



Autumn 2014

Outwards and Inwards

After many months of grim news about slaughter overseas and destitute people at home, I began thinking it was time for Calon to be looking outwards again. That's why I offered as a theme for this number "A just and compassionate society?" But, as you'll see below, Friends had other ideas about what to focus on right now!

They may well have a point. As I write, Yearly Meeting Gathering is approaching, and with it the culmination of BYM's three-year exploration of 'What it means to be a Quaker today'. There is talk of updating *Quaker faith & practice* in the light of rapid changes within both society and the Society. Quaker Life Central Committee has embarked on a 'horizon-scanning' exercise. And with the old Framework for Action coming to the end of its life, the new Long Term Framework group (of which I have the honour to be a member) is beginning a consultation with Friends across Britain to enable it to discern where Quakers think and hope BYM is heading, and what kinds of guidelines we need to help us on our way.

We hope to produce a final document which distils Friends' collective discernment about the next five to ten years; and the only reason I can think why they appointed a mere poet to the group was in the hope that the text will be pithy and punchy and packed with possibility! As a member of the LTF Group, of course, I have a vested interest in urging Friends to engage enthusiastically in the consultation exercise, and I hope that between us we will succeed in articulating a vision that enables and inspires Quakers across Britain. So let's by all means continue to reflect on our understanding of the Quaker way and how we can build creatively on our living tradition in the 21st century.

I've always believed that it is impossible to draw a boundary between world and spirit – 'Daily round; holy ground' as the old Quaker poster said. When Waldo condemned war and blockade, it was as an

act of violence against the Spirit – because it takes real bread out of real children's mouths. Though the monks of Caldey Island may appear to have withdrawn physically from the world, they remain engaged, both as human beings themselves in community, and in their thoughts and prayers directed outwards in love.

Even if there were any danger of British Friends spending so long gazing at our own navels that we fall in, it's built into our Quaker DNA to scramble back up from the deep places with renewed faith, love and energy, and 'boldly go' out into the world to work for a just and compassionate society without any question mark.

SLK

Dylan's Quaker connections

The most unworldly Quaker in Wales could scarcely have failed to register that 2014 is the centenary of the birth of a much-mocked, much-misrepresented and much-adored Welsh poet – Dylan Thomas.

Although Quakers cannot, alas, claim Dylan as one of our own, there are surprising connections. Caitlin's mother and grandparents were Quakers; her grandmother lived in the village of Congénies in Southern France, where there is now a Quaker centre. (They seem to have been a rather grand style of Quaker: according to Caitlin, 'Grandmother Majolier was always very formal; she changed for dinner; she had silver and fine china and a marvellous cook...'). Caitlin's brother-in-law, the artist Rupert Shephard, made a number of watercolours of the Quaker meeting house and cemetery at Congénies, as well as portraits of Dylan, Caitlin and Caitlin's mother Yvonne. These were among paintings exhibited in the National Museum of Wales back in May 1977.

A further connection: after the Second World War, Dylan co-scripted a film based on a study of current housing needs by the Bournville Village Trust, called *When we build again*. The film was financed by Cadbury's. The original study is described as having been written 'in a spirit of optimism and vision' for a

new and better world for ordinary people after the war was over.

Dylan himself seems to have been 'of the Quakers' party without knowing it', so to speak. An early close friend of his, Bert Trick, spoke of Dylan's 'tremendous compassion for mankind' and remembered that 'one thing he was outraged about was any show of violence'. Asked about Dylan's religious views, Bert said: 'He believed in the freedom of man to be man, that he shouldn't be oppressed by his fellows and that every man had the stamp of divinity on him ... in the orthodox sense of being a church-going Christian, one could answer very definitely 'no' ... but beyond that, in a mystical sense, he was very religious ... He felt that there was a supreme being with which you could get in touch direct. That you hadn't to wait for benefit of clergy and that sort of thing, that in each one of us – well, what's the word I want? "The green fuse", you know, his poem...."

