A revolution in mental health care Pam Courcha, Inverness LM	<b>19</b>
<b>6</b>	<b>Another Slice of Climate Confusion!</b> Ann MacInnes, Glasgow LM	<b>22</b>
<b>7</b>	<b>All Age Picnic at Abriachan. Bring and Share Lunch. Quakers having fun!</b> Sila Collins-Walden, Inverness LM	<b>24</b>
<b>8</b>	<b>Poetry corner</b>	<b>26</b>
8.1	Mother Nature’s Prayer David O’Donoghue, Monkstown Meeting, Dublin . . . . .	26
8.2	Endings and Beginnings Lysana Robinson, Skye LM . . . . .	28
<b>9</b>	<b>Notices</b>	<b>29</b>
9.1	Quaker Concern Over Population . . . . .	29
9.2	Message from Friends in Philadelphia . . . . .	30

# 1 Calling for General Meeting for Scotland

## Elizabeth Allen, GM Clerk

Saturday, 11<sup>th</sup> June 2022

Dear Friends,

Greetings to you all! As I write this calling letter for General Meeting for Scotland, I'm preparing to attend the General Assembly of the Church of Scotland, followed by Yearly Meeting. For me, this will be an intense period of listening. Certainly, it will involve days of words, words, words, but it will also be an intense period of worship, through which I will be drawn into loving faith communities trying to discern what God is calling them to do, now - and that is an enriching and restoring experience. It mirrors what we are seeking to do in General Meeting: build and sustain a community of Friends in Scotland who find joys and challenges in worshipping, discerning, and witnessing together.



**Our next General Meeting will be in Glasgow on Saturday 11th June. Please do come! All are welcome.**

**This is an opportunity to meet in person and virtually with Friends from across Scotland. We worship together and in a spirit of worship we attend to our church affairs, and matters concerning the spiritual life and witness of Quakers in Scotland.** We hope young people of Shindig age (11 and up) will come to GM. They might choose to spend either the morning or the afternoon contributing to the GM business meeting and do their own thing with the rest of their time in Glasgow. **LM Clerks PLEASE pass this calling letter to young people and their parents in your Meeting.** Guidelines for young people attending GM will be circulated with the final arrangements email and papers in advance.

**We will start with worship at 10.15 am, break for lunch from 12.00 pm to 1.00 pm, and our afternoon session will finish about 3.00 pm. This GM will be a 'blended' meeting, with some Friends present in the Quaker Meeting House, 38 Elmbank Crescent, Charing Cross, Glasgow G2 4PS, and others joining by Zoom. In my final arrangements email, I will include details of how to register and join in. I**

understand that it is difficult for Friends travelling a distance to be in Glasgow for 10.15 am, but I hope they will bear with us while we experiment with what works best for the timing of 'blended' meetings.



So, what will we be doing at GM in June? There is much talk of the importance of community these days and many of us belong to several communities. Quakers play an active part of the faith community and nationally the Quaker Committee for Christian and Interfaith Relations (QCCIR) works with other churches and faiths on our behalf. The committee is meeting in Glasgow from 10th to 12th June and at General Meeting, during the morning we will spend an hour with members of QCCIR, exploring our work with other faith groups, in particular on climate justice and racial justice. In the afternoon, tuning our attention to commu-

nity justice our Scottish Quaker Community Justice Working Group will engage us in a conversation about our Quaker values, crime, punishment, justice and rehabilitation. Our Treasurer Nigel Dower will talk us through the GM 2021 Annual report and Accounts. Mark Bitel will tell us about the work of the Quaker Housing Trust and we will hear from GM link people with social witness organisations. We will also be updated on our parliamentary engagement work.

Papers and the draft agenda will be circulated about a week prior to GM. if you do not receive them, please ask Sue Proudlove [scotfriends@gmail.com](mailto:scotfriends@gmail.com) for a copy. If you have any questions, please contact me, your clerk, by email [essallen@msn.com](mailto:essallen@msn.com) or telephone 01620 894834.

Elizabeth Allen,  
Clerk, General Meeting for Scotland.

## 2 Update from BoD Revision Committee- update March 2022

Mary Woodward, SE Scotland AM

YOUR committee met again by zoom at the end of January this year. I was unable to attend the Wednesday evening session, but was delighted to be able to attend both sessions at the weekend.

We had hoped to be able to welcome a second Welsh member to our committee but, although Meeting for Sufferings had appointed her, she had to ask for release, for personal reasons, meaning that we still only have Catherine James as a Welsh-speaking representative on the committee. We very much hope that another appointment will be made soon, to help Catherine with the incredible work she does. Another of our number is



taking a sabbatical for maternity leave - we look forward to welcoming her back later this year, and to meeting the new baby as soon as this is practicable.

