

HOUSING: A TESTED CONCERN



QUAKER HOUSING TRUST

QUAKER HOUSING TRUST: SPARKS OF VISION & ENERGY

YEARLY MEETING IN BRITAIN'S OWN HOUSING CHARITY, FUNDED BY DONATIONS, LOANS AND LEGACIES FROM FRIENDS.

A UNIQUE NATIONAL CHANNEL FOR PRACTICAL QUAKER WITNESS IN SOCIAL HOUSING SINCE 1967.

HARNESSING FRIENDS' LOVE, ENERGY AND VISION TO MEET UNMET HOUSING NEEDS BY SUPPORTING LOCAL PROJECTS THROUGH ADVICE, LOANS AND GRANTS.

WE ARE A QUAKER BODY GIVING QUAKER MONEY, ON BEHALF OF QUAKERS, TO SOCIAL HOUSING PROJECTS WE BELIEVE FRIENDS WOULD WANT TO SUPPORT.

HOW WE WORK IS AS IMPORTANT AS WHAT WE DO BECAUSE BOTH REFLECT THE REASON WE EXIST.

INTRODUCTION

The housing concern is not 'just about' housing. It is about: people and lives; and politics and economics; and environment; and justice and peace. Quakers (Friends) believe that a secure home with adequate space and amenities is an essential foundation for individuals and households to grow. It is a vital part of making true community. Without it, people can too easily be excluded from full participation in society.

Quakers have a long tradition of concern about social justice, and the concern about housing conditions and homelessness is very much part of that. This particular concern is an integral part of Quaker social witness and testimony, firmly rooted in our spiritual lives and our understanding that poor housing is inextricably related to poverty, unemployment, health, education, prejudice and other causes of social marginalisation.

Friends continue to bear witness to this concern in a wide variety of ways throughout Britain, as individuals and as meetings. This brief history shows how Friends corporately, as the Religious Society of Friends (Quakers) in Britain, have frequently re-tested and re-affirmed the concern. We hope it gives a flavour of the positive ways in which Friends respond to this huge issue.

Quaker Housing Trust, May 2015

We stand for social justice for all people and, in this context, housing justice for everyone. This not an optional extra in our spirituality, it is an essential part of it.

1900s

POVERTY, UNEMPLOYMENT AND POOR HOUSING

The 1900s before the outbreak of the First World War are often thought of as a time of stability, industrial advances leading to wealth generation and good standards of living. But many of Britain's working people lived in poverty, substandard housing and with chronic ill health. Poor industrial relations led to strikes and unionisation of labour.

Friends' response to this was to focus on the lives of workers in industry, the way that labour and industrial relations affected employment, and on working conditions and poverty. A Yearly Meeting standing committee, the Friends Social Union, oversaw corporate work on these issues. With the outbreak of war its remit was broadened and it became the War and The Social Order Committee¹.

When Yearly Meeting met in 1918 it was for the 250th time in unbroken succession. And, it was at this Yearly Meeting that Friends adopted the eight 'Foundations of a True Social Order' that are included now in Quaker faith & practice.

The opportunity of full development, physical, moral and spiritual, should be assured to every member of the community, man, woman and child. The development of man's full personality should not be hampered by unjust conditions nor crushed by economic pressure.

THIRD OF THE FOUNDATIONS OF A TRUE SOCIAL ORDER. QUAKER FAITH & PRACTICE 23.16

1920s

A CONCERN FOR URGENT CONSIDERATION

By 1918 almost 80% of Britain's population rented a home, mostly from private landlords, but there were grave concerns about the poor standards of housing. This led to the 1919 Housing Act, which for the first time gave local authorities subsidies to build council houses.

