

SESAME

Number 208: March 2017

AM at Polmont / A Trip to Jerusalem, 1657 / Meeting for Sufferings / A Vision for Criminal Justice / NFPB / Forced Migration – *what are Friends doing? what more could we do?* / Roof repairs at Victoria Terrace / Children & Families Day, Friends House / AM Jobs – *help needed* / AM January Minutes / *Poems by Robert Herrick and Thomas Ellwood*

DO NOT NEGLECT TO SHOW HOSPITALITY TO STRANGERS, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.

Letter to the Hebrews, 13:2-3, NRSV

At Area Meeting we shall be thinking about our own encounters with refugees, and hearing about the work done at QUNO. See also pp. 19-22 for news of what QPSW is working on to support Friends' local initiatives.

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SOUTH EAST SCOTLAND AREA MEETING

**Saturday 18 March 2017, Greenpark Community Centre,
Greenpark Drive, Polmont FK2 0PZ, 10.00 am - 4.30 pm**

I have great pleasure in inviting you to the next South East Scotland Area Meeting, which is the first of the 'new-style, all-day' meetings established following the STIR review last year. The day is filled with different elements including a children's programme. We will be hosted by Polmont Local Meeting, who have organised the day in conjunction with the AM Clerks; they warmly welcome everyone from throughout Area Meeting.

Welcome will be from **10.00 am** with tea and coffee, and we will start with **all-age worship** from 10.30-11.00.

At 11.00, this will move into 30 minutes of **all-age witness**, at which we will share stories of our encounters with refugees. Polmont will start this off by talking about their local work, then there is the opportunity for 5-minute slots for others to tell their stories, so please think in advance about what you might have to contribute.

At 11.30, we will hear from **Daniel Cullen, Programme Assistant with the Human Rights and Refugee Programme** at Quaker United Nations Office in Geneva. There will be children's activities during this period.

At 12.30, we will have lunch. Polmont Friends will prepare soup, tea and coffee; please **bring your own packed lunch** to supplement this.

AM Business will start at 1.30. Mariot Dallas from Polmont will serve as an additional Assistant Clerk. Again, children will have their own programme at this point. The agenda for this part of the meeting is on the opposite page.

At the rise of business meeting at 3.00, the children's and adult meetings will come together, and the children will share what they have been doing.

The day will round off with a **ceilidh** from 3.30-4.30. This is not the country-dancing type of ceilidh, but a sharing of songs, poems, music - and possibly some dancing if the spirit moves us. I suspect there may be a few jokes thrown in, too. Again, please think about what you might have to contribute. Polmont Friends will be inviting some of the refugee families they are in touch with, to share this time with us.

Please remember:

- in the spirit of STIR (the Short-Term Review group that reported last year), Friends are welcome at all or any part of this event. Whether you

have to leave at lunchtime, or can only come for the ceilidh, you will be just as welcome as those who come for the full day

- we are making a deliberate effort to enhance the community-building element of Area Meeting, and children are an important part of that. If you normally don't come because you have childcare responsibilities at the weekend, here is a way of sharing them with other Quakers. If you plan to come with children, we ask you **to let Anna Levin know in advance**, to help with preparation – anna.levin@phonecoop.coop
- Polmont Friends have put a lot of effort into hosting this day - and they would appreciate a hand with setting up and clearing up. If any Friends from other meetings can arrive half an hour early or stay on for as long as it takes to finish clearing up that would be much appreciated – **offers to Mariot** at dallasfalkirk@btinternet.com

Greenpark Drive is just off Main Street, Polmont, and just over half a mile from the railway station.

Alastair Cameron

Assistant Clerk, South East Scotland Area Meeting

DRAFT AGENDA

Worship

Introductions

Minutes of last meeting, 23 January, 2017

Matters arising

Recording decisions made by Between Meetings Procedure

Membership matters

AM Nominations Committee report

Tabular Statement 2016 – Richard Williams will present this item.

Meeting for Sufferings Report, with a focus on fracking – *See minute from Meeting for Sufferings, overleaf. If plans to go ahead with fracking were agreed by the Scottish Government, the work would go to Ineos, based in Grangemouth. With Polmont Meeting's proximity to Grangemouth, it is particularly apt to discuss this issue.*

Correspondence and notices

AOCB

Closing minute

AM DRAFT AGENDA *continued*

From the minutes of Meeting for Sufferings, 4 February:

MfS/17/02/07 Fracking for shale gas

We receive minute 4 of Pendle Hill AM held 10 December 2016 regarding fracking (paper MfS 2017 02 06a).

As Quakers we have a testimony to equality of all people and consequently a commitment to promoting the stewardship of the Earth's resources and reducing our dependence on fossil fuels and their effect on climate change.

We unite with the desire of Pendle Hill AM that BYM maximise its involvement in ecumenical and inter-faith structures that allow faith groups to have a strong united environmentalist voice on fracking. We have been encouraged to read of the work already being done by QPSW and many other Friends in BYM and support Friends in this work

For some years Quakers in Britain have worked to advocate for climate justice in our central work and meetings. In 2011 we committed to 'speak truth to power' on sustainability issues. We have faith that we can tackle climate change and build a more sustainable future, but we know this is only possible if fossil fuels remain underground.

At this time we are particularly concerned about the expansion of fracking for shale gas. The UK needs to be investing in efficient and renewable energy, and reducing demand, not in additional fossil fuels. Fracked gas is not the low-carbon solution some suggest that it is and is incompatible with tackling the climate crisis. It is destructive of the environment, land and communities.

Quakers call for a ban on new and intensive forms of fossil fuel extraction, known as 'unconventional' techniques, including fracking for shale gas and oil, and underground coal gasification.

We also recommend that Area Meetings make this position known locally, and that Friends may want to join the anti-fracking Worship for Witness on top of Pendle Hill 2pm, 6th May.

We send this minute to Quaker Peace & Social Witness Central Committee (QPSWCC) and to Quaker Committee for Christian & Interfaith Relations (QCCIR).

[T]o impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.

John Woolman, 1772 [Q.F. & P. 25.01]

A Trip to Jerusalem

George Robinson was a shoemaker, who started his travels in September 1657 aged about 19. This account is from Joseph Besse's Sufferings of the People called Quakers (1753).

GEORGE ROBINSON, a young man of London, found himself constrained by an internal sense of religious duty, to travel to Jerusalem: Accordingly he embarked for Leghorn in Tuscany, and from thence took shipping for St. John d'Acra, so called, formerly Ptolemais in Asia, and from thence got passage in a vessel bound to Japha or Joppa. Thence he went to Ramoth; but the friars at Jerusalem having heard of his coming, and knowing that his testimony struck against the *superstition* by which they were maintained, gave directions to stop his journey and procure his confinement. After he had been lockt up about twenty four hours, an ancient Turk, a man of reputation in the place, came and took him to his house, where he courteously entertained him several days. At length an Irish friar came from Jerusalem, and told him, he was sent from his fraternity there to propose to him three questions, *viz.*

1st. *Whether he would promise, when he came to Jerusalem, to visit the holy places, as other pilgrims did?*

2d. *Whether he would pay such sums of money, as it was customary with pilgrims to pay?*