Our clerks gave a report to Meeting for Sufferings last December, which was well received [and prompted an Area Meeting to invite us to talk to them]. We began considering what part we wanted to play in the ‘special interest groups’ [now re-named Faith in Action] in the days before Yearly Meeting in May - something I’m very happy to hand over to others, as I’ll be representing you all at the Church of Scotland General Assembly at that time. It is hoped to present sessions bringing Friends up to date on our work so far, inviting creativity around our work, and outlining what we are doing with the submissions we have already received.

Yearly Meeting is conducting several reviews into aspects of our central governance structures, and this will inevitably impinge on the work that we are doing on church government [how we do things]. Our clerking team attended a meeting with BYM’s Recording Clerk and representatives of other central committees, which aims to ensure that consistent decisions are made and that the BDRC is kept informed of matters which directly affect our work in

describing our Quaker structures and the way they work. I am profoundly grateful for the people on our committee who not only understand but relish working in this area!

Several of our ‘task groups’ gave reports of their progress. The Communicat-ing with Friends group is working on creating clear guidelines for our visits to Quaker groups - both for the inviters and for those committee members doing the visits. A visit to an Area Meeting was made in February: two more are due this month and group members are working on sessions to present at BYM. The Tagging group is continuing its work on submissions already received [around 750 so far], and beginning to work on a ‘how to’ guide for the rest of the committee to search the submissions. They will test it on people like me who are not the most tech-savvy among us.

The group working on Testimony has needed to ask for more members, as two have had to lay that work down. The group working on Community presented its work, which will be kept with the other ‘finished for now’ pieces until we are ready to do more work on them. The Trusteeship and Charitable Status are continuing their admirable work, which will soon be ‘finished for now’, though the reviews current in BYM will undoubtedly have an effect on the final piece.



The group looking at Reviewing Text and Compiling a Glossary reported on their work, and suggested a number of principles for us to use and test as we

work on topics. At the moment, most of our work is on Church Government, where we need to demonstrate the unity of our Quaker practice. When we work on other sections we will want to show the rich diversity of our Quaker experience. We were reminded that, while we must use simple language wherever possible, we must not simplify the ideas we are trying to express. The use of quotations will be very helpful here.



We also began to look at when and how we might start sharing text that we have written. Up till now only the Trusteeship and Charitable Status group has involved non-committee people with their work - seeking the advice and understanding of a few relevant individuals. In the future we will want to share more widely some of our writing, beginning with [we hope] submitting sample draft text to Meeting for Sufferings in December.

In small groups we shared our experience of Membership and what it means to us. This enables us to get to know each other better - especially those members appointed after lockdown began, who have not had the opportunity to meet any of us in person. Sharing our thoughts once we were all together again gave us some useful material for when we return to working on the topic - but we wondered how representative our thoughts are of the Society as a whole.

We were reminded that we do not need to wait to be invited to work on topics - there is plenty of work still to do! We were invited to inform the clerks if we are willing and able to take on any more. At present I have to decline - managing our 'engagement diary' is enough for me just now - but I do hope to have the time and energy to do more as my health improves.

It was a long and challenging weekend, and I have to confess to not having read or fully understood all the reports, choosing instead to trust that the Spirit had guided Friends working on each topic and that they would be fine without my input. We are looking ahead to our next meeting which will, please God, be in person at Woodbrooke over a long weekend in July: I am so looking forward to catching up with old friends on the committee and getting to know all the 'new bugs' who've been appointed these last two years. I hope to have a lot of positives to report on in the autumn!

Meanwhile, I leave you with the Key Messages from the committee, with a reminder to look out for the BDRC sessions in the week leading up to BYM 2022.

- *We continue to liaise with the various review groups of BYM central governance, so as to inform our relevant church government text.*
- *We are developing the 'voice of the book'. There are some sections where we need to show unity of practice and others where we want to represent diversity of experience.*
- *We have looked at all of the 750 plus submissions sent by Friends so far to understand the range of contributions. We thank everyone who has made suggestions. There's still plenty of time to send more ideas and you can do this here <https://forms.quaker.org.uk/qfp-idea/> (or email [qfp@quaker.org.uk](mailto:qfp@quaker.org.uk))*
- *We are looking forward to BYM 2022 and will be offering Faith in Action sessions to share about our work so far - more information coming soon.*

Thank you for your interest in our work, and your prayerful support without which the task would be so much harder.

### 3 Report from United Reformed Church Synod Mary Woodward, SE Scotland AM

HAVING been thwarted last year in my desire to attend the URC residential Synod, further thwarting arose because Tulliallan Castle, home of the Scottish police college, was still not being opened to the public. Instead, I was offered the option of joining the Synod via Zoom, as I did last year, or taking my courage in both hands and going to the in-person gathering in Helensburgh, which would be my first ‘away from home and not staying with friends’ venture for over two years. I worried a lot in the lead-up to the trip, not least because some of the reviews of the Travelodge in Helensburgh were extremely critical: but in the event all was fine, and once again I had a ball!