Friends continued to test the social and housing concern throughout the 1920s. In 1927 Yearly Meeting asked Friends to consider the question: *"What is the function of the Society of Friends as a Christian Group with regard to Industry and Organised Society?"*

Meetings took their responses to the 1928 Yearly Meeting and, importantly, for the first time, housing was identified as a separate issue. Warwick, Leicester and Stafford Quarterly Meeting suggested that Friends reflect on one of the eight 'Foundations' each year through private reading, study groups and discussions at Preparative Meetings, starting with the third *"with particular reference to housing"*. Specifically, housing conditions were regarded as *"a concern for urgent consideration"*.

Further minutes on the issue were received the following year, including from the Bedford Institute Association, working in London's East End and greatly exercised by the deplorable conditions of overcrowding caused by

housing shortage.

We recognise the paramount importance of the Housing problem in its relation-ship to many of the evils in our body politic and ask the Industrial and Social Order Council to arrange for a representative conference [to] advise this meeting as to any further steps that it might take, whether by arranging for the setting up of Housing Committees by our subordinate meetings or in other ways. In the meantime we ask our subordinate meetings to give earnest consideration to the subject in preparation for the conference.

YEARLY MEETING 1929. MINUTE 22: HOUSING

Such was the interest that over 200 Friends attended the conference in December 1929. Many of those attending were directly engaged in work on housing committees or not-for-profit housing societies or in other ways trying to deal with the housing problem. The report of the conference proved to be

1930s

HOUSE BUILDING BOOMS, BUT MANY STILL LIVE IN SLUMS

House building boomed in the 1930s, and the expansion of rail, tube and road networks meant many new homes were developed in the growing suburbs of cities across the country. But while new homes for sale were being built for the growing middle classes, working class communities across Britain still lived in slums.

The 1929 Housing Conference report was sent to meetings and formally received by the 1930 Yearly Meeting. It was noted that some of the conference's suggestions were already being carried out. The Industrial and Social Order Council (ISOC) was asked to give further attention to the matter and it created a special committee to work closely with monthly meetings.

The Housing Conference:

- Was convinced that a long view should be taken, based on town and regional surveys. It felt beauty of design was important, and emphasised that intellectual and spiritual needs should not be forgotten in the measures taken for the provision of housing.
- Believed that the minimum standard for housing should not be less than: a bedroom for the parents and sufficient sleeping rooms to separate the sexes of the children as they grow to maturity; separate sanitary accommodation for every family;

and adequate water supply and bath accommodation for every family.

- Saw the problem as a whole to be beyond the capacity of Friends themselves so suggested that they should throw themselves **"whole-heartedly into the midst of the nation-wide campaign for Housing Reform"**.
- Made a number of practical suggestions for Friends' involvement including: active engagement with local government in a variety of ways; initiating Public Utility (limited profit making) Housing Societies, both for new building and for the reconditioning of existing houses; and being careful themselves as individual property owners or trustees **"to observe the highest possible standard for the houses under their care and control"**.
- It forwarded to the 1930 Yearly Meeting a plea for a greater recognition by the whole community of its responsibility for meeting housing need.

We have placed on record our united judgement that the idea at which we should aim is the acceptance by the community of the obligation of providing every family with a separate dwelling in which the blessing of a true family life may be realised.

As to activities that can be undertaken by groups or individuals, it is our hope that Friends will follow the lead set by pioneers in numerous directions, and unite with other churches or groups wherever possible.

It is not sufficient for us to shelve responsibility on to the government. If the tragedy is to be ended in ten or even twenty years it means that the concern must be laid on many willing workers, among whom we trust may be found an increasing number of our members. Friends have played a large part in Anti-Slavery, Penal Reform and Peace Work, and we believe that they should take no less a part in Housing Reform.

REPORT OF THE 1929 HOUSING CONFERENCE TO
YEARLY MEETING 1930

Meetings realised that slum clearance was too big a task for voluntary associations, and Friends were instead urged to work on and through their local or municipal authorities.

At a second Housing Conference, held in Manchester in 1933, Friends expressed fears that proposals in a new Housing Bill to abolish the housing subsidy would seriously restrict the building of much-needed new homes. A minute was sent to Prime Minister Ramsay MacDonald, Quaker members of Parliament and to the press expressing this clear concern.

