

General Meeting for Scotland -  
Edinburgh 15 June 2013



“The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.”

John Woolman 1772 *Quaker Faith and Practice* 25.01

May 2013

Dear Friends and Attenders throughout Scotland,

Our meeting in June will be in Edinburgh Friends' Meeting House, 7 Victoria Terrace. We start at 11 am, tea and coffee available from 10.30 am. Please bring your own lunch to supplement soup which will be provided. Refreshments will be available after the meeting, which is expected to end about 4 pm. There will be reports and business items in the morning.

# Scottish Friend



Taigh Solais, Tobermory, where Tobermory Friends hold their Meetings.

Courtesy of Brian Swinbanks and Tobermory Harbour Association

## ❖ Contents ❖

### Bed and Breakfast in Edinburgh and Glasgow

The Ury estate near Stonehaven	Pamala McDougall - 15
Votes for prisoners in referendum	Robin Waterston - 4
Windows to the World	Anna Deregowska and Emma Griffiths - 16
Isaac Penington Co-Housing	Ann MacInnes - 6
Science and Religion	Julia Gordon - 11
Outreach Conference	Phillida Ball - 18
Meeting for Sufferings	Jane Pearn - 22
March General Meeting Report	Alyson Buchan - 24
Invitation to June GM	Robin Waterston - 27

Please send material for next *Scottish Friend* by 31 August to Margaret Peacock, 16 Drumlin Drive, Milngavie, G62 6LN, or [nmjpeacock@yahoo.co.uk](mailto:nmjpeacock@yahoo.co.uk).

*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 Bronwen Currie know. You are strongly encouraged to do this, in view of escalating postage costs - and of course, as an incentive, you get the photographs in colour!

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

Published by Quakers in Scotland, 01496 850 006  
quakerscotland.org.uk (British website: quaker.org.uk)  
Printed on recycled paper by  
Print Force, Milngavie, 0141 956 1052 

## QUAKER B&B IN EDINBURGH & GLASGOW

Would you like to stay with Quaker hosts when visiting Edinburgh or Glasgow? To help raise funds for essential repairs to our Meeting Houses, Edinburgh and Glasgow volunteer hosts offer bed and breakfast in their own homes, usually for up to 3 nights, in return for a specified donation.

This is a wonderful way to meet other Quakers and spend time with like-minded people, as well as supporting some essential fund-raising. We find that both guests and hosts enjoy the schemes.

For more details contact:

Judith Benton [Edinburgh] [judith.benton@which.net](mailto:judith.benton@which.net)  
0131 441 6080

Mary Alice Mansell [Glasgow] [mamansell@hotmail.com](mailto:mamansell@hotmail.com)  
01505 842 380

[Please note, the Edinburgh scheme does not operate during August, because Edinburgh FMH becomes a Festival venue and we need all possible beds for our volunteer helpers.]

The Clerk of General Meeting for Scotland, Robin Waterston, wrote the following letter in support of prisoners' right to vote in the referendum.

Religious Society of Friends (Quakers)  
General Meeting for Scotland

Clerk: Robin Waterston  
*128 North St  
St. Andrews  
KY16 9AF  
10 April 2013*

The Referendum (Scotland) Bill Committee  
The Scottish Parliament c/o Andrew Mylne, Clerk  
referendum.committee@scottish.parliament.uk

Dear Convener and Members of the Committee

I am writing to you on behalf of Quakers in Scotland, with regard to Section 3 (Prisoners) of the Scottish Independence Referendum (Franchise) Bill, which proposes that convicted prisoners will not be entitled to vote in the referendum.

As Quakers we have come to believe that convicted and certainly unconvicted prisoners should have the right to vote in elections and we extend this logic to the referendum. The Howard League Scotland's submission to the Referendum Scotland Bill Committee, which makes a strong moral case for not disenfranchising serving prisoners, and reminds us that our current national position on this

matter is anomalous among other European nations, is in keeping with our thoughts on this matter.

People sent to prison remain members of society and should be reminded of, and encouraged to exercise, their civic responsibilities. The punitive element of prison is the temporary denial of liberty and mobility, not 'civic death'. While there may be room for argument about selective exemptions in rare cases, the presumption that prisoners should vote should be the norm. Alongside broader educational measures in prison, voting rights could and should encourage serving prisoners to take a positive interest in society, to consider their own futures and, without being decisive in themselves, can play a part in the process of desistance and rehabilitation. In the scheme of things, not all serving prisoners will take up an entitlement to vote - but it is important, in a civilised modern society, to register their entitlement, and to create viable administrative arrangements to realise it.

