

SESAME

Number 211: August 2017

Summary of Accounts, 2016 / Sufferings of Scottish Friends, 1657-64 / Economic Justice / Inspiration & Excitement / A Bugg's Life / The Open Door, 35 years on / Living out our faith in the world / AM June Minutes



Yearly Meeting, as depicted in a broadside by Francis Bugg, 1689 – see page 11.

Published by South East Scotland Area Meeting of the Religious Society of Friends (Quakers). Material for the next issue should be sent to Alan Frith (email: ar.frith@btinternet.com) or by post to 10, East Parkside, Edinburgh EH16 5XJ, to be received at the latest by **Tuesday 25 July 2017**. The Editors reserve the right to condense articles. If possible, please submit articles by email, sending as an attachment *and* in the body of the email. An email version of *Sesame* is available in PDF format. Contact the Editors.

SOUTH EAST SCOTLAND AREA MEETING

Our next Area Meeting is in Edinburgh on **Tuesday 15 August, from 7.00 pm to 9.00 pm. We will be meeting in the office of Scottish Churches Housing Action, 44 Hanover Street, Edinburgh EH2 2DR.** Please note the venue is up one flight of stairs with no lift. There is an entryphone system.

Our Area Meeting Treasurer, Mark Hutcheson and assistant clerk of trustees, Ken Jobling will present the Annual Report and Accounts. We will hear of progress with the library review and Annie Miller will report on the John Wigham Enjoyment Trust.

The draft agenda for the meeting is below, with a financial summary for 2016. The full Report & Accounts for 2016 and the Treasurer's Report have been distributed by email. The Treasurer will bring some paper copies of his report to Area Meeting.

Evening Area Meetings are open to everyone but each local meeting, Area Meeting treasurers, trustees, elders, overseers and nominations committee are asked to appoint Friends to attend as 'core representatives'.

DRAFT AGENDA

Worship

Introductions

Minutes of last meeting, 24 June, 2017

Matters arising

Recording a decision made by between meetings procedure

Membership matters

Marriage of Ann Kerr and James Friend

Report and Accounts for 2016

Proposal for supplementary short annual review

Library Review – *update and action*

John Wigham Enjoyment Trust report

Yearly Meeting Gathering 2017 – *feedback: see page 16*

Correspondence and notices

AOCB

Closing minute

SUMMARY OF ACCOUNTS FOR 2016

This is a summary of figures derived from information in the full annual accounts. Note that there is of course an underlying similarity from year to year, but that each year occasional exceptional items may confuse the comparisons.

Exceptional items, 2016

Two large legacies (totalling £123,768) received during 2016 were placed in restricted accounts: *Carnall family*: £50,000 for the purposes of the Edinburgh Peace & Justice Centre. (This has been passed on during 2017.) *Sylvia Marshall*: £73,768 for purposes to be decided by Central Edinburgh LM. [See Sesame 210]

Donations income	2016, £	2015, £	2014, £
<i>Unrestricted donations income</i>	65,202	61,582	68,225
<i>Unrestricted legacies</i>	3,000	32,080	13,000
<i>Earmarked donations (LMs, BYM, JW(E)T)</i>	32,485	24,146	24,788
<i>Camfield Trust grant</i>	1,000	1,000	1,000
Total donations income	101,687	118,808	107,013
<i>Other grants (JW(E)T, building)</i>	-	-	31,473
<i>Restricted legacies</i>	123,768	-	-
<i>Other LM income</i>	8,625	12,598	9,162
“Trading” income	2016, £	2015, £	2014, £
<i>Lettings, Edinburgh + Kelso</i>	57,388	43,733	49,987
<i>Catering etc (gross)</i>	34,397	24,059	29,690
<i>Festival venue fees etc</i>	18,272	15,316	20,984
<i>Festival café</i>	2,970	2,528	4,388
<i>Sales in foyer</i>	5,331	6,554	6,445
“Trading” costs	2016, £	2015, £	2014, £
<i>Salaries and wages</i>	50,332	47,912	44,530
<i>Catering costs</i>	17,640	17,019	17,540
<i>Festival venue (inc. café)</i>	17,251	12,645	15,993
Area Meeting expenditure	2016, £	2015, £	2014, £
Grants paid out:			
<i>BYM</i>	33,069	27,904	27,043
<i>Payments to GM</i>	5,881	6,186	3,536
Other grants (from AM)	6,453	5,500	8,879
<i>(from restricted funds inc. JW(E)T, LMs)</i>	16,018	14,345	12,787
<i>AM bursaries, conferences,</i>	10,966	9,017	10,712
<i>support for LMs, Sesame etc</i>			