There were about 25 ‘in person’ and some 50 or so online attendees each day, and I was made very welcome. John Bremner, the URC Ecumenical Officer, was quick to greet me when I arrived, while those ecumenical visitors physically present were welcomed formally by the Moderator, Paul Whittle - though with an elbow-bump rather than a handshake. They’re a



very friendly lot, the URC! I have spent a fair amount of time [both business and social] in the company of Morag Donaldson, secretary to the Edinburgh World Day of Prayer committee, so there was another friendly face to greet me, while those new to me were equally warm in their welcome.

URC Synod decisions are usually taken by “consensus decision-making” - gathering the sense of the meeting, though not in quite the way Quakers do. Because this Synod was ‘blended’, the resolutions proposed were to be voted on: to my surprise, I was given a yellow voting card and assured that I had the right to vote. This was slightly challenging, but there were a few occasions on which I felt it was right to vote and a great many when I felt it was completely inappropriate - mostly on matters relating to church governance.

The Synod itself was preceded by the AGM of the Scottish College, which in a partnership between the URC and Congregational churches in Scotland trains students for the ministry. I didn't take part in the business, but was assured by my URC friends that it would be perfectly okay to knit during it – “we're a small and friendly church” - so, well-hidden in my pew, I did.



College Principal John McNeil Scott's address acknowledged how much we have gone through in the past two years: we have changed, and we have been learning. Change can be stressful, but stress and change provide opportunities for learning and discipleship. Curiosity is the root of discipleship - the desire to know more and understand better. His most striking remark was “*the Church does not own the*

*Kingdom of God*” - would that more people acknowledged and lived by this!

The United Reformed Church as a whole is celebrating its 50<sup>th</sup> anniversary. Moderator Paul Whittle's address to the Synod referenced the biblical ‘jubilee year’ [Leviticus 25] - the year following a cycle of seven time seven ‘sabbath years’, which is to be a year of rest and restitution. [Read this chapter: it's most interesting - try [www.biblegateway.com](http://www.biblegateway.com) for a very readable translation] The sentence that jumped out at me was v 23 “*The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers.*” This has nothing to do with the Moderator's address but has just set up an interesting ecological train of thought.

The Moderator remarked that we live in interesting times - the pandemic, COP 26, and the current situation in Ukraine are all reminders of our world's vulnerability. What does this mean for the URC in Scotland? The church has eight Aspirations, of which he concentrated on three - *unconditional love*, *inclusive*, and *radical*. God's unconditional love is for everyone, and we need to love everyone else unconditionally too. We say we are inclusive, but are we really? Can I embrace my worst enemy? Could I embrace Vladimir Putin? Being radical means being counter-cultural, living an upside-down life - can we do this? Can we like Jesus go out into the wilderness and be tested?

The first part of the afternoon's business was to do with standing orders, receiving last September Synod's minutes and receiving the report of the Policy, Planning and Strategy Committee, which included the heartening news that the Police College at Tulliallan has the URC Synod pencilled in for next March - an in-person residential weekend - while the autumn Synods this year and next will once again be hybrid.

The Local Ministry and Mission Review's proposals included a name change from LMMR to *Our Church; Our Faith; Our Work*, reflecting a change in the way in which individual churches conduct reviews. It was emphasised that a review is NOT an inspection, but a pastoral visit offering the opportunity for fellowship, reflection and learning. The new scheme invites a conscious opting-in to the process rather than an enforced 'co-operation', and is a continuous process of review [look at now] - *discern* [vision, priorities, what next?] - *resolutions* - act. The starting point for all this is the question "*What is the purpose of our churches?*" - something we can all ponder in our hearts.

A welcome break sent us out into the dark and rain in search of food, and brought us back refreshed for the evening worship, led by students from the Scottish College. This included some lovely hymns, including a delightfully Baroque version of *O worship the king, all glorious above*, and a deeply challenging sermon.



Psalm 10 was read. It was written some 3,000 years ago, and is a scarily vivid description of the current situation in Ukraine and the man who is its cause. The sermon didn't mince words, drawing parallels between King David, the writer of the psalm, and Vladimir Putin but pointing out that David repented of his wrongdoing and changed his ways. The psalmist asks *God why are you hiding?* [i.e. why aren't you doing something?] - but it's not enough for us to ask that: we have to be prepared to DO something, not just pray for it to be done. *When I'm prepared to act, I can ask for God's help.*

I've rarely if ever heard such an outspoken condemnation of a person in a sermon. I wholeheartedly endorse the message I felt was missing from the recent World Day of Prayer - *God has no hands but our hands*. Not everyone can go and fight, not everyone has money to donate or the space to offer a home to a refugee - but together we can do a lot more than we can separately, as evidenced in the outpouring of aid and offers of help in recent days.