The Referendum Bill gives Scotland a golden opportunity to signal now the kind of inclusive and supportive citizenship to which it will hopefully give expression in the future. The strong moral case for extending voting rights to prisoners suggests to us that in the context of the Referendum Bill we should be adventurous, and incorporate such a commitment within the body of the intended legislation.

Yours sincerely,

Robin Waterston

## Staying independent in later life: the cohousing option

Ann MacInnes

Do you avoid thinking about how you're going to manage in later life, if your faculties fade and your body ceases to do all that you want it to? Many of us avoid thinking too far ahead in these terms, but as a Health Visitor (now retired) I have always been aware of what difficulties the future might hold, in terms of social isolation and loss of mobility.

I know how lonely and isolated the elderly people I visited were when they could no longer get out of their home. I was frustrated when they could not get to their bathroom because it was up the stairs and the alternative was a commode or bucket in the kitchen. I sympathized with their embarrassed reaction to this 'solution'. Then there was the dilemma of who would empty the commode or bucket? These problems highlighted for me the difference between being at the mercy of the statutory services and planning ahead so you could get the best quality of life even when you had physical disabilities or other problems.

When I first learned about cohousing, I felt that this was just the sort of living arrangement that would suit me - my own space, yet living in a community where decisions would be made communally and others would be around to support me when I needed it. So I was relieved to discover that some members of the Quaker Housing Association, which had decided that it could no longer offer accommodation for rent as a result of cuts in government funding, had decided to investigate the possibility of a cohousing project. This was the birth of Isaac Penington Cohousing (Scotland), which now has the status of a company limited by guarantee and is looking for members to join the project.

## What is cohousing for older people?

A cohousing community is a group of people who share a common interest and who wish to live together but with their own space, be it a flat or house. More details can be found on websites such as [www.quakercohousing.org.uk](http://www.quakercohousing.org.uk) and [www.cohousing.org.uk](http://www.cohousing.org.uk). The Isaac Penington project is specifically aimed at people over 55 years of age, as multigenerational projects do not always meet the needs of older people. For instance, in multigenerational projects families with children tend to use the common spaces for childcare-related activities, so it can be difficult for older people to use the space as they would like.

Cohousing is not the same as sheltered housing. The cohousing project that we envisage is one where the residents will be good neighbours to one another. There will not be a warden. If someone needs personal care, social services will be brought in. If a resident's health deteriorates to the point where, even with statutory services and good neighbours, they can no longer cope with the needs of daily living then they will need to go to accommodation that provides the care they need. However, in my years as a Health Visitor it was clear to me that most people would have been able to stay at home if their accommodation had been designed for use when they developed physical disability. Not being able to get to the kitchen or use the bathroom was a factor in determining whether older people needed to move – sometimes quickly and at a time when they were very vulnerable because of the shock at the change in their life.

We plan to design the flats so that, as far as possible, people with disabilities will be able to stay where they are, in their own home. We will also be investigating the design recommendations from the Dementia Services Development Centre at Stirling University, to determine the best design to aid those affected by dementia. In

Denmark, it has been found that older people living in cohousing communities have less need to use health and social services. Having others around from whom you can both get help and give help, have social stimulation and friendships without having to go far from your own front door, enables residents to stay in the project when they might need to move from other types of accommodation.

What other provision is there?

Other types of accommodation for older people in the community include:

Living in your own home, or renting housing for older people – tends to be one-bedroomed property.

Sheltered housing – run by the local council, housing association or a private company. The flat/house may be for rent, lease or sale, and there is usually a waiting list. Support depends on the provider of the accommodation. For instance, council and housing association properties often no longer have resident wardens who know each resident personally, but only mobile wardens who can be summoned in an emergency. Private sheltered housing complexes do still provide wardens and security gadgets, but the monthly charges for this provision may be prohibitive – and one development I looked at in Hamilton had 62 flats covered by one warden.

Very sheltered housing – for those who are frail or need additional help to continue living on their own. One meal a day is usually provided, probably served in a communal dining room. Any personal care needed will be done by the agency used by the social work department and/or the district nursing team – in other words, probably not the same carer, but someone to whom you have to explain things every time.