Dylan's whole oeuvre was profoundly spiritual, and his hatred of war and violence surfaces repeatedly in his writings. Not a Friend, then, but a writer for Friends to cherish.

SLK

What next for Meeting of Friends in Wales?

Christine Trevett (*Bridgend/Penybont-ar-Ogwr*) reports on the Meeting of Friends in Wales held on 28 June.

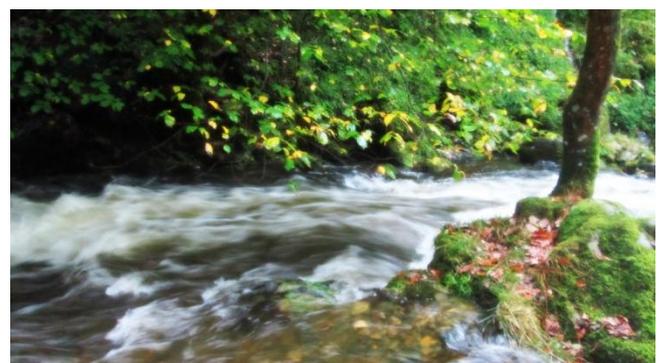
Thirty-nine Friends from all over Wales made a sunny journey to Abergavenny. With Ros Morley as our clerk, and Jenny Sen as assistant clerk at the table for the first time, we heard of things that had been achieved and of the need to think about 'What next?' After the previous three years of Woodbrooke on the Road coming to Wales, the 'Kindlers' days in 2014 had been well-received. Is it now time, though, to revive all-age residential weekends for spiritual nurture, such as Meeting of Friends in Wales organised in time past?

The books by and about ourselves, *Towards the Source: Quakers in Wales* and *Tua'r Tarddiad: Crynwyr yng Nghymru*, have been well received too. They have been circulated to schools and other outlets and more than £2,000 worth have been sold. Yearly Meeting Gathering and the National Eisteddfod will have been used to make them

known, but more is needed. Might Friends work towards getting them 'out there' more widely? What about getting copies into local bookshops, for example? (Contact Catherine James of Porthmadog Meeting for guidance on this.) Or a Meeting might donate to the local library.

With outreach in mind there was some frustration that the National Eisteddfod (this year in Llanelli) has again been victim of 'The Great Clash' as somebody called it, with some Friends in Wales having to choose between that and the Yearly Meeting Gathering – or else dashing between them. That frustration surfaced again in the workshop group I was in, where our thoughts were on what Place might mean to us. Did we respond spiritually and emotionally (beyond 'fuzzy feel-good spirituality' as one Friend put it) to some places? Some among us had come to their present home from beyond Wales and they had grown to love their community, the landscape and the way that 'the light/Light shines a little differently in Wales.' The spark of engagement was alive in others, because of anger at the deprivation and injustice some places had known and know still. Is it easier to speak Quaker truths in some places more than others, someone asked. Then there were those 'thin' places Friends had known – those spirit-imbued spots where the boundary between ourselves and something Other has felt less firm. [see Frances Voelcker's report on the workshop below]

Of course there was so much more ... our ongoing engagement with CYTŪN; work with, and for, our children in Wales; the coming NATO summit in Newport (MFW hoped Friends and Meetings would discern how best they might respond to this); David Harries of Bridgend/Pen y Bont ar Ogwr animatedly demanding that we 'Wake up and smell the coffee!' The 21st century requires better communication from us, advertising, FaceBook, Twitter ... whatever it takes.



The possible revision of Quaker Faith and Practice – and what it means to be a Quaker in Wales today

Report on the workshop at MFW by **Frances Voelcker** (Porthmadog), who also facilitated the workshop

This workshop had a three-fold purpose: first, to start here in Wales on the long process of revision of QF&P. We were to some extent ‘jumping the gun’ with this workshop, because Yearly Meeting has yet to discern whether the time is right for the revision, although Sufferings has already decided that the time is coming, so that it is setting up a group to work out how best to carry out the process.