Saturday's session began with worship led by people in the Wee Kirk in Orkney, with some jolly [accordion-led] hymns including the questioning *will you come and follow me if I but call your name? Will you go where you don't know and never be the same?*, during which I always have to fight back tears. The main business of the day was a number of papers dealing with necessary reforms of governance arising from three causes - some practices have been carried on without thought "because we've always done it"; some are no longer fit for purpose; and some don't chime with OSCR [the Office of the Scottish Charity Regulator].

Today's business would not be the end of the work of reform, but was rather a matter of clearing the ground so that the work could proceed. Much of it was technical, and to do with the work of Trustees - and also very relevant to many of the considerations Quakers are dealing with. The introduction to the first paper pointed out: *As a matter of good governance, we need both a clear separation and a clear link between trusteeship and everyday management. We need to ensure that there is clear and good accountability, but also that our structures are not too people-heavy.*

There was an opportunity for those present to talk in small groups about what they found helpful and what was concerning in the five papers under consideration. I wondered whether I would have anything useful to contribute, but was shown that asking questions and giving examples from 'outside' can be useful too. It was hoped to finish this part of the business before lunch, but concerns about the rightness or otherwise of *ex officio* members of the



trustees group having voting rights kept us occupied for some time. It was concluded that there needed to be further work around this matter before a resolution could be reached. Blessedly, this was the only contentious matter, and the other four papers were swiftly dealt with.

The lunch break brought us soup and bread provided by the good folk of Hellsburgh URC - a delight after two years' prohibition of such sharing. I was able to learn more about the URC, and in particular why some people had voting rights and other attendees didn't - each church appoints two people to vote in the Synod, who are free to vote according to their conscience rather than having to represent the views of the people in their congregation.

The rest of the afternoon's business - finance and property, youth executive, children and youth ministry, pastoral committee, church and society, ecumenical and interfaith - were all dealt with so swiftly that we were able to finish early. The most memorable contribution came from John Bremner's Ecumenical and Interfaith report in which he referred to the key points in the Synod's ecumenical policy, which I think worth quoting in full here:

- *Christian ‘unity’ does not mean ‘uniformity’; but it does mean recognising the common purpose, shared by all Christians, of expressing the Gospel in ways which try to communicate with the world.*
- *The Lund Principle is that churches ought to act together except where deep differences of conviction compel them to act separately. The URC has always been committed to this Principle.*
- *The commitment to ecumenism demands that we seek ‘to develop flourishing relationships with other Christians at a local level’ and that we be willing to share our resources, both at a local and at a national level, as we seek to fulfil our common purpose together.*

Amen to that!

I set off home from Helensburgh enlivened and encouraged by the fellowship and common purpose I experienced there, and looking forward eagerly to – we devoutly hope! – meeting in person next year at Tulliallan.



## 4 Promoting Peace Education in Scotland's Schools

### Andrew Tomlinson, PEWG

AT a time when militarism is on the rise, countries are rapidly increasing their military spending after years of decline, and conversations about military strategy have become far more commonplace, the peace testimony of Friends remains as counter cultural and necessary as ever.



One of the many ways in which Friends can contribute to the long-term conditions for peace is through the promotion of peace education within schools; the radical act of equipping young people with the knowledge and skills needed for the cultivation of a culture of peace. After all, as the recent report from Britain Yearly Meeting “Peace at the Heart” notes “*The years that young people spend in education shape their whole lives. Their sense of self, relationships, and life chances, as well as the attitudes they take to their community and society into adulthood, begin to mature in this period*”. In this

context a pedagogy that fosters healthy relationships with oneself, with one's peers, with one's communities and with the wider world is not only vital, but has clear benefits for all.

Here in Scotland we do not come at this from a standing start. For one thing, the Scottish Government are signed up to the United Nation's Sustainable Development Goals (SDGs) that include SDG 4.7:

*“by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, **promotion of a culture of peace and non-violence**, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development”.*

At present much, if not all, of the delivery of SDG 4.7 falls within the Scottish Government’s Global Citizenship education known as “*Learning for Sustainability*”. According to the 2019 Learning for Sustainability Action Plan “*Learning for Sustainability (LfS) is a cross-curricular approach which enables learners, educators, schools and their wider communities to build a socially-just, sustainable and equitable society*”. The strategy also states that “*every school should have a whole-school approach to Learning for Sustainability that is robust, demonstrable, evaluated and supported by leadership at all levels*”.