1940s

NEW HOUSING IS ESSENTIAL

While interwar municipal housing estates replaced the worst slum housing, most poor people could not afford the rents and moved instead to another slum. Bomb damage in major cities during the Second World War left much housing destroyed. By 1945 with the emerging welfare state there was an even greater imperative to build new homes for working people.

The ISOC continued to reflect on housing need and to express Friends' concern to policy makers. On several occasions during the decade it considered what steps ought to be taken in *"this time of national economic stringency to ensure that the planning of future housing development is not permanently ruined"*.

It took the decision in 1948 to issue a statement to local authorities and other groups involved with housing. The statement stressed *"the need to maintain the principle that the New Towns are an essential part of the country's development despite the obvious need to postpone their realisation in view of the need to restrict capital expenditure"*. The move was welcomed by many councils, which took appropriate action as a result.

1950s

"OUR PEOPLE HAVE NEVER HAD IT SO GOOD"²

In the 1950s and 1960s, 900,000 slums were cleared and 2.5 million people rehoused across Britain. Large estates of council houses were built on the edges of towns and cities with high rise blocks in the inner cities. As many as 250,000 new council homes were being built every year, mostly in new towns such as Harlow and Stevenage. Sheffield City Corporation designed and built the innovative Park Hill estate where access to the flats was wide enough for milk floats – 'streets in the sky' designed to recreate the community of terraced housing. Innovative council architect departments and cutting edge architects such as Sir Basil Spence and Erno Goldfinger designed pioneering housing.

Friends continued to be actively involved in housing issues, and this period saw a number of local initiatives providing actual homes for vulnerable people who were not the beneficiaries of this housing boom. These tended to be *"directed largely to the needs of special groups such as the elderly, discharged prisoners, fatherless families and others who need care as well as housing"*.

1960s

VULNERABLE GROUPS SUFFER INCREASING HARDSHIP

The 1960s saw combined private and council house building hit a peak of just over 400,000 a year. The Parker Morris report in 1961 recommended a set of internal space standards for all new homes that was made mandatory for public sector housing in 1967. By the end of the 1960s, Britain had as many owner-occupiers as renters.

By 1960 the Social and Economic Affairs Committee (SEAC) had taken over from the ISOC, which like the other national Quaker committees at the time was funded by 'subscriptions' from Friends. One of its main functions was to 'stimulate the study and application of Quaker principles in current affairs'. It set up an experimental ad hoc housing group, and by 1964 had produced the report: *Housing. Today and Tomorrow – The Measure of Christian Responsibility*.

The report was widely disseminated among Friends, and the next major consideration of the housing concern came in 1966 when it was the theme for a Yearly Meeting session.

We are faced with a paradox. As a nation we are better housed than ever before yet the housing needs of some sections of the community are not being met. Houses for owner occupation and houses to rent provided by local authorities or housing societies meet the needs of families who have resided in a neighbourhood for some time. The old, the young, the newly married, the mobile worker, the immigrant, the overseas student, the unmarried mother, are the most vulnerable groups in our population and they seem too often to be left out and, as a result, suffer increasing hardship.

YEARLY MEETING 1966. MINUTE 29: HOUSING

But, the landmark year that changed not only how Friends tested the housing concern, but also challenged housing and social policies, came in 1967. The television drama *Cathy Come Home* shocked the nation, and sowed the seeds that led to the formation of the homelessness charity Shelter. It was also the year when Friends' concern to improve the quality of housing and relieve the plight of homeless people led to the foundation of Yearly Meeting's own housing charity, Quaker Housing Trust (QHT).

A suggestion from Kingston Monthly Meeting in 1966, and research by a special Friends Housing Advisory Group, recommended that a housing trust be set up to assist Friends' local housing initiatives. These projects focused on meeting the needs of the most vulnerable groups that were not being met by the Government, were usually on a relatively small scale and did not attract financial help from existing trusts. Yearly Meeting agreed: QHT was granted official status as a charity in December 1967 and launched an appeal for funds the following year.