Residential homes – from the Council, Housing Associations or private providers, sometimes with nursing homes attached. In purpose-built homes each resident has a room with en-suite facilities. Meals are provided in a dining room. Staff are not

trained nurses but help with dressing or some personal care. Abbeyfield - an organisation that offers its residents a room in a house, with one meal a day being prepared for the residents in a communal dining room. Nursing homes – must provide a minimum number of trained nursing staff, but most care is by nursing assistants. For further details of these and other accommodation options, visit [www.ageuk.org.uk](http://www.ageuk.org.uk).

Planning ahead

My solution is to plan ahead as much as I am able. I know that the type of accommodation that I might need quickly, perhaps after an unexpected incident, will have a waiting list. This means that I could find myself in another type of accommodation such as hospital or a nursing home until I am mobile enough to access the bathroom, for example, or reach the top of the waiting list for my preferred accommodation. This is why we are planning at Isaac Penington Cohousing to design accommodation for lifetime occupancy.

I also have to acknowledge that I am afraid of being in a powerless position if or when I can no longer manage to look after myself. With a background in nursing, part of my basic training was on a ward for geriatrics. This involved an unending round of physical care by only two student nurses for 20 patients. At night, nursing assistants did the care. During the eight weeks I spent on that ward only one relative visited one patient, once. Hopefully, things have improved since that time, but this experience made me very aware that leaving my later life to chance is hazardous. The life of a carer stuck at home with little or no support would drive me mad, so, although I have a son with whom I have a good relationship, I don't expect him or his family to take on the burden of care should I require support.

## Joining the Isaac Penington Cohousing project

The technology, ways of building, knowledge of what is needed for older people is all available now. To take full advantage of property requiring minimal maintenance, with good insulation, electricity produced from an alternative source, design for lifetime living, and located near a train station, we will have to pay for this ourselves – it is not available from any other provider.

Quakers have long been able to initiate and support ideas that improve people's lives. We are looking for members from the Quaker community, but as the project needs between 20 and 25 full members to make it viable, we are unlikely to find enough people from within this community. So we will also include people who are in sympathy with Quaker beliefs.

Anyone who is interested in being a full member is asked to attend several meetings, both business and social, so that we can all get to know one another before being approved and committing to the project. It is important that everyone wants to live in a cohousing community, where the ethos is to work together in a communal way, as business meetings and community harmony depend on this cooperation.

The management committee is now able to offer Associate Membership to the project, which gives the member information and invitations to meetings (and minutes of meetings if requested), but no voting rights. The next stage is Full Membership, which in addition to what is offered to Associate members, gives the right to vote by one member of the household on issues raised at business meetings. As a not-for-profit company, all money given to Isaac Penington Cohousing will be spent on getting the project built, how we want it and where we want it.

## And also...

Julia Gordon

I was invited to introduce the Sunday discussion at the Inverness Quaker Meeting in March, on science and religion.

I wanted to start my introduction with a presupposition, that science and religion do come together, each in their own way, insofar as both are concerned with the 'process' of Life. (Thereafter, as they take off in their own directions, it is in the space between those directions that tension is often felt.)

Before entering that space I wanted to ground myself by considering first just how each engages with the 'process' of Life. To this end I relied upon critical thought, reflective reasoning - philosophic study, if you like - that has long been applied to both the 'conditions' and the 'process' of Life for the purpose of determining which beliefs and actions hold value for us as individuals, as societies, and as a species.

Science first. Science seeks to understand the 'process' of Life according to how this shows up in the form of physical objects and systems in the natural world, with a view to describing and predicting the behaviour of these objects and systems. It may be noted that the appliance of science is commonly geared towards us having a better experience of the process of Life through the manipulation of the 'conditions' of Life.

Religion now. Religion, by virtue of specific belief systems and practices, seeks to lend to the 'process' of Life, to those self-same physical objects and systems, significance. Significance that is commonly held to be divinely inspired, despite different views of what constitutes the Divine. The appliance of religion is commonly geared towards manipulating our non-physical relationship with

the 'conditions' of Life in order to have a better experience of the *afterlife*.