While this is a positive starting point, and the requirement for every school to have a whole school approach to LfS provides a useful gateway to explore how young people are equipped to promote a culture of peace, there is a risk that the interpersonal element, that is so vital to effective peace

education, is lost within the many other themes contained within Learning for Sustainability. In many ways we would like to see peace not just as one item among many in an already crowded part of the curriculum, but rather as a foundational part of the fabric within schools, with schools becoming places where the principles of peace and equitable ways of relating are practised and explored daily at all levels of school life. Such models are already being explored within the Peace Schools scheme in Wales, and would make a brilliant contribution to establishing a culture of peace within Scotland. Colleagues from QPSW and I recently made this point to an independent review group advising the Scottish Government on plans for a Scottish Peace Institute. If Scotland wants a role in peace building globally, it needs to start by fostering a culture of peace domestically. A more in depth integration of peace principles into the education system would be a good place to start.

But to achieve this our conversations here need to go beyond the Scottish Government. Teachers and schools, who deliver and design the curriculum, need training in peace education, resources for delivering it and research which demonstrates its benefits. Similarly, Local Authorities, who are responsible for spending and the delivery of nationally agreed targets and statutory re-

quirements, need convincing that this is not only part of their statutory requirements but also a good use of resources within schools. We feel that this can be done and we are working to formulate a coalition involving teaching unions, faith groups, peace education organisations and representatives on Local Authorities who are able to make this case to these groups.

By the time this article is published the 2022 Local Authority elections will be completed. Trying to meet councillors at this early point in their term of office is a good opportunity to raise the issue of peace education: share the “Peace at the Heart” report with them, ask about the authority’s approach to learning for sustainability and encourage them to explore the Peace Schools scheme. In doing so, we might just get one step closer to placing peace at the heart of Scottish education.

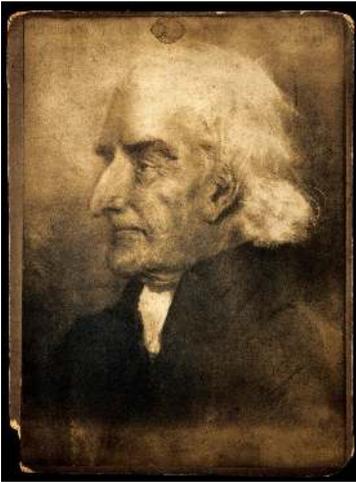


## 5 Moral Treatment

### A revolution in mental health care

#### Pam Courcha, Inverness LM

THE Friend on 25 March 2022 carried a news item about The Retreat hospital in York which was founded in 1792. The item says the care provided for people who had mental health difficulties “was as revolutionary as Elizabeth Fry’s work on prison reform.” You will all know of her work but what do you know about William Tuke?



Photograph 2: William Tuke.

I had attended a Quaker Voices on Mental Health event on 5 February with presentations by Chris Holman previously medical Director at the Retreat and Kim Bevan Chief Officer (Clinical services). As the parent of two adults with complex needs I was delighted to learn about the Quaker contribution to a humane approach to caring for those with mental health difficulties.

In the 18<sup>th</sup> century the ‘insane’ were shut in asylums. The York asylum was typical of its time. Treatment was based on the concept that people had lost their reason, *i.e.* lost their humanity. It consisted of activities such as blood letting - to bring out the evil plus a regime of fear such as chaining people to walls, using chairs that spun them around, and generally inducing terror. Visitors were not allowed.

In 1792 a Quaker widow died unexpectedly in the York Asylum and mistreatment was suspected although no family had been able to visit. Quaker William Tuke (1732-1822) ran a tea business in York and also established a school. When he learnt about the asylum he discussed with others if a hospital should be built for Quakers and finance was raised through public subscription with The Retreat eventually opening in 1796. It was initially for Friends.

It was seen as a safe place and the rapid and complex changes in society un-

derstood to be a major contributor to mental ill health. The building was designed to feel welcoming and attractive with lovely grounds and wide corridors for residents to take a walk if they couldn't go outside.

The Retreat was an open institution with Quakers encouraged to visit and rooms used for Quaker meetings. In contrast with the asylum treatment was based on kindness and engaging with people.

William Tuke continued his involvement with The Retreat as did his family. His grandson Samuel Tuke (1784-1857), a philanthropist in York, wrote an account of the hospital's approach to treatment. It was receiving an increasing number of visitors seeking to learn more.

In 1813 his book was published - *Description of the Retreat, an Institution near York for insane persons of the Society of Friends, containing an account of its origins and progress, the modes of treatment and a statement of cases*. 'Moral treatment' was used to describe the approach used at The Retreat.