1970s

BOOM AND BUST

The council housing of the 1960s that had once been so visionary and pioneering was in the 1970s beginning to crumble and the large estates were turning into 'no go' areas. The decade had started on a high with rising property prices and standards of living, but quickly turned to industrial unrest and the three-day week. The oil crisis and the International Monetary Fund (IMF) bail out in 1976 led a return to austerity and falling standards of living.

1980s

THE NEED FOR HOUSING

Right to Buy was introduced, and more than two million council tenants did just that over the next 30 years. However, local authorities were not allowed to use the windfall to build new homes. Housing Associations became the focus for future development using the private/public mixed funding regime. Large Scale Voluntary Transfers (LSVTs) of council stock to housing associations further removed five million council homes. Home owners saw their properties rise massively in price.

A series of Housing Acts in this decade severely reduced the stock of social housing, and Friends were increasingly concerned about the effect this was having on people in greatest housing need. QHT worked closely with Quaker Social Responsibility & Education³ (QSRE) and other groups in Britain Yearly Meeting to help Friends give new expression to the concern for themselves and to government policy makers.

Like SEAC before it, QSRE set up a specialist housing group to 'consider the present housing situation and policy in the light of Friends' religious experience, and to suggest ways in which Friends might not only be better informed about these matters but also be helped to bring about a housing policy which better reflects Quaker values'. It went on to produce *Housing Policy: A Discussion Paper* in 1989, which was widely disseminated throughout Yearly Meeting.

QHT used its triennial report to Meeting for Sufferings in 1988 to encourage Friends to make best possible use of their resources available to help people in housing need, pointing out that the need for housing was growing and not diminishing.

Friends' resources, both money and time, are already being used in the housing field in many ways but the need is such that we must ensure not just that something is being done, but that all possible resources are put to the best possible use ... The current housing scene is complex, but the need for housing is growing not diminishing and Trustees are hopeful that this presentation to Meeting for Sufferings will raise awareness of the resources that are available and encourage Friends to make greater use of them ... In the past the great strength of Quaker contributions has often been to show the way, powerful support following in its wake. Is the contribution we currently make such a beacon? Might there not be a better way of publishing Truth?

QUAKER HOUSING TRUST. TRIENNIAL REPORT TO MEETING FOR SUFFERINGS. 1988

Fresh concerns about homelessness were also bubbling up in meetings, feeding into the Yearly Meeting's significant return to the issues in the 1990s.

1990s

HOUSING: OUR SPIRITUAL CONCERN

While house prices had risen by up to 25% by the end of the 1980s, the phenomenon of negative equity defined the 1990s. House prices crashed, interest rates spiralled upwards, three million people were unemployed and many had their homes repossessed. When New Labour came to power in 1997 the market had started to recover and it presided over a housing boom. House prices increased rapidly fuelled by property speculators and buy-to-let. Government enthusiasm for home ownership and Right to Buy meant that council housing was no longer made up of mixed communities reflecting wider society. Tenants on council estates were increasingly either in low paid employment or on benefits, isolated by their deprivation.

Friends played an ever increasing, intense and active role in homelessness and housing policy issues throughout the 1990s. QSRE housing groups produced a range of resources to support them, including: study packs; materials for children's meetings; briefings on housing policy; responses to government consultations; and the first version of *Principles for a housing policy* and *Housing: Our Spiritual Concern*.

QSRE actively encouraged Friends to become involved with the new ecumenical body, Churches National Housing Coalition (CNHC), which had arisen out of widespread concern over the links between poor housing, homelessness and poverty. Over 300 constituency groups met their MPs during the unique CNHC national lobby of Parliament in December 1992, at least 30 of which were organised by Friends.