So, we have before us some reckoning of the opposing camps. We have the means of attributing relative value through philosophic reasoning. We have the means of examining behaviour through scientific method. And we have the means of attributing meaning and purpose – significance – through systems of religious belief and practice.

We can now weigh, if we so choose, the relative values of science and religion in our philosophic scales, in order to arrive at a measure of one against the other, of one over the other, of coming to a belief that one is better than the other, superior to the other... which would suggest its greater value in manipulating the 'conditions' of Life. And isn't that what this issue is all about? Which one has more to offer when we come up against the harsh 'conditions' of Life?

I'm not sure how helpful this form of appraisal is in this situation, even though such adversarial set-tos are widely engaged and are commonly perceived as normal. I am often less than convinced when I look around me. What I invariably find is that each protagonist brings forth as many reasons as the other *why* their truth is the real truth, the only truth, nothing but the truth, the truest truth, the highest truth.

Normal it may be but I would contend that *natural*, it is not. It is not natural in the world of science to make one substance superior to another, to hold gold in greater valuing than lead. Science does not do this. There is no requirement. If I regard gold as superior to lead then it is my judgement of these substances that make it so.

Neither, do I believe, is it natural in Divine Law to make one person superior to another, to make a white person superior to one who is black, to make male superior to female, Christian superior to Jew, rich superior to poor. Divine Law does not do this. There is no requirement. If I regard myself as superior to another then it is my judgement of the other (or of myself) that makes it so.

I would suggest that the notion of superiority lies at the heart of this and every other disagreement and conflict. It has found its way into our system of values because of its seductive power in making us right and others wrong which, in turn, gives us permission to ignore others, to seek to convert others, or to simply eliminate those who appear to threaten our peace in some way. Our *peace*, here, is how we perceive our relationship with the conditions of Life, in the moment.

And if we are to seriously value superiority, do we simply ignore the fact that we often behave in the most inferior ways precisely when we imagine ourselves to be superior? Clearly, there is a flaw in *this* particular condition of Life. And if this condition falls, how about the condition of judgement, or of condemnation and punishment? Or perhaps some other that we take for granted as a normal part of the 'process of Life' and which reinforces division between us.

I like to think the spiritual way offers an inclusive way. My own, personal, non-dual theosophy tells me that what I do for another I do for myself, that what I fail to do for another I fail to do for myself, *for we are all one*. When I am able to look upon the other as myself, it must surely follow that I will allow them their own thoughts and feelings, their own beliefs and practices, their own experience of Life... no less than I would have for myself.

In the world today it is difficult for individuals to contemplate any alternative to the 'either/or' interpretation of their experiences, the interpretation that gives life to the divisive illusion of superiority and its sister conditions, Judgement, Condemnation and Punishment. But such an alternative has always existed. It is the spiritual 'and/also' way of seeing things, of 'allowing' the other in the absence of perceived threat *from* the other.

The challenge for both religion and science today may be to hold the thought that there *is* no threat from the other, that there is something both don't yet understand, the understanding of which will ultimately bring about the peaceful co-existence of all.

[Julia Gordon is a retired teacher and counsellor, and was formerly a biomedical scientist and atheist.] . . . Ed.



Wod Perfect Gallery

## The Ury Estate, near Stonehaven - Current situation

The group set up by GM to keep a watching brief on the Ury estate in Stonehaven has not been kept busy but is waiting for developments intended by John Forbes, a farmer who has bought the estate. The Ury Group of Paul Burton, Eva Deregowska, Colin Millar and myself are watching out for planning permissions and any developments reported in the press. I am also in communication with John Forbes who says the present plans are only for farming the land until the financial climate allows for development. The Quaker interest is in the Barclay mausoleum and possibility of a nature trail using historical Quaker names with information plaques.

The present Barclay family members, descendants of Robert Barclay, the 'Apologist,' are also interested in the estate developments and the Ury group have a file with correspondence with some of them. Anyone with interest or knowledge of the Ury estate can contact any member of the group to add any information to our files.

Pamala McDougall.

## Windows to the World Appeal Spring 2013 Update

An article appeared in Sesame in June 2012, explaining the work of the small committee formed to raise funds for the replacement of the failing windows to the Meeting Room and Hall at 7 Victoria Terrace. We wrote another article in November last year, when we were able to express on behalf of the committee, our astonishment and delight at the phenomenal generosity of many, many individual Friends, Meetings and visitors to our building, who have helped so generously so far.