It was truly revolutionary when compared with the asylum's restraint and terror regime. There was a belief in the capacity of the patients for self-restraint and engaged them in meaningful activities. The book was a kind of detailed handbook and widely read.

Subsequent public debate led to investigations of the local asylum and a public enquiry.

By 2018 The Retreat was no longer fit for its original purpose and couldn't provide in patient care to meet current regulations. The building is now shut and services reconfigured. Services are within the community and the new name is The Retreat Clinics. This means in person treatment in York and Manchester but also online services (see below for online counselling available to Friends anywhere).

Kim Bevan stressed the service is "more about the offer, approach and ethos - The Retreat as a concept and less about The Retreat as a place". He also stressed services are "informed, innovative and evidence based...delivered within a Quaker ethos, continuing the Tuke legacy".

Some important principles were set for the selection of the site developer. Bevan gives examples such as the creation of a peace and tranquillity garden for public use and using naming conventions relating to the history of the

building and grounds.

This takes us back to the beginning of this article. The co-ordinating group for Quaker Voices on Mental Health “would like to enter into discussion with those involved with the future of the historic grounds and buildings to create a lasting tribute”. I will finish with a quote from Kim Bevan’s introduction to his presentation in February:

*Over 200 years of Quaker involvement in services for people in need of mental health care to enable them to live well in themselves so that we can all live better together.*

**Notes:**

- *Quaker Voices on Mental Health* is supported by the Quaker Mental Health Fund. For more information contact Alison Mitchell on [quaker-voicesonmentalhealth@gmail.com](mailto:quaker-voicesonmentalhealth@gmail.com).
- *Therapy*, The Quaker Mental Health Fund offers 6 free online sessions of short term therapy with the Retreat <http://www.quakermhfund.uk/Short-term-therapy-for-Quakers>.



## 6 Another Slice of Climate Confusion!

### Ann MacInnes, Glasgow LM

**D**URING COP I only attended one event. It was the Quaker vigil to support the call for compensation for those third world countries that are affected by climate change. This morning in my mail another plea for funds from Practical Action to help victims of flooding in Bangladesh, help with places suffering from water shortages affecting people's ability to produce enough food for themselves and to sell to make a living, in Nepal, Peru and Zimbabwe.

I was host to a lady during COP from Lancaster Cohousing who knows of me through my membership of the Halton Senior Cohousing, which will be across the road from us once Halton Senior Cohousing is built, hopefully Spring 2023. She shared feedback from the many events that she attended. She was very moved to meet the people affected by climate change in their countries and hear their stories of how their lives are now trying to live with the effects of extreme weather conditions day to day.

I'm reading Spoon Fed, why almost everything we've been told about food is wrong, by Tim Spector, at the moment. I get to the chapter about Food Miles, and read that local growers producing food out of season will use similar amounts of energy for food, like strawberries, to those that have been imported. That makes sense when you think of the amount of warmth needed by strawberry plants to grow and fruit. Cynically, the joke comes to me, those strawberry plants are going to be warmer than a lot of the human population with the increase in heating costs.

Last Friday I heard a very moving talk as part of Lancaster LitFest and Lancaster University on zoom by Dr Vandana Shiva. She is such an impressive speaker and environmental expert. She told us she worked as a physicist in nuclear energy production. She then became aware that the nuclear waste was polluting the earth. She decided to learn from the village women in a very remote area of India about how they lived in balance with the earth. She has written several books, the most recent is Earth Democracy, and advised international bodies on climate change. She then covered how factory farming produces pollution, how the seas have become polluted from the things and liquids that we dump in them. Farmers are using genetically modified crops which put them in debt because they can't get seeds from the crop without buying more for the next year.

Large organisations are buying up land and destroying forests to produce soya and sweetcorn for animal feed. Corporations and investment companies, and she gave the example of Black Rock and Vanguard, buy water, food and housing. Please note these are vital needs for every human being so should the need for such basic things be how profits are made in these corporations? Dr Shiva stated that human beings are not the only inhabitants of this world and that the welfare of all living things is interconnected.

Prejudice and bias from the impacts of imperialism, racialism, paternalism and the power of corporations on policy makers have taken power from people and communities and allowed destruction of the earth's balance to renew the soils and reduce severe weather events.