The 1992 Yearly Meeting asked "*Homelessness: how are we responding to the dispossessed?*" in a session in which Friends spoke about their involvement in practical action to alleviate the immediate problems for homeless people. The following year the widespread concern and activity among Friends about the housing situation in Britain was reflected when two planned sessions at Yearly Meeting turned into three. The minutes from those sessions show the powerful nature of how the matter was considered:

We have begun the painful process of examining the values and tacit assumptions which underlie the situation in Britain where, despite the availability of land and skills, we have not enough housing for all. Having, or not having, a house is one of the most important factors which divides us into 'haves'

and 'have-nots'. Those who are denied a home, or who are inadequately housed, lack shelter and warmth and a secure place to grow. We are looking at a cause of conflict in society, one of the seeds of war. What is our responsibility? It must be to work towards social justice, without which there can be no true peace.

YEARLY MEETING 1993. MINUTE 18:
HOMELESSNESS

We have been helped by the analogy which has been drawn between the work done by Friends to bring about the abolition of slavery, and the work required now to tackle the evil of homelessness and inadequate housing. We recognise the concern under which so many Friends are working, and we agree to support this concern. We therefore wish to make a clear corporate witness. We are well aware that whatever we do, this issue, one of the great issues of our times, will not be adequately addressed quickly. We are engaging in a process which will challenge our own values, and will involve our prayer and effort over many years; it may also require sacrifice by us. We need to articulate the spiritual basis of this concern to clarify it for ourselves.

YEARLY MEETING 1993. MINUTE 21:

HOMELESSNESS

Yearly Meeting sent a letter to Prime Minister John Major calling for specific reforms, and asked for a Statement to be produced for Friends, expressing the basis on which its explicitly adopted concern for housing injustice ultimately rests. *Our housing concern: a statement for Britain Yearly Meeting Friends* was adopted by Meeting for Sufferings in December 1993 and sent to meetings for their use. Yearly Meeting also asked QSRE and QHT to bring to a future Yearly Meeting a report on Friends' continuing corporate involvement.

In 1994, following recommendations by Meeting for Sufferings' Alternative Investment Group, QHT brought together two of Friends' concerns: ethical investment for their money and the need to increase funding for social housing. QHT's proposal was to set up a targeted deposit account with Triodos Bank to provide ethical investment in social rented housing, and the Quaker Social Housing Account was created.

The 1998 Yearly Meeting returned to the work begun in 1993, and received a *Report on the corporate concern on housing and homelessness*, written by

The improvement of housing conditions and the eradication of homelessness is a vital element to prevent people being excluded from full participation in society. It also plays a part in the regeneration of our cities and villages. Our vision of society is one where people walk the same streets as those with different backgrounds and experiences, attend the same schools, use the same shops – where the glorious variety of human life and condition is around us and celebrated.

Friends' housing work is a wonderful demonstration of how local and corporate work are mutually supportive: local action provides the experience, expertise and evidence of concern upon which corporate concern is based. It demonstrates too the balance between 'faith into action' and reaffirming the spiritual basis of our testimonies. This heartens the individual, catches the attention of policy makers, gives Quakers credence in the eyes of decision makers, and adds weight to the work we do in partnership with others.

If we are to create a climate in which our testimonies are alive and part of an active process in our lives, in which we can find and pursue our own vision of a just society, we need to take a holistic approach to bring about the changes we want to see: practical, realistic, informed, involved, considered, spiritual, moral, loving – all equally important elements. "Where there is no vision the people perish"⁴

REPORT ON THE CORPORATE CONCERN ON HOUSING AND HOMELESSNESS. QSRE-QHT. 1998

Yearly Meeting re-affirmed the continuation of housing and homelessness as a spiritual and corporate concern for Quakers in Britain.

As Friends we have a particular contribution to make to the spiritual dimension of this concern. We are convinced of the need for continuing action, campaigning on current and emerging issues, working together with other bodies, and developing strategies for working with, not just for, people in housing need.