Support costs	2016, £	2015, £	2014, £
<i>Council tax (flats), MH utilities</i>	15,817	16,874	11,870
<i>Insurance</i>	4,418	4,419	4,347
<i>Other buildings costs</i>	32,627	28,828	34,398
<i>Administration</i>	9,284	8,233	8,150
Balance sheet at 31 Dec	2016, £	2015, £	2014, £
<i>Balances at 31 Dec in unrestricted accounts</i>	49,679	58,640	46,504
<i>Balances in JW(E)T + LMs(restricted funds)</i>	40,029	38,753	38,426
<i>Balance in legacies (restricted funds)</i>	123,768	-	-

Prepared by John Phillips, May 2017

Quaker Beginnings in Scotland

From Joseph Besse's Suffering of the People called Quakers, 1753. In our first extract, Alexander Hamilton [of Drumboys, Glassford, Lanarkshire], his wife and his sister were spared excommunication from the church they had previously attended when the minister died after a kick from his horse (1653); Miles Halhead and James Lancaster escaped stoning at Dumfries by wading the River Nith (1654); William Caton preached to the congregation outside Glasgow Cathedral, under the protection of English soldiers (1655); and George Fox, visiting Edinburgh, was ordered by the Privy Council to "depart the Nation of Scotland by that Day Sevensnight" (i.e. within a week of the order, dated 15 October 1657) ... (Note that a professor in the usage of the time was one who professed Christianity, and not necessarily the holder of an academic office.)

... Nevertheless [Fox] continued travelling up and down through several parts of that country, preaching among the people wheresoever he came, and afterwards returned to Edinburgh, where he was told, that *The Council had issued warrants to apprehend him for breach of their order, in not departing the country within the limited time.* To which his answer was, *What do you tell me of their warrants? If there were a cart-load of them, I do not heed them.* For he, knowing his commission to be from God, was carried above the fear of man in discharging it; and a peculiar hand of providence was sometimes visible in the manner of his deliverance.

We find also that in the year 1659, Stephen Crisp, a man well qualified for that work, travelled into Scotland to preach the gospel there.

The gospel-testimony of these faithful witnesses did reach to the consciences of many who heard them, but met with a virulent opposition from the

priests and hireling teachers. "For the enemy that had wrought, and was exalted in the mystery of iniquity, to darken the appearance of this day, had prepared and stirred up his ministers to resist them and their testimony, by aspersing them with many gross calumnies, lies and reproaches, as *demented*, distracted, bodily possessed of the devil, practising abominations under colour of being led to them by the Spirit; and as to their principles, *blasphemous*, *deniers* of the *true Christ*, of *Heaven*, *Hell*, *Angels*, the *Resurrection* of the *Body* and *Day of Judgment*. This was the vulgar and familiar language of the pulpits, which was for a time received for *unquestionable truth*; till about the year 1663 some *sober* and *serious professors* in and about Aberdeen did begin to weigh these things more narrowly, and find the savour of that Life in the testimony of that so much reproached people, which some years before had stirred in others, who were now come to a great loss and decay; and this gave them occasion to examine the principles and ways of that people more exactly, which proving upon enquiry to be far otherwise than they had been represented, gave them a farther occasion to see the integrity and soundness of that *despised people*, and of their principles on the one hand; and on the other to see the *prejudic'd disingenuity* and *enmity* of their accusers: In these the Lord caused his word to prosper (who were few in number, yet noted as to their sobriety in their former way of profession) and to become one with them." (R[obert] Barclay's Works, *Preface to Truth Cleared of Calumny*.)