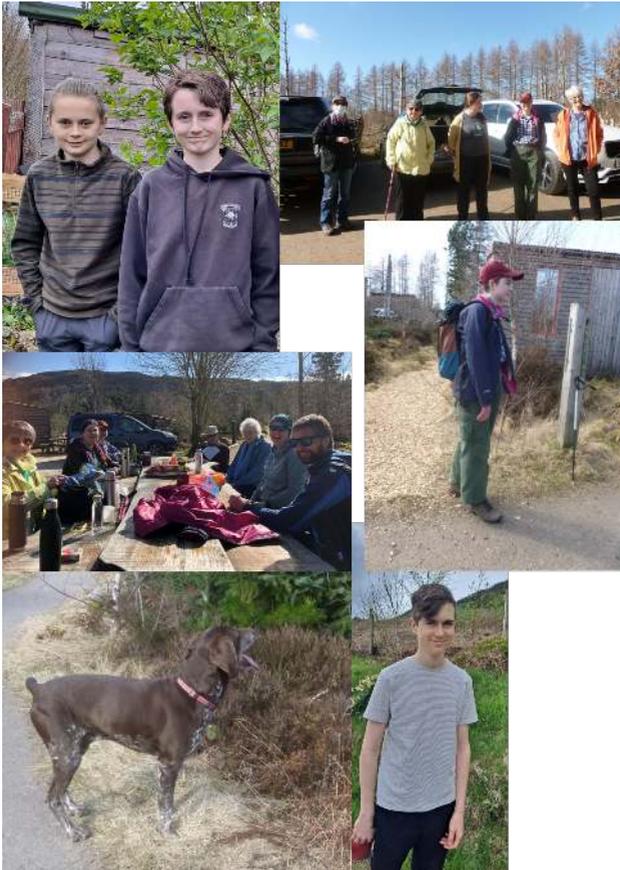
Last week on the news I hear of a community heating project that uses the warmth of the water in a disused coal mine to heat homes. Great, I think because there are a lot of disused coal mines.

Then on Sunday morning I read in the Guardian, that the UK Energy Security Strategy will allow drilling for oil in the North Sea and if necessary the use of coal in power stations. I guess this is the three monkeys' approach to climate change? Hear, speak and see no need for action? What do you think?



## 7 All Age Picnic at Abriachan. Bring and Share Lunch. Quakers having fun! Sila Collins-Walden, Inverness LM

MARCH 24<sup>th</sup> was a lovely day, just right for a Picnic in the forest, an opportunity for Friends to gather together after this long period of not being able to meet because of the Covid-19 restrictions. It was a joy to see so many of us along with the children and young people. How those Hitchens boys have grown! We have two new additions to our meeting, Skye and Daniel along with mother Heather.



Photograph 3: Photographs from the picnic.

This event was organized by the Children's Committee. What a great venue Abriachan forest is to have a get together with Friends. Abriachan is an area steeped in mystery, a wonderful place to have a picnic, with the many species of trees, plants, flora and fauna. There is a forest school, that encourages outdoor learning and is visited by many of the local schools. Parking and public access for all with cycle routes and paths to explore. Three of us, Julia, Brian and I went on the trail, with Julia doing the leading, she is an excellent walker too!. We managed to reach the summit of the forest, it was a hot day, coming down was a bit of a strain for me, I have short legs!

On Sunday April 17<sup>th</sup> after MfW we had a bring and share lunch at Heather, Daniel and Skye's house. Another lovely day with lots of chat, good humour great company and lovely food mostly supplied by Heather Skye and Daniel.

Daniel and Skye open up our new meeting place at the Wasps Studio Inverness, they arrange the chairs and even make the tea. It's good to see young Friends taking on duties and responsibilities which benefits all. They are an asset and bring new life into our Quaker community.

In these dark times it is good to take a break from the news at times. We need to take of ourselves, otherwise how can we care for others. It doesn't mean we don't care, we hold all of those who are suffering in our thoughts and in the light at all times. There are plans and opportunities for more of these outings for Friends to get together again soon!



## 8 Poetry corner

### 8.1 Mother Nature's Prayer

David O'Donoghue, Monkstown Meeting, Dublin

What if homo sapiens became extinct? Consider this:

No more wars, torture or sex abuse.

No starvation, castration or FGM.

No guns, bullets, bombs.

No napalm, WMD or IEDs.

No more war memorials or wreath laying.

No battery hens, slaughter houses or animals in harness.

No deforestation, pollution or plastic in the oceans.

No cars, no carbon emissions or nuclear accidents.

No slavery, no culling, no bulls with nose-rings.

No calves ripped from their mother's teats to boost milk output.

No neatly packaged mincemeat on supermarket shelves;

Fish swimming freely with no fear of nets or hooks.

No harpoons in whales' windpipes, piercing a beating heart.

No sausages, ham sandwiches or rashers from harmless pigs.

No prisoners, no death camps, gas chambers or crematoria.

No genocide, extermination or executions -

So, no hangman's noose, lethal injections or electric chair.

No fighting talk or stretchers to carry corpses from the battlefield.

No smug victory speeches by the so-called winners,

Or anguished faces streaked with tears.

No shotguns, traps or shooting parties.

No zoos, circuses or performing seals.