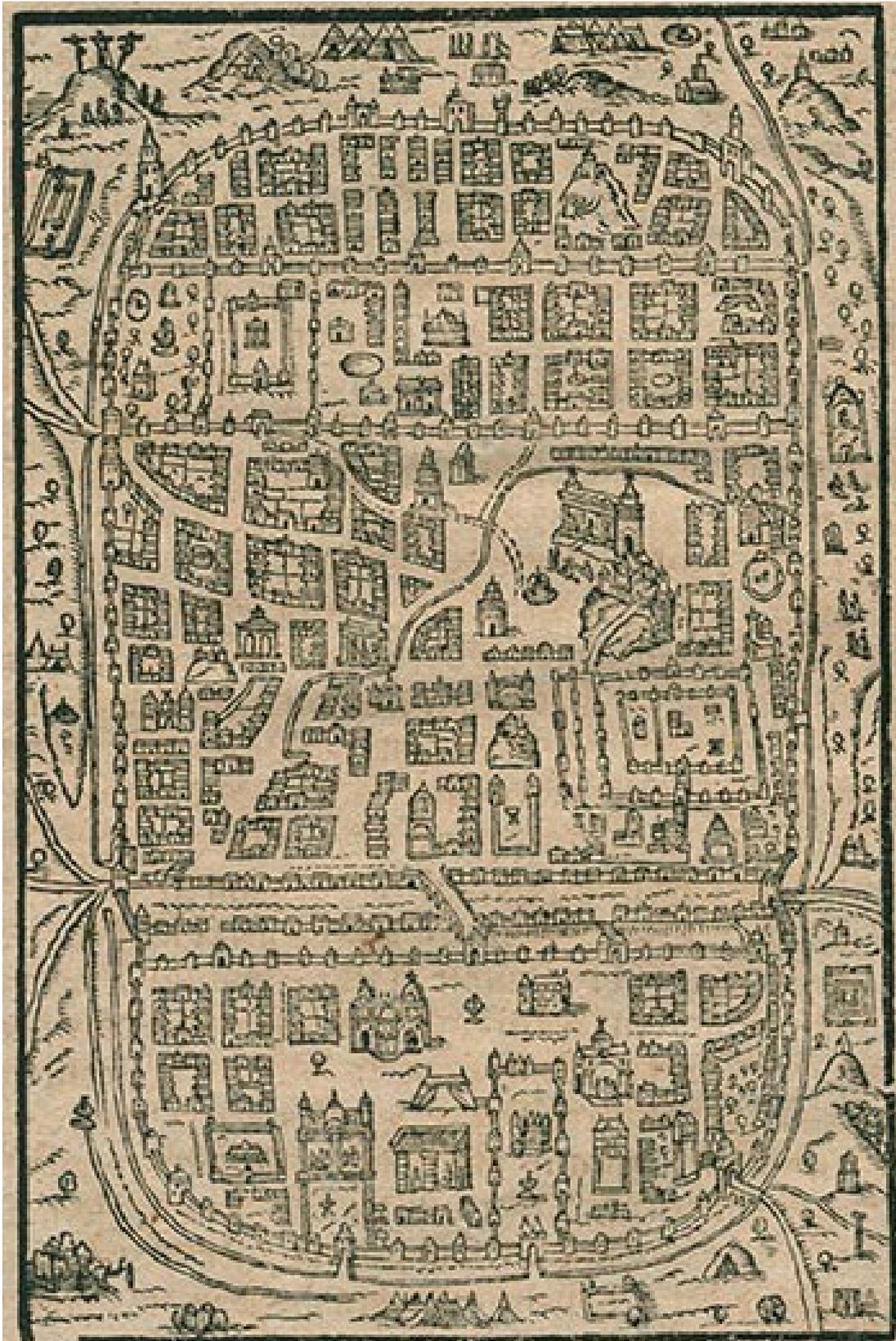
3d. *Whether he would wear such an habit, as it was usual with pilgrims to wear?*

They were also for enjoining him,

1st. *Not to speak any thing against the Turkish laws.*

2dly. *When he should come to Jerusalem, not to speak any thing about religion.*

But he stedfastly refused either to answer their *queries*, or to submit himself to any of their *injunctions*: whereupon, the said Irish friar, who had brought with him a guard of horse and foot from Jerusalem, took him by force, and carried him back to Japha, and there embarked him in a vessel which landed him again at St. John d'Acra, where a French merchant, named Surrubi, took him into his house, and lodged him about three weeks. At length, by the help of this French merchant, an ancient and understanding man, Robinson, still intent on the service he was called to, found an opportunity of returning by sea to Japha, and thence continued on foot to Ramoth. In his way thither he met two men riding on asses, and a third on foot, and one of them holding a gun to his breast, another put his hands into his pockets, and took some things out. He patiently suffering without opposition, the man who took his things away, put them into his pockets again, and one of them taking him by the hand, led him a little on his way in a friendly manner and so left him. This passage was worthy of observation, those persons, who had a felonious design upon him, as appeared by their demanding his money, being provi-



Jerusalem, from a 1658 edition of Abraham Saur's *Stätte-Buch*: a version of a woodcut published in 1595. Calvary can be seen at the top left, and Temple Mount at the middle right; it would seem likely that some of the other pictures are intended to represent particular buildings including, presumably, the Basilica of the Holy Sepulchre, the chapel of St Mary Magdalen, and, next to it, the thirteenth century edifice which housed the Franciscan Fathers. The map is clearly not to scale, however, and is hard to reconcile with more modern plans, although Saur (1545-93) did produce accurate for the time plans of European cities.

dentially restrained, by a sense of his innocence, from the mischief they intended. When he was come again to Ramoth, two that belonged to the friars laid hold on him; but two Turks took him from them, and led him away between them into one of their mosques or temples: Now the Turks have a custom, that whosoever enters into any of their mosques, must either turn Mahometan or suffer death. Upon Robinson's entering the mosque, though by a kind of surprize and involuntarily, many people came in, and several of the Mahometan priests, who caused him to sit down and then asked him, *Whether he would turn to the Mahometan religion?* But he refusing, they pressed him much, telling him, *He had nothing to fear from what the Christians could do unto him.* But his answer was, that *He could not turn unto them for all the world.* They yet continued striving with him, and would have persuaded to hold up one of his fingers, as a token of his owning them; and one of them would have had him say, *Christ is bad,* but he answered, *He knew him to be good, and that himself was his servant.* Then some of them grew angry, and said, *If he would not turn to their religion, he should die.* To which, when he replied, *He would rather die than turn to them,* it was answered, *He should then die.* And so, by their order an executioner dragged him away to the place where it was expected that he should have been burnt to death with camels dung. Here they caused him to sit down on the ground, and he was as a *sheep* in the midst of *wolves.* As he thus sat, with his mind retired to the Lord, the divine providence interposed for his deliverance, for some of the Turks having observed that his entrance into the mosque was not voluntary, but by a stratagem of the friars to ensnare him, they began to differ in their opinions concerning him; and a grave ancient Turk came to him and said, *Whether he would turn to their religion or not, he should not die.* Then he was brought before the priests again, who asking him, *Will you turn?* and he answering *No,* they recorded in a book that *He was no Roman Catholick, but of another religion;* for though he owned himself a Christian, yet he plainly declared himself against the Church of Rome, and the emnity of the friars against him plainly discovered him to be none of their communion. After a few days, a guard of horsemen, hired by the friars, carried him to Gaza, they having incensed the Basha of that place against him; but Robinson being come, things took an unexpected turn in his favour, for some of the Turks having informed the Basha of the malice of the friars against the man, he made them pay a considerable fine, and obliged them to carry him safely to Jerusalem. Being come thither, he was by the appointment of the friars brought into their convent. Next morning a friar came and asked him, *Whether he would become an obedient child, and go to visit the holy places according to their custom?* He answered, *No.* Then the

friar said, *Whereas others give great sums of money to see them, you shall see them for nothing:* But Robinson replied, *I shall not visit them in your manner, for in doing so I should sin against God.* This did not please the friar, yet he said, *They would honour him as much as they ever honoured any Englishman that came thither, if he would conform to them.* But Robinson continued firm and immovable, and said, *He should not conform, and as for their honour, he did not matter it.* The friar, seeing he could not prevail, went away in anger, and soon after came again, and other friars with him, and then one asked him, *If he would visit their church, and the holy sepulchre, and Bethlehem, with the rest of the holy places?* But he told them, *At present he had no business to visit them at all, viz. to worship them.* Then one of them said to him, *How can you be a servant of God, and will not go to visit the places where the holy men of God dwelt?* To which he replied, that *They, under a pretence of doing service to God, in visiting the places where the holy men of God dwelt, did oppose that way, and resist that life, which the holy men of God walked and lived in.* Then one of the friars said, *What do you preach unto us for?* To which he answered, that *He would have them turn from those evil practices they lived in, else the wrath of the Almighty be kindled against them.* But they did not at all like such discourse, and therefore said, *If he would not go and visit the aforesaid places, yet he must give five and twenty dollars, as was the manner of those who visited them, for, said they, the Turks must be paid whether he would visit them or not, but if he would visit them, then they would pay it for him.* To this he signified, that *He could not submit to any such unreasonable terms.*

Then they brought him before a Turk of authority in that place, who asked him divers questions, to which he gave solid answers, and they discoursing about the worship of Christians, the Turk asked Robinson, *What was the cause of his coming to Jerusalem?* To which he answered, that *It was by the command of the Lord God of Heaven and Earth he came thither; and that the great and tender love of God was manifest in visiting them, his compassionate mercies being such, as that he would gather them in this the day of his gathering.* Having borne his testimony against the superstition of the friars there, and discharged his conscience of the message he believed himself sent to deliver, *he found, as he declared, great peace with the Lord, the reward of his obedience, and therefore magnified his glorious name, who had accompanied him, and signally preserved him through many trials and dangers:* For the friars, who had intended to do him mischief, and meditated his destruction, were restrained by the authority of the Turks, and by them obliged to conduct him safe and free of all charges back again to Ramoth. Thus delivered from the hands of his enemies, he returned again to his native country.