We have actually passed the half way mark to our original total of £108,000. We have managed to raise an encouraging £18,500 from grant making Trusts and Foundations, with the latest, £10,000 from the Garfield Weston Foundation arriving at the time of writing in late March! This brings the current total to around £65,000, well over half way to our original total of £108,000.

A combination of this heartening fundraising progress, and the actual condition of some of the windows, led our Trustees to make the decision to phase the window repairs. Work will begin on the six windows on the West façade, as these were in the worst condition - originally identified as needing repair or replacement in a condition survey carried out in 2008. It was also felt that starting some of the work would allow our many generous donors to actually see some progress. Watch out for scaffolding on the Upper Bow! We hope that this work will have concluded by late summer. The work has been re-quoted, and executing the window works in two phases will allow us a much clearer idea of the costs to scaffold and replace the windows on the other faces of the building, so our remaining fundraising total will also become clearer after this first phase concludes.

Despite the important contributions from Trusts and Foundations, the great majority of the appeal funds to date have come from Friends, other Local and Area Meetings and users of the building who have seen the appeal leaflet. The fundraising committee is enormously grateful for the extraordinary generosity shown in this way. Thank you.

Emma Griffiths  
Anna Deregowska

Individual donations to the appeal are welcome by cheque or BACS. Please make cheques payable to: *South East Scotland Area Meeting* and send to: Henry Thompson, Assistant Treasurer, 7 Victoria Terrace, Edinburgh EH1 2JL.

BACS payments can be made to the following account:  
Name of Account holder: South East Scotland Area Meeting  
Name of Bank: Triodos  
*Sort code:* 16 58 10  
Account number: 00652501  
Reference: Windows to the World Appeal  
(If sending donations by BACS, please drop us an email at [sesam.appeal@gmail.com](mailto:sesam.appeal@gmail.com), so that we can thank you, and keep track.)

Please include a statement if you are a UK taxpayer to enable us to reclaim Gift Aid on your donation. To qualify for Gift Aid you must pay an amount of UK income tax and/or Capital Gains Tax, at least equal to the tax the charity reclaims on your donations in the relevant tax year.

Outreach Conference-January 2013  
Reaching in, Reaching out....re-thinking Outreach

Phillida Ball

The Outreach Conference which took place at High Leigh Conference Centre in Hertfordshire this month was well attended by 100 people despite 20 others having also booked but unable to attend due to the sudden snowfall. This was my first Quaker Conference; I have also just been accepted last month as a new member of the Society and I am a recent member of our Outreach team in Glasgow. Participants to the conference came mainly from England and Wales with the exception of 4 of us from Scotland including Barbara Potter from Glasgow who was one of the organisers of the weekend.

The speakers included Siobhan Haire, Co-Clerk from Young Friends GM, Rosemary Hartill who is a well-known religious broadcaster and Paul Parker, Recording Clerk of Quakers in Britain; all who I found excellent and inspiring speakers.

In between the speakers, we were divided into small groups to discuss and brainstorm the following themes:

- 1) What makes a healthy Meeting?
- 2) What does being a healthy Meeting enable us to do?
- 3) How do we encourage and welcome new people in their 1<sup>st</sup> weeks, 1<sup>st</sup> months, and 1<sup>st</sup> year?

Siobhan, our first speaker highlighted the need to continue to deepen and improve the spiritual life of our Meetings and that to her, everything is spiritual including the way we make the coffee and read the notices. She talked about finding creative ways of reaching out to others, e.g. having a recycling event and inviting

other groups such as Greenpeace which was done by Quakers in Liverpool who also created a rubbish website.

She used a gardening metaphor to describe the processes of Inreach/Outreach as 'a matter of digging, weeding and tinkering in the garden to produce something useful, getting our hands dirty, letting go and at times sitting back and reflecting to ourselves on what we have done well.

Our next speaker was Rosemary Hartill. She collated ideas from the groups and emphasised the importance of nurturing a sense of love, support and belonging in our meetings. She spoke about the importance of young people feeling welcomed and enabling them to feel proud to belong to Quakers.