Our concern is not just about the provision of homes for those who are homeless or ill-housed. We have to challenge the heartlessness and hypocrisy of a society which denies access to fit housing and many other aspects of society for the vulnerable – especially the young. Are we being asked to tackle the difficult or the impossible? We can make the difficult easier, but cannot make the impossible possible.

We reaffirm our commitment to and support for work done at local level, through our meetings and other groups. We wish to continue to work collaboratively with the other churches and other bodies. ... We are challenged, all of us, to take on the burden and the joyful responsibility for supporting, engaging in, and collaborating with others in this

2000s

HOUSING, INCLUSION AND JUSTICE

This is a decade of unparalleled economic growth with readily available cheap credit. House prices doubled, but the number of homes being built fell. However, this third post-war housing boom was shattered by the 2007-2008 financial crisis, which many economists compared to the Great Depression of the 1930s.

work.

YEARLY MEETING, MINUTE 30: OUR SPIRITUAL CONCERN FOR HOUSING. 1998

The last of a series of QSRE housing groups was laid down in 2001. It had revised and reissued the *Principles for a Just Housing Policy*, and written a paper to describe the shift in thinking that is needed to help us all move from doing things 'for' or 'to' people in housing need, to instead working with them. The group recommended that QSRE consider using housing as one way into the complexities of taking a 'holistic approach' to the many different problems feeding social exclusion. It suggested that this could be a valuable way of looking at how social inclusion might be achieved. The result was another small working group that produced *Promoting an inclusive society: A practical toolkit for Friends*⁵

Meanwhile, Quaker Housing Trust continues to support Friends' witness to the housing concern through the practical work it does as a channel for

Friends' money into local social housing projects, and by its publications.

Access to a secure, affordable home is an essential element in allowing people to thrive as people, children of God. We are well aware of the links between good housing – HOMES – and the Quaker concerns for the environment, social justice, economic justice, and the sustainability of healthy communities. To this we add the potential danger of the probable change in national policy affecting society's response to poverty. We, as Quakers and as citizens, have a collective responsibility for housing our population, our neighbours. Making a difference is, indeed, an active process and one that Friends have long engaged with as part of our historic witness to social justice.

QUAKER HOUSING TRUST. MINUTE TO YEARLY

OUR HOUSING CONCERN: a statement for Britain Yearly Meeting Friends

The Spiritual Basis

Someone at Yearly Meeting in Warwick said that she had come because she was attracted by the themes of 'God in the Silence', 'Peace' and 'Simplicity' for "these are what Quakerism stands for". We do 'stand for' these, but not for these alone. We also stand for social justice for all people and, in this context, housing justice for everyone.

This is not an optional extra in our spirituality, it is an essential part of it.

We believe that the whole of life is sacramental. This means that there is no separation between the spiritual realm and other areas of our lives – or rather that the spiritual dimension is in everything, including social and political affairs. It follows that the housing conditions of other people – and our own – are inseparably spiritual, practical and political issues for us.

One of our least questioned beliefs is 'that there is that of God in everyone'. This means that there is a sense in which that of God suffers with those who suffer and with those who cause the suffering too. When our housing system denies someone a home or condemns them to a damp, insecure travesty of a home, what is being done is being done

to God. Our response to that suffering lies at the heart of our faith. Our concern for justice for all is bound up with this sense of the divine nature inherent in each one of us.

Within the early Christian and the Quaker traditions there is a belief in 'stewardship'. Everything is ultimately God's, so that we have no absolute right to what is in our possession. In this tradition the claims of justice may outweigh those of ownership. Those in housing need may thus have a right to some real response from those of us who are in housing affluence. In the face of need and the demands of justice or through the call to simplicity we have to look for the causes of housing poverty. As Friends it is our conviction that this will lead us both to examine our own lives and to seek to influence public policy.

To see the suffering caused by the injustice of homelessness and grossly inadequate housing is to face a spiritual imperative to do whatever we can, however little or much this may sometimes be. To ignore it would be to harm those suffering the injustice, but also to harm ourselves – spiritually.