Meeting for Sufferings, 4 February 2017

Two high-profile statements, on fracking, and on foreign policy (that is, Donald Trump), were agreed:

<http://www.quaker.org.uk/news-and-events/news/fracking-must-be-banned>

<http://www.quaker.org.uk/news-and-events/news/quakers-stand-alongside-victims-of-racist-policies>

All the papers for the meeting are available online at

<http://www.quaker.org.uk/documents/meeting-for-sufferings-agenda-papers-package-december-2016>

where much more detailed information about these and other matters are available.

BYM Sustainability Group

This group began as the “Minute 36 Group” following discussion at Britain Yearly Meeting in 2011, and in October 2014 was reconstituted by Meeting for Sufferings with responsibility for overseeing BYM’s commitment to sustainability. Three years on, it delivered a report, “review[ing] progress in 2016 and priorities for 2017.”

There has been considerable action centrally, particularly with regard to Friends House itself, but also through a new project officer, “providing advice to local meetings on property matters, including sustainability”.

It is much harder, however, to assess what is happening independently in AMs and LMs, since useful information-gathering and analysis would require resources the group does not have.

Members have recently tried to focus on “What is *Quaker* about this concern? Where does it get its spiritual grounding?” Less guilt, more love!

We are asked to feed back to the group on what we think about the proposal for “a project, *Nurturing our Sustainability Ministry*, enabling and encouraging Friends to give expression to our sustainability commitment in many different forms” If AM is interested in doing so, we should contact Lis Burch, Clerk, BYM Sustainability Group.

Do we, as other AMs apparently do, report to BYM our annual energy usage (at least for 7 Victoria Terrace and Kelso Meeting House) along with our annual accounts?

An interesting echo of one of the STIR group's observations: The "Canterbury Commitment", to build a low-carbon, stable community, was made by BYM, but has been adopted and acted on by AMs to widely varying degrees. What does it mean for a more central body to give a notionally binding undertaking when the action involved has to be taken 'lower down'?

As the group was established in 2014 for an initial period of three years, there will now be a review group established to consider whether "this approach is the right way for our concern to be carried forward".

Opposition to Fracking

We received a minute from Pendle Hill AM, which read in part:

We ask Britain Yearly Meeting to maximise involvement in ecumenical and inter-faith structures that allow faith groups to have a strong united environmentalist voice on fracking, and that as Quakers nationally we take a public stance against fracking.

Meeting for Sufferings supported this, and our minute makes a specific statement [see link at the top] on behalf of Quakers in Britain in support of sustainable energy and in opposition to "unconventional approaches" to fossil fuel extraction, including fracking (expanded from the original to imply worldwide opposition, in response to a mention about the role of Grangemouth in processing US shale gas).

There will be some kind of event on Pendle Hill on 6 May.

Cadet Forces in Scottish State Schools

QPSW Central Committee has taken up this matter, and broadened it in the area of transparency and accountability.

Junior Yearly Meeting

The deadline for applications is 15 March.

Quaker Housing Trust

An excellent, detailed, informative report was given by Jenny Brierley. I recommend it highly; see item **MfS 2017 02 10** in

<http://www.quaker.org.uk/documents/meeting-for-sufferings-agenda-papers-2017-02-04>

I was hugely impressed by what we heard: the Trust does outstanding work, almost all of it through the efforts of volunteers. Give them more money!

Yearly Meeting Gathering, 2017

Deborah Rowlands, the clerk of Yearly Meeting, updated us on plans for the YM Gathering, to take place at the University of Warwick, 29 July – 5 August.

An ‘anchoring’ initiative is in place for this event, making time and space to digest, both food and mental/spiritual/emotional inputs; meaning, among other things, that there will be no (centrally organised) meetings over lunchtimes.

Two afternoons with ‘all-age activities’ are planned (there are lots of facilities for sport at the venue).

The overall theme of the Gathering is *Movement Building: Working with others to make a difference.*

Henry S. Thompson

On Simplicity

TO HIS DEAR GOD

I'll hope no more,

For things that will not come:

And if they do, they prove but cumbersome;

Wealth brings much woe:

And since it fortunes so,

'Tis better to be poor,

Than so abound,

As to be drown'd,

Or overwhelm'd with store.

Pale care, avant!

I'll learn to be content

With that small stock Thy bounty gave or lent.

What may conduce

To my most healthful use,

Almighty God, me grant;

But that, or this,

That hurtful is

Deny Thy suppliant.

Robert Herrick (1591-1647)

VISION FOR A CRIMINAL JUSTICE SYSTEM

A view from the Quaker Peace & Social Witness Crime, community and justice sub-committee

*[Meeting for Sufferings in January heard responses to the following document, prepared by the Crime, community and justice sub-committee (CCJS) of QPSW Central Committee as – it is hoped – a summary of what **all** British Friends believe. Sufferings minuted: “We value this document as a tool to help those in our meetings thinking about our view of what the criminal justice system should be and as a resource when raising specific concerns in a local context. ... We encourage QPSWCC to continue working on these issues, and to consider what may be done next, continuing to work with others as appropriate.”]*

As Quakers we believe in that of God in everyone, no matter what they have done.

We are not for names, nor men, nor titles of Government, nor are we for this party nor against the other ... but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God, and with one another, that these things may abound.

Edward Burrough, 1659. *Q. F & P.* 23.11

Quakers have a long tradition of concern with crime, community and justice and we believe this gives our voice particular value which may fruitfully be added to others saying similar things. Arising from a long and careful process of discernment we, the Quaker Peace & Social Witness (QPSW) Crime, Community and Justice Sub-committee (CCJS) have encapsulated our own view of a criminal justice system in these two sentences:

Justice should be compassionate, forgiving and healing – restorative, not retributive. We want to change attitudes and encourage the criminal justice system to move towards this vision of justice.

QPSW CCJS, 2009

Following the example of Edward Burrough, we now articulate for ourselves what we ‘are for’ and what we ‘are against’ in the British criminal justice system for adults as measured against this vision.

Victims

We are for giving care and support to the victims of crime, making sure their needs are met so that their equilibrium can be restored. **We are for** helping the people around both victims and offenders to support them so that healthy relationships can be restored.

Offenders

We are against the simplistic concept of good victims and bad criminals.

We are for treating offenders as people who need help to take responsibility for themselves and their actions. **We are for** helping offenders understand their actions and move into a useful, happy and constructive life. **We are for** recognising that many offenders are also victims.

'Vulnerable' adults

We are against provisions and practices that act as a barrier to vulnerable adults being properly heard. We are against attitudes and behaviour towards people with mental illness, emotional disturbance, Specific Learning Difficulties, physical disabilities or addictive behaviour which prejudice their right to fair and respectful treatment.

We are for appropriate professional assessment and diagnosis of the mental and emotional state of people caught up in the criminal justice system. **We are for** appropriate support being available to all vulnerable people in the criminal justice system whether as victim, offender, witness, or family member.

We are for both the assessment and the support being initiated as early as possible in the process. **We are for** good quality training to make police, courts and judiciary aware of the variety of ways in which a person can be 'vulnerable' and how their specific needs can be met.

Punishment

We are against punishment for its own sake: Jesus taught us to forgive and try to help the wrongdoer. We are against a criminal justice system based primarily on deterrence and retribution. We are against an assumption that only a punitive outcome matters. We are against criminal sentences which disengage people further from the society which imposes them.

We are for holding offenders accountable for their actions and for balancing wrongdoing by reparation. **We are for** a response to crime based on making things better for the victim and the offender, and thus for society. Punishment alone disengages people further from the society that imposes it. **We are for** offenders attaining reintegration and acceptance.

Sentencing

We are against sentencing being based on the principles of retribution or reflection of public anger. We are against the assumption that further crime is prevented through punishment. A criminal sentence should have a positive purpose, and is more likely to be effective if the expected outcome is clearly identified.

We are for measures to help sentencers be aware of the effect of their decisions upon everyone affected: the offender, their family (particularly any dependent children or others for whom the offender is the primary carer), the victim and their family, and the wider community. **We are for** all sentencing

saying clearly what its purpose is and the actions needed to achieve that purpose.

We are for a criminal justice system that allows for a variety of ways of responding to criminal behaviour to be considered. **We are for** measures which aim to persuade and enable offenders to reflect on their acts and change their future behaviour. **We are for** the availability of restorative justice processes throughout our criminal justice system.