Dealing positively with conflicts that inevitably arise and using methods such as those derived from Alternatives to Violence (AVP) e.g. pressing the pause button! Addressing a meeting that is de-energised, that it is alright for a meeting to have a rest if it is tired; issues of despair and how we can get over the fear that a person in despair may sap our energy, trusting that a meeting will be upheld. Recognising the paths of discernment, that there are 'times and seasons.' Rosemary also emphasised the value of paying attention to our Quaker spiritual roots and getting inspiration from stories and challenges of early Quakers, e.g. refusing to pay tithes.

In his address, Paul Parker spoke about 'reaching inward to reach outward'. He posed the question what do we value in our meetings and why do people attend and he answered this by suggesting some of the reasons was a sense of community, openness, shared decision-making and shared uncertainty.

He gave us some statistics about Quakers in the U.K- 80 per

cent of Quakers come through other churches and 80 per cent are the only Quaker in their household and questioned what the implications of outreach and witness for this were.

Paul expressed the need for us to be willing to be welcoming and willing to change and ended with a quote from Parker Palmer: (QF & P 10:19)

*"In a true community we will not choose our companions, for our choices are so often limited by self-serving motives. Instead, our companions will be given to us by grace. Often they will be people who will upset our settled view of self and world. In fact, we might define true community as the place where the person you least want to live with always lives!"*

On Saturday afternoon we were invited to participate in a variety of workshops. I chose 'Becoming Friends', an interactive learning project from Woodbrooke and Quaker Life that was published in 2010 and is available on-line or in book form. This was mainly designed for newcomers but has apparently much to offer experienced Friends as well and can be used very flexibly either in groups or by individuals.

Because of poor weather conditions and thick snow, the conference finished early on Sunday morning to help people travel to their destinations home. However, we did not depart before hearing Rosemary Hartill's skilful summary of the weekend.

She concluded that we need to try to create strong, welcoming, resilient and energising community meetings that are Simple, Contemporary and Radical.

Simple: by simply aiming to make our guests feel simply

welcomed and enabling people to get what they need to nurture their spiritual lives.

Contemporary: Using contemporary methods of communication to outreach others via websites i.e. Facebook, Twitter and using other opportunities to say who we are.

Radical: Early friends often lived adventurously. Recently a Quaker group set up a stall in a market place with a Christmas tree inviting people to write down hopes for the New Year. This year a walk is being planned from Iona to London to highlight money being spent on Trident Missiles.

The renewal of Area Meetings: Larger meetings have more resources and energy and can test out ideas more easily. They can offer support to smaller meetings who can often feel isolated. Rosemary also highlighted the need to have less Quaker bureaucracy, more flexibility and to include more fun activities in our meetings!

Finally, Rosemary stated that Area Meeting is the place where one of the 3 aims outlined in Yearly Meeting can be looked at:

- 1) Strengthening our spiritual roots in our meetings.
- 2) Actively witnessing to our faith in the world.
- 3) Promoting Quakerism by sharing our life and spirituality outside.

## Meeting for Sufferings 13<sup>th</sup> April 2013 - Jane Pearn

How do we tell the difference between goods produced in illegal settlements and those produced in Israel? How do we respond to the Israeli government's continued annexation of Palestinian land? Should we extend BYM's boycott of settlement produce to all Israeli goods? These questions were asked of Meeting for Sufferings by Devon and Thaxted Area Meetings. The Friends concerned had clearly given the matter deep thought: they were finding it difficult to comply with the original minute, as goods are not always correctly labelled, and also wanted to send a stronger message concerning Israeli actions.

We heard ministry expressing deep sorrow and concern for all involved – the past history and current fears of both communities. We tried to understand rather than condemn, however difficult that may be. We were reminded that for many Jewish people, the holocaust was 'yesterday'.

We also heard of the quiet, behind the scenes work, for example meetings with the British Board of Deputies, and of the hoped-for extension of EAPPI remit to include more focus on advocacy. There was a real concern that this work would be jeopardised by a position of antagonism to Israel, and might be interpreted, however wrongly, as a denial of Israel's right to exist. If there is a way forward, it must acknowledge both Palestinian rights and Israeli fears.

The sense of the meeting was clear – this is not the time to extend the boycott, whose focus is on the illegality of the settlements. Quaker actions and words should contribute to the long-term aims of justice and peace, not erect further barriers. But we were urged to look at the situation in the light of Trade Justice

and we heard of many ways in which we could be working more energetically to implement and publicise the boycott. We are encouraged to explore this in our meetings and report back to Sufferings by October 2013.