The workshop was also in preparation for Yearly Meeting Gathering in August, where the theme is “What it means to be a Quaker today”.

And it was a chance to use our new publications *Tua’r Tarddiad* and *Towards the Source*.

First, we heard three readings from the books. One, *Y mae stafell*, (There is a room) was in Welsh only, and we listened to this without translation. It appears in the Welsh-language book only. Then we heard two pieces in English, *Discovering Quakers*, and *Source*. These appear in translation in the Welsh-language book.

We split into four groups, one working in Welsh, to consider Place and Culture, using the prompt questions that go with these topics in the little study guide that goes alongside the books. After about half an hour we regathered, and collected feedback on a flipchart. This report (or a digested version) will be sent to Friends House when the process of revision indicates the preferred format.

Place

Is place important to you? How does where you live impact on your faith and practice? Have certain places and your experience in them, been important on your spiritual journey?

- Wild places and green places are very important
- What you see in the landscape is what you bring to it
- For some people, rather than a physical place, the spiritual place is the focus, found within.

- Coming home to Wales, to a familial connection
- People know us and talk to us
- Whether in beautiful rural or less beautiful urban locations, you can have a very good spiritual experience
- Y bryniau a mynyddoedd, pob le efo enw ei hyn; “Codaf llygaid i’r bryniau...” Agwedd y cymdeithas yn ysbrydol (The hills and mountains, each one with its own name. “I will lift up my eyes unto the hills...” The attitude of society is spiritual.)
- Wales is a good place to get angry. Plenty of support because many reasons to get angry, and strong campaigners here
- Where you grow up is where you are, ref T S Eliot’s “Known remembered gate”
- In certain buildings/places you can pick up spirituality of the place/people who had been there before. As a contrast, some places are “Fuzzy”
- Moving around widens vision of the divine; being in transit can offer space for reflection
- In nature I feel close to the spirit – wildness; peace of country resonates more with spirit
- Town is busy can be thrilling but distracting – but love the diversity of the city

Culture

Culture, landscape and language have played important roles in the spiritual journeys of some Friends in this book. Are these important to you, or is your experience different?

- Awareness that different cultures see and express things in a different way; need to see the other beneath the difference - learning the language makes it easier to connect
- The Welsh word *cynefin* links place and culture.
- Elderly Welsh speakers can be placed in a dilemma, without a Welsh-speaking nurse or a Welsh-language bible available in hospitals
- *Cefnder & diwylliant capeli: darllen y beibl adref bob dydd, emynau yn bwysig– yn rhan*

o'n gwreiddiau ni (The background culture of chapel, reading the bible at home every day, hymns were all important- part of our roots)

- Yn haws bod yn Grynwr yn Nghymru oherwydd traddodiad heddychlon ag agwedd cydraddoldeb. Hen wr o Bencader: "Nid unrhyw genedl arall... na hon o'r Cymry, nac unrhyw iaith arall, ar Ddydd y Farn dostlem gerbron y Barnwr Goruchaf, ... a fydd yn ateb dros y cornelyn hwn o'r ddaear." (Easy to be a Quaker in Wales because of the tradition of pacifism, and the attitude of equality. The old man of Pencader: "Nor ...any other nation than... Wales, nor any other language, shall on the day of severe examination before the Supreme Judge, answer for this corner of the earth." Gerald of Wales, in Descriptio Cambriae, reporting the defiant response to Henry II.)
- Mining: the instability of the landscape contrasting to the strong firm community from shared hardship
- Barddoniaeth Waldo: lle; a syniad o ddwy ffenestr o'r ddwyath (The poetry of Waldo Williams; place; and the idea of the two languages as two windows.)
- MFW could contribute poetry to the new book of faith and practice
- Important to learn Welsh out of respect for the culture.

Voices of Conscience

Short films of personal experience of war, conscientious objection and peace-making.

South Wales AM project funded by Joseph Rowntree Charitable Trust, Meeting of Friends in Wales etc. Available on DVD or online at www.breakingbarriers.org.uk or on YouTube.