No farmers pretending to love their animals,

While awaiting the abattoir van.

No more butchers' counters strewn with

Bloody steaks, lamb chops and raw offal.

Try to imagine what it would be like if the

Worst killer on earth disappeared without trace.

Or would it be too much to ask

That we should mend our ways? -  
Thus leaving other species some space  
To enjoy this sacred place  
Where we have so far failed.



## 8.2 Endings and Beginnings

Lysana Robinson, Skye LM

On the dance floor of life  
conflict and harmony are partners.  
Nature, at first glance,  
imparts well-being, bringing us  
peace and harmony.

Yet Robins, beloved on festive cards,  
fight to the death.  
Small tadpoles are spawned  
as food for larger siblings.  
Stags strut and roar  
locking horns in battle  
to possess a prized harem.

Can I, as bystander,  
observe this dispassionately,  
even in humanity's wars,  
and honour both victim and victor  
for their designated part  
in the greater scheme of things?



## 9 Notices

### 9.1 Quaker Concern Over Population



#### Quaker Concern Over Population Art Competition on Spring 2022 Invitation to enter

QCOP are a Quaker recognised body established to raise concern about population. We believe there are too many people on the planet currently using far too much of the Earth's renewable resources. Each extra birth increases consumption and each extra birth in the rich countries increases consumption far more than a birth in the developing world. It is obvious to us that this cannot go on!

To help spread our concern we are organising an art competition for a picture or poster which highlights the issue. These can be up to A3 size, in any medium but must be 2D. There will be three categories:

#### **12 and under, Teenage and Adult**

Entries will be displayed on a special page on the QCOP Website ([qcop.org.uk](http://qcop.org.uk)) and Friends will be invited to choose one from each category which they feel best conveys our concern. These views, along with the views of our 3 QCOP judges, will decide the winning entries. There will be a prize of £100 for the entry in each category which is considered to deliver the message most effectively. The three winning entries will be displayed on the website.

Entries should be submitted by email as a photograph to [davidt nsley@yahoo.co.uk](mailto:davidt nsley@yahoo.co.uk) giving name, age and email address of the entrant.

It is then hoped that as Meeting Houses reopen it will be possible to offer art displays to raise this issue with Friends.

The competition will start in May with a closing date of May 31<sup>st</sup>. Winners will be announced at the QCOP AGM on Wednesday 29<sup>th</sup> June at 19.00.

## 9.2 Message from Friends in Philadelphia



Photograph 4: A children's drawing.

### **Dear Friends around the world,**

We the Philadelphia first Saturday extended workshop group feel called to send you a love filled letter expressing how committed we feel to the call to extended worship.

We have followed our guide spirit, Christ Jesus, divine mother, light being and heeded a call to regularly meet for more or less three hours of worship and deep worshipful sharing afterwards of upto two hours.

### *Why do we do this?*

When we follow this call we feel our needs are met each time. Over time we find we are blossoming and healing, some of us from deep trauma wounds. The light expands within us and feel love and a gathered peace descend like a blanket of fog.. a mother hen tenderly caring for her chicks each one to give exactly as they need.

Sometimes we come bringing our burdens, our anxieties and our worries. Heavy laden in wordless weight, oppression we sit, open to spirit to lead, resolve and show us a clear Safe way forward. We discover that with patience, willingness to be low and accepting of our condition the fountain of live never fails us.

Sometimes sweet or bitter tears come and a wonderful release.

And thus far I have not touched upon ministry that has been spoken. Messages that stand us in teaching and direction for years not just for the week.



Photograph 5: “Every person is a book about God” Jim Strong 2019 Acrylic Residues on found book.

Are you curious... please come and taste this well of life. Imbibe the living waters of refreshment.

With all our earnest love and spirit who has instructed us to send this forth.

As friends or Quakers, we are stewards of a practice known as waiting worship. Like it sounds, it is a worship which flowers inwardly as we come to stillness. Listening patiently, we are drawn sometimes painfully through and away from the realities of day to day experience and the constancy of our rational and habitual thoughts. In waiting worship we are returning home inwardly. There is nowhere in this world we are not at home, but in the rush of daily life, we can often forget and feel alienated. Holy Communion can occur in the blink of an eye or in the fullness of a lifetime. It is described differently in different times, and places. It can occur anywhere. We are called to experiment with our worship for we live in a world which has forgotten the beauty which permeates it on all sides and the nobility of the human spirit which is **both** in and out of this world.

To be added to our mailing list for updates on our monthly extended worship gatherings please email [jmm.strong@gmail.com](mailto:jmm.strong@gmail.com).



*The opinions expressed in this publication are those of the authors and not necessarily the opinions of the Society of Friends in Scotland, Britain or elsewhere.*