The question was raised of a revision of Quaker Faith and Practice. This is a major undertaking, which could divert energy, time and resources from other priorities, although it also has the potential to be a constructive and engaging process. We would need to be clear that the current volume no longer reflects our 'orthopraxy' – what we do together. A briefing will be sent to meetings and other bodies in due course.

Concern about the effects of welfare cuts was strongly expressed, but ministry also reminded us that pressure can cause us to live creatively.



Word Perfect Gallery

Paper good - technology bad ... Alyson Buchan

... when it comes to keeping important historical records that is - according to Paul Burton. Documents written many thousands of years ago still survive and can be read, whereas anything saved onto a floppy disc, a technology only thirty years old, is no longer easily accessible.

Paul gave us an insight into Quaker life in Scotland over the Centuries, having patiently gone through the archives including births, deaths and marriages in the 1850s. I already knew something about Robert Barclay and the development of the Ury Estate near Stonehaven, but I didn't know that the burial ground was there, away from the town, because Quakers were persecuted beyond the grave.

The first Scottish meeting recorded was in East Kilbride in 1653. Paul had read through several volumes about the persecution of Scottish Friends in these early days. However, these tailed off by the late eighteenth century but Friends had become strict and inward looking and their numbers started to drop. Only 100 Quakers are recorded in Scotland by the 1790s. He told us the story of a young woman in 1799 who was disowned for planning to marry out and not behaving in a strict Quaker way. Many meetings consisted of only one family – as a Perth Friend, I was interested to hear that one of these families lived at Bridgend Cottage in Perth. – a woman with six children. Numbers increased again towards the end of the nineteenth century, thanks partly to the efforts of John and Elizabeth Wigham who came up from Northumberland and a more liberal approach by Quakers in general. There are currently 707 Quakers in Scotland.

Seventeenth century Quakers were mostly associated with the land

– farmers, cattle breeders, border lairds (ancestors of Walter Scott), gardeners, seedsmen; eighteenth century Quakers were mostly merchants, manufacturers, retailers, skilled craftsmen; in the nineteenth century one-third of Quakers were in the professions, but now more than half are professional and are three times more likely to have a degree than the population at large in Scotland.

There are a growing number of Attenders – up to half of some meetings, and the vast majority of us are in the upper age-groups, with few children's meetings. Scotland became 4 Area Meetings in 1966– before that there were Aberdeen and Edinburgh two months meetings. Quaker records are also kept in the National Archives and there is a list of burials in a Quaker burial ground near Partick between 1804 and 1833

This leaves little space for the morning business which was also very interesting. Elizabeth Allen talked about the work of the Parliamentary Liaison Group. They are currently gathering information about what interests us and informing themselves about the work of the Scottish Parliament. They want to set up e-mail groups for those wishing to be involved in particular campaigns – currently Trident, marriage equality, and alternatives to violence.

There were two Meeting for sufferings reports. One given by Jane Pearn, was about testing concerns – they must be spirit led and insistent – you must act because you cannot do otherwise and use your energy to the best effect. Do not do things already done by others. Kevin Franz talked about work on sustainability and climate change reminding us that talking of simplicity and sustainability is an affront to the poor if it is not accompanied by a commitment to greater equality in our society.

Margaret Anderson gave a report on the work of the Scottish Churches China Group, which aims to increase social, religious and cultural understanding of China and to help needy Chinese citizens in a way that suits them, if they ask for it.

Phillida Ball attended an Outreach conference on a snowy January weekend. A large range of topics were considered including - what makes a healthy meeting; what does being a healthy meeting mean; how do we encourage and welcome new people in the their first weeks, months, year; how do we nurture a sense of love, support and belonging; how can we deal positively with conflict; consider resting a meeting if it is de-energised. She also learned that 80% of Quakers are the only Quaker in their family and that 80% of convinced Quakers come from other churches.