Review by Morag Sinton (Abergavenny/Y Fenni).

When I offered to review this DVD I had optimistic visions of watching it with my children, having a lively discussion about our responses to war and getting them to write the review in Welsh. Ah well.

A DVD just with people talking over a series of old black and white photos was not that tempting when there were computer games available. To be fair they did watch some of the films and even declared the accompanying music "funky", and it's not every day you hear 'It's a Long Way to Tipperary' described like that!

For myself, I got more interested the more I looked at the films and other material on the DVD and started making connections with other things I had come across.

The DVD is a project of South Wales Area Meeting in response to the commemorations for the centenary of the First World War. The six short films tell the true stories of people whose consciences led them to make a stand against war – a rather different experience of war than is generally presented to us. Each story is told by someone with a personal connection to the central character, often including details that brought it home that these were real events that happened to real people.

Catherine James and Donald Saunders talked about their fathers, both of whom were imprisoned during the First World War for refusing to fight. This was not an easy option and the consequences continued long after the war had finished. They endured hard labour, their families were treated badly and they struggled to get jobs after the war. What shone through, despite the hardships, was how much their families respected them for their stands, with Donald Saunders following his father's example and becoming a conscientious objector in World War II.

The account I found least interesting was the extracts from the diary of John Oliver Watkins who served in the Friends Ambulance Unit in WWI. It was read by an actor, and despite being John's own words, I didn't feel such an immediate connection as I did with the other stories.

I did enjoy Clemency and Dilys Griffith's memories of the poet Waldo Williams. He faced the consequences of his refusal to pay taxes that supported preparations for war with great humour. When the bailiffs took away his furniture, he offered string to tie up the roll of his carpet. And hooray for the local Quakers who bought back all the furniture and returned it to Waldo.

Chris Gifford told of his wife, Ivy, and her stand against military service in the Second World War.

Her father had been gassed in WWI and this had affected her views on war.

The last film brought us up to the present as Jane Harries talked about going as an Ecumenical Accompanier to Palestine, and the challenges of remaining positive in the face of injustice there. This story was entitled “Peacemaker” (Tangnefeddwr), a reference to one of the best known of Waldo Williams’ poems, which I was delighted to find in a collection of favourite Welsh poems.

Each story is in Welsh and English. As a Welsh learner it was good to be able to watch the films in both languages, even if I couldn’t catch everything in the Welsh. A copy of the DVD is being sent to every school in Wales, and it is great that they have the opportunity to use it in either language. It would also be a valuable resource on Welsh courses, and provide some outreach at the same time.

I hope it will also be used outside schools and outside Wales. I know various people in Abergavenny Meeting are looking forward to seeing it and there is scope for using it as the basis for a discussion group, and perhaps in children’s meeting. I only had a quick look at the additional resources on the DVD, but there are teacher’s notes and suggestions for activities which should work well on a Sunday morning. I fancy writing our own protest song or acting out Waldo Williams and the bailiffs. I hope my children will come across it again in school, but even if they don’t they haven’t seen the last of it. Bring on that funky music.

I mi, rhyfel ydi’r trais mwyaf ffiائد ar yr
Ysbryd yma y gall cymdeithas ei ddyfeisio
... rwy’n ystyried rhyfel modern, a
gwarchae yn neilltuol, yn atgas, gan ei fod
yn mynd â’r bara o enau plant, ac yn llwgu
i farwolaeth ddinidweidrwydd y byd.

Waldo Williams

[To me, war is the most loathsome violence against the Spirit that society can devise... I consider modern warfare, and blockade in particular, to be hateful, since it takes the bread from children’s mouths, and starves the world’s innocence to death.]

(Quoted in Voices of Conscience)

Cân yr Adar Môn*

Rhwygo’r tir fu’r hen hen hanes,
rhwygo’r glo i’n cadw gynnes,
rhwygo’r awyr las, myn Duw,
yw rhwygo anadl popeth byw.
Ac am nad oes geiriau’n falm
Canaf eiriau cur
Am adar môn fy Nghymru Lân
A’u chwim adenydd dur.