Use of prison

We are against the use of prison as a default response to offending when other penalties have not been adequately explored and properly rejected. We are against a prison system that seeks to detain people for longer than necessary, whether this be for profit or political expediency: either motive is morally repugnant.

We are for the use of prison only when there is no reasonable alternative. Only offenders who pose a genuine, immediate and/or violent threat to society need to be incarcerated. When prison is truly the only reasonable response, it should be compassionate and rehabilitative. **We are for** non-custodial measures wherever possible.

Women offenders

We are against women being sent to prison for reasons other than would be applied to male offenders, such as 'for their own good' or 'to teach them a lesson or for 'their own safety'. We are against women being sentenced more harshly than men in similar circumstances.

Where prison is necessary for a woman, **we are for** provision which takes account of the fact that women prisoners' physical, mental and emotional needs differ from those of men. **We are for** the promotion of integration between the various government departments responsible for meeting the needs of women who offend or are at risk of offending.

Prison experience

Being sent to prison is itself the punishment. The deprivation of liberty and all that goes with it should not be exacerbated by bad treatment inside prison. We are against punitive regimes and degrading conditions. We are against long periods of incarceration without meaningful activity.

We are for the provision of education, training and useful work whilst in prison. **We are for** the provision of activities which will nurture mind and spirit as well as physical well-being. **We are for** the provision of health care, addiction treatments and nutritious food that will lead to the good physical and mental health of the offender. **We are for** these things being provided for all prisoners regardless of the length of their sentence.

Prisoners

We are against practices and behaviour in prison which undermine the dignity of prisoners. We are against a prison service that uses a profit motive or public expenditure cuts to treat prisoners in any way that fails to meet their basic needs as human beings.

We are for supporting prisoners and treating them with respect, whilst holding them accountable for their behaviour. **We are for** a prison service which treats people with respect and humanity.

Prisoners' families

We are against treatment of prisoners' families that undermines their dignity and shows indifference to their needs.

We are for helping to keep prisoners' families together. We are for prisoners being held as close to their families and friends as possible. **We are for** the provision of visitors' centres where information, practical support and pastoral care are available and which include visiting facilities for the children of prisoners.

Prison staff

We are against prisons being understaffed or staffed by people who are not properly paid, trained and supported. We are against either profit motive or public expenditure cuts being the rationale for decisions that adversely affect maintaining high standards of service in the prison estate.

We are for treating prison staff with respect and supporting them in their difficult role. We are for adequate staffing in *all* prisons, with appropriate recruitment, training, pay, supervision and professional support. We are for holding prison staff at all levels accountable for the way in which they carry out their responsibilities.

Treatment of drug users

In the same way as it is inappropriate to imprison some people who have a mental illness, it is counter-productive to use imprisonment as a means of rehabilitating drug abusers. Diversion to treatment recognises the dangers of drug use and mis-use as primarily a public health issue.

Where drug dependency is a factor in other criminal behaviour we are for properly resourced and voluntary drug treatment being provided as an alternative to criminal justice sanctions.

Rehabilitation

Rehabilitation services need to be well planned, resourced and integrated. This will necessarily be expensive, but the saving in the long term will pay back dividends and the benefit to society will be beyond measure.

We are for measures which will help offenders avoid further reoffending and

aid their reintegration into the community. We are for open-hearted, non-judgmental mentoring which dispassionately examines the circumstances that led to offending.

We are for help to find work and accommodation in a suitable location upon release. We are for continuing support from probation, family, one-on-one mentoring and other 'services' like Circles of Support & Accountability for as long as the individual needs it.

Restorative justice

The restorative process is challenging and a satisfactory outcome depends on good practice leading to dialogue, understanding and appropriate reparation. It can be much more demanding and difficult for both victims and offenders, and more effective than punishment and prison.

We are for the use of restorative justice being available to everyone who wants it, victims and offenders, and at all stages of the criminal justice process. **We are for** giving both the offender and victim the chance to understand what happened. It is often helpful to be able to put the events into perspective, preventing what might be painful events from dominating the lives of those affected. Forgiveness can help to heal both parties: we are for providing this opportunity for it to happen.

We are for the right of victims to participate in restorative justice if they wish because it can help them to express their feelings and put a face to the crime. It can lead to their receiving an apology and reparation. **We are for** enabling offenders to respond to victims and offer apology and reparation. This helps offenders understand the harm which has been done and gives them a chance of putting things right.

Community justice

Communities play an essential role in reducing criminal behaviour. We are against the acceptance of a 'them' and 'us' divide, and the fostering of a blame culture. We are against the use of force as the default response for dealing with violence.

We are for helping people to understand conflict and to find ways of resolving it without resorting to violence. **We are for** understanding and addressing the root causes of violence and criminal behaviour and putting resources into addressing them.

We are for supporting local initiatives and partnerships in activities to achieve this. We are for involving local communities and voluntary organisations in working with prisoners, with victims of crime, and in the criminal justice system.

We are for giving prisoners the right to vote and encouraging their sense of belonging to society. **We are for** reconciliation.

Ethics of privatisation

Dealing with an offender is a public responsibility that should be the direct duty of the state: a private provider of services is responsible to its clients and its shareholders rather than to society. Thus an ethical conundrum arises over the degree of public accountability when prisons and probation services are delegated to private companies.

We are against a delivery of these state responsibilities that is not fully transparent and publicly accountable. We are against creating circumstances in which financial profit can be made by regarding people as commodities.

We are for the state taking direct responsibility for its prisons and prisoners, as it takes responsibility for all of its criminal justice system. We are for transparency and the provision of prisons and probation services. We are for measures to ensure that high standards of probity are maintained.

Summary

We believe there is that of God in everyone: if I hurt another, I hurt myself and I have a responsibility with others to repair the harm. We see the criminal justice system as society's response to a breakdown in relationships which has brought about harm.

We believe that restoring relationships to meet the needs of those affected by crime and sustain safer communities is done better through restorative justice than through punishment.

We are for a compassionate, positive, caring and non-judgemental society which helps its weaker citizens. Only a society like that has real moral strength and can offer all its citizens a contented life with less crime and less social division.

*Quaker Peace & Social Witness Crime, Community and Justice Sub-committee,
September 2015*

A view from 1922

"Imprisonment, as it exists today, is a worse crime than any of those committed by its victims. ... [Of] the three official objects of our prison system: vengeance, deterrence and reformation of the criminal, only one is achieved; and that is the one which is nakedly abominable."

Bernard Shaw (1856-1950)

Northern Friends Peace Board: Bolton, 4 March 2017

The first NFPB meeting of the year was at Bolton meeting house, a venue rendered less accessible than usual by extensive engineering work to the railway lines out of Preston, but there was still a respectable turn-out for a very interesting meeting. Links to further information are on page 22.

In the morning we heard reports of three working groups. The first was from the group developing a workshop model, provisionally entitled *Building peace together – making space for hope*, to help Friends and others to act more effectively: areas that might usefully be addressed include ‘working together’; ‘building confidence’; ‘communication’; ‘the roles of prophets and reconcilers’; and ‘building on positive skills’. It is intended to run pilot workshops so that something can be offered during Yearly Meeting. Then the group for *Sustainable Security* (a term no-one greatly liked, but ‘living well together on the planet without using weapons’ is more of a mouthful) outlined its current work. Last year’s conference theme, *Changing the narrative for peace – the critical role of the media*, is to be used in workshops that take account of the new context (Brexit, Trident renewal, Trump) to help Friends with practical things (preparing press releases, being interviewed), as well allowing for discussion and reflection. The group is also exploring joint activities with the Ammerdown Group, which has produced a number of resources on ‘rethinking security’, and is discussing with Tim Wallis a workshop on ‘how to have productive conversations on issues that can be polarising’. Finally, from the ‘Barrow’ group, looking at peace work in the town where many jobs depend on BAe’s submarine-building contract, we heard about the initiative by Scientists for Global Responsibility to set up a group on arms conversion, and the work of Campaign Against Climate Change, whose One Million Climate Jobs campaign already has the support of eight national trade unions. It was also agreed that NFPB should provide a travelling minute for Janet Fenton who on behalf of WILPF [the Women’s International League for Peace and Freedom] is to go to New York for the UN debate on a global nuclear weapons ban treaty.

At the members’ forum I was able to report the good news that the Petitions Committee at Holyrood had agreed unanimously that Friends’ concern about armed forces’ visits to schools requires further investigation: John Swinney, as Cabinet Secretary for Education & Skills, is to be called for questioning by the Committee, which is also to get a briefing from the MoD, with the suggestion that, if this is not sufficiently detailed, senior officers from each of the services might also be called to give evidence.