OUR WITNESS: what do our lives say?

The present system of home ownership in this country creates not only wealth and much very comfortable housing, but also poverty, homelessness and degrading housing conditions. This evil is intolerable and yet deeply entrenched in our lives.

How can we speak of 'that of God in everyone' unless our concern to overcome this social evil is manifest in our political lives and embodied in our own way of living?

We need to find ways of working out more fully the meaning of the phrases we sometimes say too easily. The challenge of our housing concern is also a challenge to the depth of our spirituality; it asks questions like:

Does our housing encourage or prevent that true freedom which comes from finding one's security in God alone?

What does my housing choice, my housing concern, my action on housing, proclaim about my faith?

What is my fair share of the world's wealth and resources, including housing resources? Do I consider that if I take more than my fair share others will have to manage on less?

We must examine our lives and the structure of society to discover what we must change in ourselves and what we must work to change in society. The search may be as painful and difficult as the actions. We must pray for the strength and wisdom to carry them through.

The first followers of George Fox found that 'the many forms of social injustice around them **"struck at their life and could no longer be tolerated"**'. That is the basis for our housing concern: it is also a challenge facing each one of us.

MEETING FOR SUFFERINGS. DECEMBER 1993.'

Notes

The War and The Social Order Committee was reviewed in 1928 and became the Industrial and Social Order Council (ISOC).

"Indeed let us be frank about it – most of our people have never had it so good. Go around the country, go to the industrial towns, go to the farms and you will see a state of prosperity such as we have never had in my lifetime – nor indeed in the history of this country." Harold Macmillan, Prime Minister, speaking in 1957 to a Tory rally in Bedford.

Quaker Social Responsibility & Education was a successor to the Yearly Meeting's national standing committees such as ISOC and SEAC that had raised their own funds from Friends. It was the first of the 'central committees' of the kind Britain Yearly Meeting (BYM) has today, and was a predecessor to Quaker Peace & Social Witness.

Proverbs 29.17 (King James version)

Quaker Peace & Social Witness Social Inclusion Policy Group. 2004. Revised 2011. www.quaker.org.uk

Further information

The history of Britain Yearly Meeting is given at the beginning of chapter six of Quaker faith & practice (2013).

Chapter 4 explains the constitution and function of preparative and monthly meetings, now called local and area meetings respectively; and chapter eight describes the current centrally managed work of BYM.

The Quaker understanding of concern is described in chapter 13 of Quaker faith & practice (2013).

The life and work of individual Friends continue to provide examples of what personal witness can achieve.

[As Director of Housing for the London Borough of Camden], shocked to discover not a single member of his Camden staff had a degree, he introduced a comprehensive staff-training and graduate-trainee programme. He resolved if possible to eradicate the borough's huge housing waiting-list and felt a failure when, after 10 years, he had only reduced it, albeit from thousands, to a single figure. (To others this seems – and still seems – an amazing, and unprecedented, achievement.) William aimed for a housing programme that embraced and fostered the whole community. It was not universally welcome, particularly since it included not only the successful provision of some 3,000 new homes a year, but the determined use of the council's compulsory purchasing powers, to buy up and re-instate empty, private properties. In the early 1980s his successes seemed to him, and others, very quickly undermined by Mrs Thatcher's housing policies, but, as obituaries published in The Times, in online 'blogs' and specialist building journals made plain, he is still thought of as an exemplary pioneer in the fields of housing policy and local government staff-training.

TESTIMONY TO THE GRACE OF GOD IN THE LIFE OF WILLIAM PETER WARD BARNES,
YEARLY MEETING DOCUMENTS IN ADVANCE, MAY 2013

OUR LIFE IS LOVE, AND
PEACE, AND TENDERNESS ...
AND HELPING ONE ANOTHER
UP WITH A TENDER HAND.

Isaac Pennington. 1667. Quaker Faith & Practice 10.01

QUAKER
HOUSING
TRUST