Mererid Hopwood

(* A poem about military drones, reprinted by kind permission of the author and the editors of Tua’r Tarddiad. Below is a translation into English.)

Song of the small birds

Splitting up the land came first,
then splitting the coal for the warmth it brings.
But splitting the blue air is far the worst,
ripping the breath from living things.
And since there are no healing words
a song of pain is what I’ll sing
about my country’s little birds
that pass on swift and steely wings.

Getting the books to the people

News from the JRCT Project Group (aka the Project Group for Celebrating the Quaker Way in Wales/Grŵp Prosiect Dathlu Ffordd y Crynwyr yng Nghymru):

Tua’r Tarddiad and *Towards the Source* have received lots of positive comments from those who have seen it – teachers in schools, librarians, Quakers from all over Wales – the rest of UK and beyond. It is being sold in the Quaker Bookshop and at Woodbrooke and at several small bookshops in North Wales, where members of the project group have contacts.

We are keen to reach a wider audience whilst the book is fresh and new, but we need help from you.

Do you have a small bookshop near you who might sell it? Does your meeting house have a bookstall? Bookshops will normally take 40% of the cost, (or round this to £5) or take for sale or return. Please

contact Deborah Rowlands on 01570 480083. deborahjrowlands@gmail.com and we will get copies to you.

Meanwhile we are still happy to sell bundles of 5 books for £35 (Cost price is £8 each) – any combination of language, for meetings to give to new enquirers, or use in study groups.

Impressions of Caldey

Barbara Harrison (Lampeter/Llanbedr PS) went to the South Wales AM retreat on Caldey Island, 25-28 April.

Fourteen of us left Tenby on a beautiful Friday afternoon at the end of April. The sea was calm and reflected the glory of the sun in a mesmerising way. Perhaps we all had different expectations, but it seemed to me that we all held a kind of excited anticipation – what would Caldey Island have in store for us?

The abiding memory I have of our welcome is in the beautiful words from Brother Titus in his own handwriting, left in our rooms for us to find.* He was the only monk whom we met, and seemed to be their ‘public relations’ contact.

During the night a storm arrived, which continued throughout Saturday and, to a lesser degree, Sunday, bringing quite a different aspect to the island. It did, however, help with the process of inward looking.

Some of us accepted the monks’ invitation to join them in any or all of their seven daily devotions. Personally I had intended to attend all seven during the course of a day, but only managed two on Saturday and a different two on Sunday. So maybe I didn’t quite reach the state of tranquillity I had hoped for. Nevertheless, observing the group, there was clearly a calming influence all round us.

Saturday proved to be quite a busy and thought-provoking day. During the first part of the morning Marion Partington spoke to us about her recently published book, *If You Sit Very Still*. We sat in rapt silence as the initial horror story of her sister’s abduction and murder by the Wests unfolded and then progressed into one of reconciliation and hope. After a break we continued with worship-sharing to develop our understanding and appreciation of Marion’s ability to cope with such an horrendous experience and share it for the benefit of others.

The afternoon was no less rewarding when Brother Titus came to join us. He told us how he became a monk at about 26 years of age, after leading a hectic, worldly life. Now aged about 72, he was very happy with his chosen lifestyle, and witnessed to that through reading his poetry to us. We were also privileged to see many photographs he had taken of the other Brothers and around Caldey through the seasons. This gave us some insight into today’s monastic life but, of course, left many mysteries. My impression was that at least some monks are quite in touch with what is going on in the world, and there are many joys to be found in their vocation.

On Sunday, besides our own meeting for worship and visiting the monastery church, we joined the monks in their silence. Some of us found it a challenge and there was a certain amount of ‘meemawing’ – weavers’ deaf and dumb language with much face-pulling and gesticulating – going on. On the whole, however, this reinforced our various ways of meditation and inward thought: walking through wood and fields and along the coast, looking at the old churches, visiting the library, etc.