Finally, we heard from two visiting speakers. Hannah Larn is a participant in the QPSW peaceworker scheme, which funds one-year placements in organisations working for peace at a national or international level, this year's three being with Scientists for Global Responsibility; jointly with War Resisters International and CAAT; and Hannah's, with the Tim Parry Johnathan Ball Foundation for Peace, in Warrington. It was established in memory of the child victims of the Provisional IRA's bombing of the town on 20 March 1993, and works nationally to support those affected by terrorism and conflict. One of her tasks has been organising a tour for a boy band(!) 'Think About It', by Mr Meanor, is a response to the terrorist attacks in Paris last year; performances in schools, it is hoped, will encourage teenagers to do what the title says.

Then Tim Gee (whom some may remember from his time as a student in Edinburgh about ten years ago) reported on the preparatory ("scoping") work for a QPSW programme on forced migration. He began by reminding us (or, as it may be, informing us) that ever since the word *refugee* was coined, Friends have been involved in providing help and support – the first people to whom the term was applied were the Huguenots fleeing persecution in France in the 1680s. Since his presentation bears on issues that may be discussed at Area Meeting, a separate report of it follows.

The Board meets again in Dumfries on 17 June.

Alan Frith

Forced Migration: What are we doing? and what more could we do?

Currently more Friends are involved in work with refugees, it is believed, than with any other single concern, and QPSW is looking to develop a Britain-wide support structure to uphold local projects. To this end, Tim Gee has been undertaking a "threshing tour": visiting meetings – he has yet to come to Scotland – with five questions:

1. *What is not being done that needs doing (or needs doing more)?*
2. *Which of these things are Quakers particularly well placed, willing and able to do?*
3. *Who are the partners with whom Quakers could work?*
4. *How can we ensure that our programme works **with** not **for** forced migrants?*
5. *How can we ensure that our programme offers a systemic critique?*

Of the ideas or "routes" for QPSW that have so far emerged from the answers given, five are outlined overleaf. Each calls for action of a particular kind, and offers themes for campaigning by Friends less directly involved.

Route	<i>What would we do?</i>	<i>Advocacy/campaigning</i>
Route 1: Peace Scholarships	<p>Work with Quaker-related institutions – university Peace Studies departments, Friends schools – to provide places for migrants. At its boldest, this could involve enlarging an existing institution or founding a new one to meet the need, and /or offering educational visas as a form of safe passage.</p> <p>Use meeting houses as English language centres, and/or run residential language courses for refugees at Swarthmoor Hall, Charney Manor, Claridge House, Glenthorne or Woodbrooke</p>	<p>Support the campaign by Student Action for Refugees for refugee students to be charged UK rather than international tuition fees.</p> <p>Campaign for a government programme of peace scholarships for people who have fled war zones.</p> <p>Support Refugee Action's advocacy campaign about ESOL/ English language provision.</p>
Route 2: Psychological support	<p>Resource a psychiatric service for migrants who have experienced trauma, possibly hosted by Friends meeting houses.</p> <p>'Help the helpers': therapeutic support for returning volunteers experiencing secondary trauma, <i>e.g.</i> by retreats at Swarthmoor Hall, Charney Manor, Claridge House, Glenthorne or Woodbrooke – <i>work on these lines is already being done in mainland Europe with the support of the Quaker Council for European Affairs.</i></p>	<p>Campaign for improved mental health support for refugees and/or against the causes of psychiatric stress experienced by them in UK.</p> <p>A part of this could also be about 'psychological disarmament' referencing the mental structures that allow war to happen.</p>
Route 3: An 'Ecumenical Accompaniment Programme in Britain & Ireland'	<p>Establish a network of 'Ecumenical Accompaniers' to support those entering or already in the UK who need help in negotiating the barriers to the NHS, the school system and</p>	<p>More fully resource and participate in the campaigns to close detention centres and end indefinite detention, possibly involving high-profile interfaith visits to detention</p>

	<p>other services – <i>EAPBI being a deliberate echo of EAPPI (in Palestine & Israel) to highlight the regrettable similarities in the two situations.</i></p>	centres.
<p>Route 4: ‘Houses of Hospitality’</p>	<p>Establish houses of hospitality for asylum seekers – <i>Quaker supported houses so far exist in Coventry and Tottenham, and some Friends work with Catholic Worker Houses of Hospitality as individuals.</i> This could merge with Route 1 in some places (e.g. near universities), or contribute to movement-building infrastructure if designed as joint UK Quaker/Migrant houses of action.</p> <p>Support Friends who host refugees in their homes – <i>Spare Room for Refugees was set up by Wanstead Meeting and ran for two decades, before merging with Refugees at Home.</i></p>	<p>Some Friends are already involved in campaigns against destitution: for the right to work and the right to housing while appeals are pending.</p> <p>Part of the ethos of the houses could be a commitment to action and speaking out (as at the Coventry Migrant Women’s House) which could be encouraged if organised with 50 % UK Friends and 50 % people from abroad.</p>
<p>Route 5: ‘Sanctuary Everywhere’ [<i>This is a slogan coined by AFSC.</i>]</p>	<p>Ways to combine all of the above could involve opening ‘Bridges to Peace’ using existing Home Office rules to help refugees escape to Britain.</p> <p>Another way to combine routes 1-4 might be to work with interfaith partners to recruit a team (50-100) of ‘Quaker Interfaith Peace Ambassadors’ supported through English lessons, psychological support, peace education, advocacy/campaigns training and opportunities to speak to meetings, communities, politicians and media.</p>	<p>This could be linked to urging the UK government to increase routes to safety.</p>

There are various pros and cons relating to each of these routes; in favour of the first scheme under route 2, for example, is the fact that many Friends are professionally involved in mental health; against it is the immensity of the task that would be taken on. The threshing exercise is to be completed in April. Christian Aid have designated the third week in June "Refugee Week"; some twenty Quaker events are already planned.

NFPB – further information:

On current Board projects generally: <http://www.nfpb.org.uk>

On the Ammerdown Group: <https://rethinkingsecurity.org.uk>

On Scientists for Global Responsibility: <http://www.sgr.org.uk>

On arms conversion: <http://lucasplan.org.uk/arms-conversion>

<http://www.basicint.org/publications/dr-steven-schofield/2007/oceans-work-arms-conversion-revisited>

<http://www.climate-change-jobs.org>

[https://www.campaigncc.org/sites/data/files/Docs/one_million climate jobs 2014.pdf](https://www.campaigncc.org/sites/data/files/Docs/one_million_climate_jobs_2014.pdf)

On the Campaign Against Climate Change: <http://www.campaigncc.org>

On the proposed Nuclear Weapons Ban Treaty:

<http://www.icanw.org/why-a-ban/the-case-for-a-ban-treaty>

<http://www.nti.org/learn/treaties-and-regimes/proposed-nuclear-weapons-ban-treaty/>

On the petition regarding armed forces visits to schools:

<http://www.parliament.scot/GettingInvolved/Petitions/armedforcesvisitschools> (includes a link to the draft minutes of the Committee's recent meeting)

On the QPSW Peaceworker scheme:

<https://www.quaker.org.uk/our-work/peace/peaceworkers>

On the Tim Parry Johnathan Ball Foundation for Peace/Mr Meanor:

<http://foundation4peace.org>

<https://www.youtube.com/watch?v=XcwH5FEFwes>

On working with refugees: www.refugeesathome.org

www.housingjustice.org.uk

Edinburgh Quaker Meeting House: roof repair

Above the slates of our Quaker meeting house there is a small area of flat roof. It is not visible from the ground, but can be accessed from the hatch leading to the loft space outside the meeting room.

About three years ago an architect's inspection of the building revealed that there was dampness on the rafters immediately under the flat roof. This is made of galvanised zinc, and is thought to be about seventy years old. It has worn thin, and water can get in at the edges of the zinc sheets.

Our Area Meeting trustees have been awarded a grant from the Listed Places of Worship (LPOW) Roof Repair fund. This will enable them to replace the zinc with lead: probably the original covering material used when the building was erected in 1865. At the same time repairs will be made to any worn masonry around the upper windows and around the roof.

This work will be carried out in March and April. The building will have to be scaffolded, but it is hoped that disturbance to the users of the building will be minimal. If you notice any problems please tell one of the managers (Sue, Tony or Majk), as they are able to contact both the contractors and the architect.

With apologies for hiding the building behind scaffolding for a couple of months; we are anxious to complete the work before the summer tourist season!