Jane Pearn as a member of BYM Agenda committee urged us to prepare for BYM by considering:

1. How have you discerned the right way forward in your own life?
2. What experiences have you had of Quaker meetings being guided by the spirit when making decisions?
3. What do you value about the ways in which Friends work together?

and responding by Webforum: [www.quaker.boards.net](http://www.quaker.boards.net); E-mail: [ym@quaker.org.uk](mailto:ym@quaker.org.uk); or post: Yearly Meeting, Events & Committee Services, Friends House, 173 Euston Road, London NW1 2BJ

Finally, as a Clerk myself, I was impressed by the minute writing at this GM but I was also slightly depressed to see how few new faces were there – almost half of those present had also been present at the first General Meeting I attended over 30 years ago.

General Meeting for Scotland will be held on

15 June 2013 in the Friends' Meeting House, Edinburgh, 7 Victoria Terrace, EH1 2JL.

See cover - page 1 - for arrangements.

Our Clerk writes:

Our speakers in the afternoon will be Eva Schonveld and Jane Lewis on the topic of the Transition Towns movement. The main aim of the movement is to raise awareness of sustainable living and build local strategies to deal with the challenges of climate change. The result is a growing number of communities in the UK developing local food networks, local energy supplies, local transport – even local money. Eva and Jane will be speaking on their work on this in Portobello. This will help us in finding ways to act on our concern about sustainability and reducing our carbon footprint.

Please join us in Edinburgh, meet new Friends, and reflect together on ways of responding as Quakers to the need to change aspects of how we use the natural resources of the planet. Do please encourage anyone from your Meeting to come who may not have attended GM before.

Robin Waterston, Clerk

## 2013 Book of Members and Attenders – Errata and Stop Press

This is your only chance to correct errors in the new book of names and addresses, and to insert some names which were not available before it went to print.

If there are still errors, please contact Bronwen Currie:  
email [scotfriends@gmail.com](mailto:scotfriends@gmail.com), or phone 01496-850 006

Quin family	Castle Douglas	Amend postcode to: DG7 1AP (not AD)
Blackburn, Carlos	Glasgow	New address: 9 Sydenham Court, 18 Kinsborough Gardens, Glasgow G12 9QD
Davis, Margaret	Glasgow	New address: Mavisbank Care Home, Lennox Crescent, Bishopbriggs, Glasgow G64 1XF
Holmes, Catherine	Glasgow	Amend address to: Flat TR, 4 Vinicombe Street, G12 8BG
Laurie, Jean	Glasgow	New address: Buchanan Lodge Nursing Home, 1 Grampian Way, Bearsden, Glasgow G61 4SP
Mclver, Alastair	Glasgow	New address: Flat 2/1, 12 Raithburn Road, Glasgow G45 9RP
Mitchell, Gudrun	Glasgow	Amend address to: 26c Lyne Drive
Sierra, Sue & Morgan-Appel, Stasa	Central and South Edin.	Amend phone number to: 0131 668 0964 Amend postcode to: EH9 2NN
Ward, Mary	Angus	Amend phone number to: 01307 464536
Nolting, Jacqueline	Central and South Edinburgh	Add email address: jacquelinenoltingk@rocketmail.com
Frith, Rachel	Central Edinburgh	Amend email address to: rachelfrith4@gmail.com (ie omit dot)
Latham, Ken	Central Edinburgh	Amend phone number to: 0131 553 3693 Amend email address to: ken1812@ymail.com
Walmesley, Jeanne & Gerard	Central Edinburgh	Amend email address to: gjwalmesley@gmail.com Amend phone number to: 0131 312 7030
Ward, Ann	Central Edinburgh	Amend email address to: ajward1@gmail.com
Allen, Grace	Perth	New address: St Andrews House 1 James Foulis Court, St Andrews, KY16 8SY
Legg, Alan & Barbara	Perth	Amend email address to: alan.barbara1@gmail.com
Robertson, V. Ann	Perth	Amend LM to Dundee
Lloyd-Richards, Huw	St Andrews	Amend email address to: huwlloydrichards@me.com
Angus LQM New venue	1 <sup>st</sup> , 2 <sup>nd</sup> & 3 <sup>rd</sup> Sundays 4 <sup>th</sup> Sundays	Borrowfield Community Centre, Newhame Road, Montrose, Angus DD10 9EZ Lilac Cottage
East Scotland AM appointments	Add:  Delete:	Deputy Registering Officer: Barbara Davey, St Johns Lodge, Ceres, Cupar, Fife, KY15 5NF: Tel 01334 828 907 Terry Winterton from list of Elders
GM Appointments		Clerk of Trustees from 1 April: Robin Davis