But of necessity we had to come back to the real world. Most of us boarded the monks’ boat at 7.30 am on Monday. We said fond farewells to old and new friends and travelled home with happy memories and ‘must do it again’ resolutions.

***Brother Titus’ welcome**

Welcome, my dear guest; I do hope and I pray earnestly that your stay with us will be a blessing for you. Forgive me, but the only rule I can think of is Love.

And what about ‘health and safety’ rules? Be concerned with one another, listen, give your ear and your heart, respect the silence of other guests, be kind and be patient ... give a helping hand in the domestic jobs of the guest house, but above all, enjoy the beauty of Caldey Island, enjoy Nature, enjoy God. Be joyful. Yes, I bid you be joyful!

I believe in the healing power of silence. Keep silence, and let the silent love of our God heal you in body and soul, and your holiness will bring peace and joy to the world.

Quakers in Wales: looking backwards to the future

Christine Trevett reviews Gethin Evans' new book

Perhaps we should cheer up a little ☺. Quakers in Wales have had it worse, in terms of numbers at least. On the day of the census of religion in 1851 how many Friends were recorded at worship in Cardiff? The answer was 5 in the morning, 3 in the afternoon. You'd have had to go to Presteigne or to Swansea to find above twenty. Neath ('the backbone of Welsh Quakerism well into the 1880s') was a striking exception, with 40 present. A single Friend or two existed in other areas, perhaps too far distant to worship with others. There were few Meetings in Wales ... The litany of gloom could go on, and yes, there were fluctuations but in 1867 Quakers had just 73 in membership across the whole of Wales. One historian described Quakers in South Wales at that period as 'a completely spent force.'

What had contributed to this situation and how did Quakers in the wider YM and within Wales try to address the sorry state of affairs? I discovered many thought-provoking things in a recently-published book on the subject. Gethin Evans's *Benign Neglect: the Quakers and Wales circa 1860-1918* is a well-researched study (it started life in MPhil and PhD theses) and its 363 pages are rich in references to historical research and to primary source material. So this is a 'weighty' book rather than a romp across the surface. Studies of Quaker history and Wales are rare things, though, and I'd like to encourage Meetings in Wales to have a copy in their own libraries, to judge the book for themselves and the significance of the story it tells. It seemed to me that in many ways it engages with things which are still live issues.

There's the story of what we might call 'outreach' ('Mission' was a key word in their times); there is the local in relation to BYM (or London Yearly Meeting as it then was); there is the matter of Friends' relations with other religious groups. The details may differ but the topics remain the same: disharmony, discipline and disownment in our meetings; Quakers and politics (in Wales) - from industrial strikes through disestablishment and Temperance to warfare. Committed individuals - Henry Tobit Evans, Hercules Phillips and John

Edward Southall - made a mark. The longest chapter, 'Mission and Convincement' sheds light on a number of individual Meetings. I found myself pondering what Quakers in Wales today might think of as a good place to 'set up shop' in Quaker terms, in determined modern 'Mission'. The almost total absence of Friends in the 'populous' valleys of South Wales, for example, has not changed.

Moving into the early 20th century, Gethin Evans asks how Friends related to the religious Revival which swept through Wales in 1904-5 (this was 'Quakerism plus the liberty to sing' as one contemporary put it). Indeed, what were Quakers like in Wales in the lead-up to war and how was our peace testimony faring? The answer - surfacing at several points in the book - may surprise some in this centenary year as we try to educate others in Wales about the history of our testimonies. Did Friends have a hold within the national life of Wales which would have lent weight to their voices in any case? Do we now?