John Phillips

CHILDREN AND FAMILIES DAY

Friday, 2 June 2017, Friends House, London

This free event is a great opportunity for children, with an accompanying adult, to visit, find out about and enjoy Friends House and learn more about the work that goes on here. This could be a meeting excursion or a family day out. Adults will stay with children all through the day. There will be a chance to hear about Quaker peace and social justice work, to visit and find out about the Quaker Library, visit the Quaker Centre with its bookshop and worship space, and to learn lots more about Friends House. The day will include stories, talks, activities and worship.

Friends House is opposite Euston Station in London so is easy to get to. Refreshments will be served but please bring a packed lunch.

For more information go to <http://www.quaker.org.uk/events/family-day>

Friends, Romans, countrymen ...

Well, not quite. But Friends, we do need you!

In the last *Sesame*, John Phillips extolled the joys of being part of the treasury team, currently very short of helpers, which would appreciate it if any Friend or Attender could think about contributing to its endeavours. There are a number of different ways in which you could be useful – of which many do not require any financial knowledge, and some are seasonal. And training is given! However, in particular we need:

- (a) Someone to come weekly to the meeting house in Victoria Terrace to process correspondence;
- (b) Treasurer – this needs a Friend able to give several hours each week;
- (c) Assistant Treasurer – deals with incoming funds, mostly from Friends.

During the Festival, the meeting house becomes a Fringe venue. This we know. The committee responsible works on it all year long. Here too there are numerous jobs that need doing, many of them seasonal – prior to and/or during the Festival itself. Again, no prior knowledge of organising a theatre venue is necessary – although it would be helpful. Enthusiasm and a willingness to learn are much better! In particular we are looking for:

- (a) Someone to assist the current national volunteer coordinator – sending out volunteer packs; receiving and processing applications (April to July);
- (b) Friends to help with the website and especially with digital/social media;
- (c) Someone to assist our brochure editor putting together the programme.

If you are interested in any of these activities, please contact John Phillips (treasury team); Don Stubbings; or Alan Sayle (festival committee).

John Phillips	0131 667 5322	<u>john.h.phillips@blueyonder.co.uk</u>
Don Stubbings	0131 336 1141	<u>djstubbings@cooptel.net</u>
Alan Sayle	0131 332 5566	<u>alansayle@btinternet.com</u>

Don Stubbings

Reading Quaker Faith & Practice

The Book of Discipline Revision Preparation Group suggests that in March we read Chapters 19 and 29 (*Openings and Leadings*). For April, the final month of this exercise, the suggested reading is the *Introduction* and the *Notes on the history of the text*.

VARIOUS REMINDERS

Meetings for Witness at Faslane, 2017

Meetings for worship after the manner of Friends will be held at the North Gate of HMNB Clyde – the Faslane naval base – on the following Sundays in 2017:

26 March	9 April	28 May
18 June	8 October	12 November

Remember it is necessary to bring **something to wear** that is appropriate for the weather; **something to sit on**; and **something to eat**.

We leave South Edinburgh at around 8.30 am, to be at the North Gate by 11.00, allowing for two stops *en route*.

I look forward to seeing you there.

Alison Burnley

Peace Tax

The second reading of Ruth Cadbury's Income Tax (Non-military Expenditure) Bill is on Friday 24 March 2017. There is still time to contact your MP to seek her/his support for the establishment of a legal right to opt out of paying for military spending. Conscience (formerly the Peace Tax Campaign) still has a template letter for this on its website – see: <http://www.conscienceonline.org.uk/template-letter-to-send-to-your-mp/template-letter/>

[Ed.]

Library Review

Area Meeting has appointed three people, from Central Fife and Central Edinburgh Meetings, to review the libraries in South East Scotland Area Meeting, and how they could be used, and report back. The review group members are contacting all Meetings to offer visits and a set of questions to help explore what the Area Meeting could do next. As part of the inquiry, an online survey has been devised to be filled in at the convenience of individuals. The link is here :

<https://www.surveymonkey.co.uk/r/Z927PPS>

Clayton Cameron, Laura Pearson, Sara Davies

SOUTH EAST SCOTLAND AREA MEETING

**Minutes of Area Meeting held on Monday 23 January 2017
at Edinburgh Quaker Meeting House**

2017/01/01 Worship

During opening worship *Quaker Faith & Practice* 25.02 has been read to us. As a spiritual imperative we are called on to support one another in the stewardship of the earth, God's creation. Through what we see as rampant human exploitation, we are creating an environmental crisis and it is the poor of the world who will suffer first.

In ministry we have heard that, along with others of goodwill, our witness is working for justice for everyone.

2017/01/02 Introductions

We have ensured those present know each other's names and meetings. The attendance will be recorded in the concluding minute.

2017/01/03 The minutes of our last meeting, held on 19 November 2016 at Edinburgh Quaker Meeting House, have been signed and entered in the minute book.

2017/01/04 Matters Arising

There are no matters arising.

2017/01/05 Membership matters**Record of deaths**

We record the death of Friedgard Adams, of Central Fife Meeting, on 21 December, 2016. Her funeral was held on 17 January, 2017.

We record that Eric Caulton, of South Edinburgh Meeting, died on 25 December, 2016.

Termination of Membership

In accordance with *Quaker Faith & Practice* (5th edition) 11.30 b., we agree to terminate the membership of the following Friends, all of whom have lost contact with this Area Meeting. We are satisfied that reasonable attempts to trace and contact them have been made and have failed.

David Caulton
Ian Caulton
Liz Gould

Annie Masson
Agnes Steven

2017/01/06 Nominations Committee Report

1. *Appointments*

Nominations Committee has brought forward the name of the following Friend, to serve from January 2017 to end of December 2019:

Festival Committee (convenor) – **Mark Bitel**, Central Edinburgh

We appoint this Friend.

2. *Release from Service*

The following Friends have asked to be released from service: John Harris (Area Meeting Trustee and Elder with responsibility for Kelso Meeting); Morag Ferguson (Area Meeting Assistant Treasurer).

We agree to these requests with immediate effect and thank the Friends concerned for their service.

3. We note that Area Meeting Nominations Committee held a Meeting for Learning on 28 November, 2016. On the request of this meeting, we have been asked to record our current Area Meeting nominations procedure with regard to the appointment of those Friends not in membership to Area Meeting roles.

In accordance with Area Meeting Minute 2015/02/11 *Pastoral care and oversight*, in this Area Meeting it is acceptable practice to appoint attenders to oversight and pastoral care roles, in response to local needs.

We are asked to note that at Britain Yearly Meeting 2016, the following text was agreed:

“Those nominated to serve as clerk of a meeting, elder, overseer, treasurer, registering officer or as a member of any nominations committee should be in membership. Those nominated to serve as a trustee must be in membership. In case of difficulty the Recording Clerk may be consulted. (For further guidance on the appointment of elders and overseers see 12.07–12.09.)”

Extract from BYM Minute 15: *Proposed Amendments to Quaker Faith & Practice (f) Small changes, intended to improve accuracy.*

We thank Nominations Committee for the work it does on our behalf.

2017/01/07 Conferences:

We have received notice of the following Quaker conferences:

QPSW Spring Conference 2017: *Journeys of Witness*, 24–26 March, The Hayes Conference Centre, Swanwick, Derbyshire. One of the contributors will be Jane Pearn, who is currently clerk of the QPSW Peace Education, Campaigning and Networking Sub Committee. The conference fee is £190 and places have to be booked by 27 January.

We have heard that **Jane Tingle** from Polmont Meeting has registered

to attend. We appoint Jane as our representative at the conference and ask our treasurer to pay her expenses.

QCCIR conference *Spirituality and End of Life*, 4 March, 2017, York Friargate Quaker Meeting House, 10.30 am - 4.00 pm. We are asked to nominate one Friend to attend. The booking fee is £25 and bookings must be made by 1 February.

We appoint **Ann Forsyth** to attend and ask our treasurer to pay her expenses.

2017/01/08 Appointment to Quaker Life Central Committee

We note that Marilyn Higgins (Central Edinburgh Meeting) has been appointed to serve on Quaker Life Central Committee from 1 January, 2017 to 31 December, 2019. We ask Friends to support Marilyn in this work.

2017/01/09 Marriage of Sarah Martin and Calum Macuisdean

Our Registering Officer, Rufus Reade, has received an application for marriage within South East Scotland Area Meeting from Sarah Friede Martin and Calum Douglas Martin Macuisdean, who worship at both Portobello & Musselburgh and Central Edinburgh local meetings. Sarah is in membership and Calum is an attender. Calum's application to marry according to Quaker usage is supported by Christopher Booth and Marian Grothey, both of Portobello & Musselburgh Meeting.

A Meeting for Clearness took place on 25 November, 2016 and both Portobello & Musselburgh and Central Edinburgh meetings have intimated Sarah and Calum's intention to marry.

We appoint a meeting for worship for the solemnisation of the marriage in Edinburgh Quaker Meeting House, on 4 March, 2017 at 2.30 pm and ask Mary Woodward and Joan Torbett-Schofield to serve as Elders. All Friends are warmly invited to attend.

2017/01/10 Annual Check of the Marriage Register

The annual return for 2016 of Marriages within South East Scotland Area Meeting has been completed by the Registering Officer, countersigned by the Area Meeting Clerk and sent to the Britain Yearly Meeting Recording Clerk's Office. There were no marriages that year.

2017/01/11 Financial Matters

- a) Our Area Meeting quota requested by General Meeting for Scotland amounts to £5,905 for 2017. This covers the annual expenses incurred

on our behalf by General Meeting and our contribution towards the costs of the Scottish Parliamentary Engagement Officer. We agree to pay this.

- b) We have received a letter from Northern Friends Peace Board thanking us for our financial support and suggesting that for 2017 Area Meeting's financial contributions be based on a guideline figure of £8.50 per member.

We agree to this figure, and will forward the appropriate amount once our recorded number of members for 2016 is to hand.

- c) We have received an appeal for 2017 from Hexham Quaker Meeting to continue our financial support for their project: bringing two pupils from Friends' School in Ramallah to the 'Shindig' Quaker summer camp. Our treasurer has suggested we donate £325 this year. We agree to this.

2017/01/12 Central Edinburgh Local Meeting Minute 2016/11/07, 'A memorial minute', and the memorial minute for Elisabeth Seale Carnall

We have received and note Central Edinburgh Local Meeting minute 2016/11/07 'A memorial minute', and a copy of Elisabeth Seale Carnall's Memorial Minute.

2016/11/07 A memorial minute:

Further to Minute 2016/03/06, our Friends Lynne Barty and Fiona Paterson have written a Memorial Minute to the grace of God as shown in the life of our dear Friend, Elisabeth Seale Carnall. This has been read to us. We thank our Friends for their insights and sensitivity in their compiling of it. We forward it to South-East Scotland Area Meeting with thankfulness for Elisabeth's life and witness, and our memories of her.

Memorial Minute.

Joyful. Questioning. Perceptive. Artistic. Empathic. Infuriating. Principled. These are the words used by family and friends to describe Elisabeth Seale Carnall, who was born on 17 July 1935 in Hove and died on 23 December 2015 in Edinburgh, her home for many years.

Everyone who knew her agreed that "she gave a lot better than she got". Christened Jill Elisabeth Murray, Elisabeth was the first child of her Canadian mother and Scottish father. Circumstances, including wartime evacuation and her father's work, meant the family crossed and re-crossed the Atlantic several times. Her difficult childhood was therefore spent both in England

and Canada and she grew up with a sense of isolation and with frequent changes of school. This and her parents' subsequent divorce had a profound impact on Elisabeth, for whom her own family life and putting down roots came to mean so much. The family at last settled in Montreal, though not until she was in her late teens, and she subsequently took a degree in Fine Arts at McGill University.

In 1959 Jill went to stay with her Aunt Margaret in Edinburgh while taking a break from her studies. It was at Edinburgh Quaker Meeting that she met her future husband, Geoffrey. Marriage to Geoffrey provided the bedrock for their long and productive life of service to their family and community. They went on to have three children, all born and brought up in the city. She was to prove herself a devoted, if sometimes exacting, mother. It was also around this time that she started using the name Elisabeth. Later on, influenced by her increasingly feminist beliefs, she adopted her mother's family name, Seale, to use alongside her married name.

Elisabeth and Geoffrey shared an unwavering commitment to peace and justice, and their children all remember being taken to peace marches and vigils in their pushchairs. Together the couple were to have a huge impact on the peace movement in Edinburgh, co-founding the Peace and Justice Centre in 1980 to which they devoted the rest of their lives. Elisabeth threw herself into this voluntary work with dedication and enthusiasm, although her idealism could be hard to live up to. A colleague remembered her creativity and artistic talent – "She always had such wonderful ideas" – and her design for the Centre's logo is still in use today. For many years she was the only female member of the Centre's Committee, holding her corner with ease in a group of extremely articulate men. But Elisabeth's campaigning extended much further – from the Campaign Against the Arms Trade to Greenham Common – while she also founded the Quaker Women's Group, which met regularly at the Central Edinburgh Meeting House.

Elisabeth was extremely hospitable and it was at her instigation that the family had a round dining table to accommodate extra guests. She and Geoffrey joined the international hospitality association Servas and over the years hosted unknown guests from around the world, as well as numerous other visitors and long-term lodgers. All were welcomed into the chaos of family life and invited to partake in Elisabeth's excellent vegetarian meals, and conversations continued late into the night.

Friends remember her as a sympathetic listener who was generous with her time. One described how Elisabeth had stood by her during a period of severe postnatal depression: "I don't know what I would have done without her."

She rarely talked about her own difficulties yet had a gift for understanding those of others and entering imaginatively into their lives.

Elisabeth was a woman of many abilities. As well as innovative cooking, baking and interior design, she made many of her own clothes and had an eye for colour and a talent for drawing, painting and writing. Her extensive library reflected an enormous range of interests. Her love of beautiful things filled her and Geoffrey's home with many fascinating objects either made by her or acquired, although this did at times leave scarce space for the inhabitants!

Although never a "career Quaker", Elisabeth attended Central Edinburgh Meeting regularly throughout her life. She was just as willing to prepare soup for the Meeting's weekly Sunday lunch as she was to assume the roles of Elder and Overseer. Her Quaker faith underpinned everything she did and some of this found voice in her contributions to Quaker Faith and Practice. On friendship she wrote: "Blessed indeed are those who enjoy a rich diversity of friends and who participate in many varying relationships." In this above all she was indeed blessed.

*Lynne Barty
Fiona Paterson
September, 2016*

2017/01/13 Kelso Local Meeting Memorial Minute

We have received and note the following minute from Kelso Local Meeting:

Memorial minute: Deborah Mary Barratt Henry 5th May 1921 - 2nd October 2016

Deborah Mary Barratt Henry came from a Quaker family. She was born at Woodbrooke where her father Alfred Barratt Brown was a tutor. She believed she could remember Gandhi's visit when she was a small child.

During her middle years she lost touch with the Quaker world, choosing to attend the Church of England with her husband. After his death she moved from Jedburgh to Darnick, and returned to Friends in 1999, initially at Tweeddale Meeting. Friends there remember meeting at her home and that they always came away refreshed both spiritually and physically. Later she began attending Kelso Meeting. Although she rarely made a spoken contribution, her calm presence was valued. She brought out the best in us.

Deb was active and sporty in her youth: at the age of 12 she played scrum-half for a boys' team. Her own creative instincts were expressed through her beautiful garden and through her writing, and she was generous in her support for creative artists. As her sight deteriorated, she enjoyed visits from

friends who read poetry to her. She found the increased frailty and limitations of her later years frustrating, but she never lost her sense of humour or her interest in others. Deb will be remembered for her quiet encouragement and for her natural and unstinting kindness.

2017/01/14 Central Edinburgh Local Meeting, Minute 2016/11/09,

'A bequest', concerning Sylvia Marshall

We have received the following Central Edinburgh Local Meeting minute, 2016/11/09 'A bequest'.

2016/11/09 A bequest

Further to minute 2016/05/10(b) Central Edinburgh Quaker Meeting has received a bequest from the estate of our dear late Friend, Sylvia Marshall. The final sum is £73,767.96. We are profoundly grateful for, and humbled by, our late Friend's kindness and thoughtfulness towards our Meeting. We understand that Cathy Bell and John Phillips were the executors of our Friend's estate, and we thank them for their efficiency in handling its administration.

Our Clerk has spoken briefly to this, emphasising that we have both short- and long-term decisions to make regarding this sum and its uses. The process of discernment must take into account the restrictions placed on any bequest within the context of our Area Meeting and, indeed, any such charity. It must also be wide-ranging in its consultation among Friends, taking into account all submitted views with due regard and consideration. It should be truly viewed as an opportunity for peace-building within our community.

We have received a minute from Area Meeting Trustees; this is attached to these minutes. It shows us how our decisions are intertwined with Area Meeting as a whole.