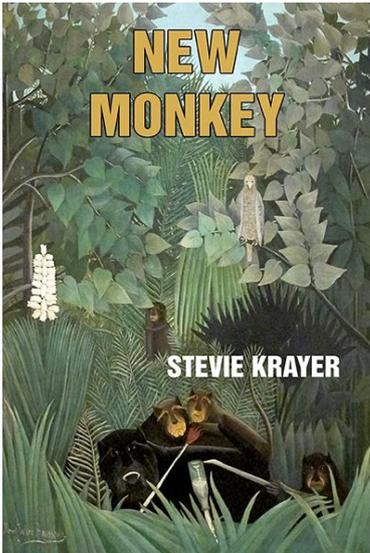
The chapter *Yma o hyd* ('still here') speaks of the probable demise of Quakerism here, had it not been for the efforts of the YM's Home Mission Committee with Wales and Western Quarterly Meeting. The book recounts both a debt to the (mostly English) Quakers who maintained and increased a Quaker presence in Wales and also the 'neglect' of which the title speaks, i.e. what Gethin Evans sees to be failures and insensitivities in Anglocentric Quakerism of the period in respect of Wales. Opportunities were not taken where Wales was concerned.

So how does 21st century Quakerism fit itself to relate to a total Welsh constituency, I wondered. Matters of communication and class, of our language and of Welsh language surely haven't gone away. In the 21st century can we aspire to be more than a very tiny minority in Wales or, as one writer put it in describing Quakers at the start of the 19th century, more than 'eira yng nghysgod clawdd' - 'snow in the shadow of the wall'? Does our history have lessons for Friends in Wales today?

Gethin Evans' book *Benign Neglect: Quakers and Wales circa 1860-1918* can be purchased directly from the author

Contact Gethin Evans for further details:
gethine45@tiscali.co.uk

NOTICEBOARD



New Monkey

(Indigo Dreams Publishing £8.99)

Stevie Kraye's third poetry collection has just been published and is available from the author, the publisher or the Quaker Centre Bookshop.

Stevie Kraye's poetry has scope; it goes to difficult places,

geographically and politically as well as personally. It looks back through centuries of dispossession, and forward to uncertain futures. There is material here for travelogue, for family history, for prayer or political pamphlet, but it's the balance of the writing - the richness, the tact and acuteness - that makes it poetry. Observations that could rest in indignation might reveal a sudden tender detail, or a piece that seems like play disclose a shock of insight. In these poems we can sense the world, however transient, as home.

Philip Gross

For more info, and some poems, see <http://www.indigodreamsbookshop.com/#/stevie-krayer/4585439568>

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Please note that our Meeting of Friends in Wales administrator has just moved house. She is in the process of switching from BT to Phone co-op. She currently has no landline or broadband. Please amend your record of the email address. Please use: quakersinwales@quaker.org.uk

The contact number for Meeting of Friends in Wales is no longer active: ~~01970 832055~~. A new number will be circulated to all email contacts and Local Meetings as soon as it has been connected. Her current address is:

Pengwmryn, Capel Bangor, Ceredigion SY23 3HZ

Her mobile number is: 0781 5533361.

Full details in the next issue of Calon.

FOR YOUR DIARY

21st September International Day of Peace

21st September Day of Action on Climate Change. See 350.org for regional events.

If you or your meeting take action do let us know about it. We are interested in hearing your inspiring ideas.

4th – 12th October Quaker Week 2014

Theme: 'Let your life speak'

25th October Meeting of Friends in Wales, 'In powerful powerlessness: Quakers and Minute 36' with speaker Gerald Hewitson, and **'Yearly Meeting Gathering / National Eisteddfod: How do we avoid a clash?'** **Aberystwyth Meeting House**, from 10.30am.

Sufferings Regional Days (in Wales)

'What has Meeting for Sufferings ever done for us?' 10.30am coffee 11am start:

18th October - North Wales & Mid Wales, Glantwymyn Community Centre, Cemmaes Road
Speakers: Ethel Livermore, Christine Cannon and Juliet Prager.

22nd November - South Wales and Southern Marches, Cardiff Meeting House.
Speakers: Anne Ullathorne, Janet Harland, and Juliet Prager.

THE DEADLINE FOR NEXT CALON:

15th November 2014

No specific theme this time

We are very keen to receive articles, news, events, poems, pictures, and feedback.