We accept the Area Meeting Trustees' minute and thank Area Meeting Trustees for their consideration of this issue.

As executor, John Phillips spoke about how Sylvia Marshall was a birthright Friend and dedicated supporter of human rights and peace.

We agree for our assistant treasurer to explore options for opening an ethical bank account to place the bequest in for now. The account should have 4 signatories with at least 2 from Local Meeting, and the Area Meeting treasurer.

We agree to set up a small group to discern the process for our discernment of how to use the bequest for "Quaker work". This could be a useful opportunity to consider what Quaker work is, and gives many creative possibilities for the working of the Spirit. We are clear that our discernment should not be

rushed. We ask Nominations Committee to search for 4 names to make up the group and bring these names to a future Local Meeting.

We forward this minute to the clerk of Area Meeting, and also to the clerk of Area Meeting and Trustees for their records.

Area Meeting notes this minute. We have heard from John Phillips that the Assistant Clerk of AM Trustees, Ken Jobling, has been appointed as a signatory on behalf of Area Meeting. We encourage Central Edinburgh Local Meeting in their careful decision-making about this bequest.

We record our gratitude for Sylvia's generous bequest to Central Edinburgh Local Meeting, which is a constituent part of South East Scotland Area Meeting, the registered Scottish Charity.

2017/01/15 Elisabeth Seale Carnall's legacy

Our trustees have informed us that in her will, Elisabeth Seale Carnall left 1 % of her estate to South East Scotland Area Meeting: an interim payment of £3000 has been made. We are grateful to Elisabeth for her kindness.

In addition to this, Section 6.2.3 of her will makes provision for 1/6 of her estate to be held by South East Scotland Area Meeting,

“ declaring in so far as possible it is my wish that this bequest is applied for the benefit of the Peace and Justice Resource Centre in Edinburgh or, if not achievable, at the discretion of the office bearers of the said Society, for the benefit of sustained solid work for peace either at local or national level in Scotland; which will include drawing public attention to alternatives to war and violence; this discretion to be exercised through asking the gathered Area Meeting to appoint a group of not more than five Friends and Attenders for the sole purposes of administering this legacy.”

An interim payment of £50,000 has been received by Area Meeting and the distribution of this money is being dealt with by Area Meeting trustees, in accordance with Elisabeth's wishes. It will go to the Edinburgh Peace & Justice Centre, which is now a registered Scottish Charity.

2017/01/16 Meeting for Sufferings report

Henry Thompson has reported on Meeting for Sufferings, held on 3 December, 2016, which he attended along with Mairi Jones (Central Edinburgh), our representative at the Young Quaker Participation Day.

A report of this meeting has been published in *Sesame*. Meeting for Sufferings minutes can be viewed on

<http://www.quaker.org.uk/documents/meeting-for-sufferings-follow-up-package-december-2016.pdf>

Of particular interest is Meeting for Sufferings' consideration of Cornwall Area Meeting's minute regarding the decriminalisation of the possession, for personal use, of all drugs. Many responses were received to the consultation about this issue, including one from South East Scotland Area Meeting. We note that as there was no unity, there could be no action on this by BYM. However, Friends did unite with concern for people caught up in the criminal justice system through use of drugs.

Henry updated us on the report of the Book of Discipline Preparation group, which recommends a new Book of Discipline, as the Church Government chapters of the existing book are not fit for purpose. The matter will come to Yearly Meeting 2018.

We thank Henry for his report.

2017/01/17 Yearly Meeting Gathering 2017

Yearly Meeting Gathering will take place in Warwick University from 29 July to 5 August. Arrangements for bookings have changed this year. If Friends want to share the same accommodation, they should book and pay for it as a group. We have been asked if Area Meeting can help facilitate those Friends who are going to YMG getting together in advance, to organize a group booking. We are not prepared to do this.

We ask AM elders to organise two opportunities for preparation for Friends attending the Gathering and those interested in it but not able to go. David Somervell has offered to help with this.

We ask our overseers to prepare a list of Friends who are going to the Gathering.

2017/01/18 Correspondence and notices

- a) **A Memorial Meeting for Marjorie Farquharson** will take place at Edinburgh Quaker Meeting House on Friday, 3 March at 11.00 am.
- b) **Leavers** Copies of the Annual Review and Appeal have been placed on the clerks' table.

2017/01/19 Closing minute

32 members and one attender representing eight Local Meetings have

attended all or part of this Area Meeting, as indicated below:

Central Edinburgh 14	Central Fife 2	East Lothian 3	Kelso 3	Penicuik 1
Polmont -	Portobello & Musselburgh 4	South Edinburgh 4	Tweeddale 1 + 1A	

As requested by the clerks and following STIR recommendations (see AM minute, 2016/07/06), some of these Friends were acting as 'core representatives' of the AM clerking team, treasurers, trustees, elders, overseers and nominations committee.

We next meet on Saturday, 18 March, 2017 at Greenpark Community Centre, Greenpark Drive, Polmont FK2 0PZ at 10.00 for a 10.30 am start.

(Signed)

Elizabeth Allen, Clerk

THOMAS ELLWOOD was a friend of John Milton, and, famously, prompted the writing of Paradise Regained – "Thou hast said much of 'Paradise Lost' but what hast thou to say of 'Paradise Found'?" His own verses are less celebrated . . .

O that mine eye might closed be,
 To what becomes me not to see!
 That deafness might possess mine ear,
 To what concerns me not to hear!
 That Grace my tongue might always tie,
 From ever speaking foolishly!
 That no vain thought might ever rest,
 Or be conceived in my breast!
 That by each word, each deed, each thought,
 Glory may to my God be brought!
 But what are wishes! Lord, mine eye
 On Thee is fixed; to Thee I cry;
 O purge out all my dross, my sin;
 Make me more white than snow within!
 Wash, Lord, and purify my heart,
 And make it clean in every part;
 And when 'tis clean, Lord keep it too,
 For this is more than I can do.

Quaker Meetings for Worship in South East Scotland**Every Sunday**

Central Edinburgh: 7 Victoria Terrace	9.30 am & 11.00 am
South Edinburgh: Open Door, 420 Morningside Road	10.30 am
Polmont: Greenpark Community Centre	10.45 am
Kelso: Quaker Meeting House, Kelso	10.30 am

Every Wednesday

Mid-Week Meeting: 7 Victoria Terrace	12.30 – 1 pm
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First Sunday in the Month

Penicuik: Valleyfield House, 17 High St., Penicuik <i>Children welcome, bring and share lunch</i>	11.00 am
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First and Third Tuesdays in the Month

Edinburgh University Common Room, Muslim Prayer Rooms (opposite Weir Buildings) at Kings Buildings: contact Sarah Martin 07818050853 or sarah.martin@ed.ac.uk for details	1 – 1.30 pm
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Second Sunday in the Month

East Lothian: St Andrew's Centre, Dunbar	11.00 am
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Second and Fourth Sundays in the Month

Portobello & Musselburgh: Fisherrow Community Centre, South St, Musselburgh EH21 6AT. <i>Children welcome.</i>	11.00 am
Tweeddale: Nomad Beat, 10-11 Cavalry Park, Peebles <i>All welcome, but please phone to confirm 01721 721 050 or 01896 850 389</i>	10.30 am
Central Fife: Hunter Halls, Kirkcaldy (Kirk Wynd, opposite Old Kirk)	10.30 am

Fourth Sunday in the Month

North Edinburgh Meeting: Broughton St Mary's Church, Edinburgh	7.00 pm
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Fifth Sunday in the Month

Central Fife: Hunter Halls, Kirkcaldy (Kirk Wynd, opposite Old Kirk)	10.30 am
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Last Sunday in the Month

East Lothian: St Andrew's Centre, Dunbar	11.00 am
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Distribution of *Sesame* and *Scottish Friends Newsletter*

The current practice is to distribute one copy of *Sesame* and the *Scottish Friends Newsletter* to every Member and Attender household. Contributions to the costs of *Sesame* are always warmly welcomed by the Area Meeting Treasurer, Mark Hutcheson. An email version of *Sesame* is more ecological and is free; if you would prefer to receive it this way, or to change the address to which a paper copy is sent, or if you would like to get one by post and currently do not, please contact Kim Smith at kimsmith@yahoo.com. A large print version is also available on request. Published by the Religious Society of Friends (Quakers) in Britain, South East Scotland Area Meeting, Quaker Meeting House, 7 Victoria Terrace, Edinburgh EH1 2JL. Scottish Charity No. SC019165. Printed by Footprint UK, Riverside Works, Edinburgh Road, Jedburgh TD8 6EE.