The beginning of this convincement was by the instrumental means of the ministry of William Dewsbury, effectually reaching the hearts of some noted professors in Aberdeen, particularly Alexander Jaffray, who had been chief-magistrate [i.e. *Provost*] of that city and a man of great note and account [...]; as also Alexander Gelly, and soon after Margaret Molleson, wife of Gilbert Molleson, a magistrate of Aberdeen, a woman eminent among the strictest professors there for her religious endowments; Elizabeth Goodall, wife of Andrew Goodall, a merchant of the same place; Margaret Scott, wife of John Scott, also a magistrate of that city; and some others.

The aforesaid Alexander Jaffray, soon after his convincement, in the beginning of the year 1663, was induced to remove into the country to live at Inverary [sic – *Inverurie*], and was instrumental to settle a Meeting there: By means whereof, some there, hearing the joyful sound of truth, gladly closed therewith, as a day of merciful visitation, which their languishing weary souls had long waited for: [...] How very acceptable the Doctrine of Truth at that time was to their waiting and thirsty souls, was afterwards well

expressed by the said Alexander Jaffray, who testified, *that when he first heard of a people that preached and held forth a principle of light and life, and revelation of the Spirit of God to be known now a days, within, to save the soul, his very heart did leap for joy within him.*

About the same time were also convinced George Gray and Agnes Simon, persons of very good repute among the professors in those parts, as to their religious abilities, and good conversation, so that the priest of the parish where they dwelt, Samuel Walker at Monkeggie [*now Keithhall*], boasted of them, saying, *that He had a weaver, and a poor woman, whom he would defy any of the Quakers to equalize either for knowledge or good life:* But when shortly after both these his hearers, of whom he was so highly opinionated, withdrew from under his teachings, and joined to the Quakers, the priest was exceedingly enraged, and highly incensed thereat.

The said Agnes Simon, thus convinced of the Truth, readily opened her house for the keeping of religious meetings, and the neighbouring people flocked to the assemblies held there near Ardiharrald, insomuch that her house could not contain them, (she being but a poor woman, as to the outward) wherefore they met in the open field, where Patrick Livingstone was made a blessed instrument, with some others, to gather many in that country, where there was a plain people, not yet tinctur'd with mistaken principles of religion, nor exalted with high conceits of any external profession, and so having no self-righteousness to part with, were the more open to the reception of the doctrine of truth, so that many of them were turned unto Christ, and came to experience the quickening power and virtue of his spirit to raise them from death to life. For the strengthening of these, Elizabeth Johnston, a faithful and enlightned woman, became a considerable instrument.

This convincement causing many to withdraw from sitting under their teachings, mightily alarmed the priests of Aberdeen, who by calumnies and reproaches vented from the pulpits, laboured to incense the magistrates to suppress this people, and to raise among the ruder and less intelligent of their hearers a spirit of indignation, prone to abuse and vilify them on all occasions. Hence it was, that when any of this persuasion came thither, they were received by the populace with stoning and beating in the streets, pulling by the hair, and other lawless abuses, which the magistrates, instead of reproving, did too often countenance: They shut up Richard Roe, a shoemaker of Edinburgh, in the Tolbooth of Aberdeen, and kept him close prisoner six months.

In the year 1664, George Keith, who came from the South of Scotland to visit his Friends at Aberdeen, was detained ten months in prison, and Patrick Livingstone was kept under confinement in the same prison seven months. During their imprisonment, one Peter Strachan, son to Andrew Strachan, priest in Kintore, confined with them either for debt or some misdemeanour, did violently beat and abuse them, and took away their papers and sent them to the magistrates. This man, after many abuses offered them, became troubled in conscience, and under a sense of his wickedness in abusing the innocent, cried out fearfully, that the Judgments of God were upon him for carriage towards them, and repeatedly begged forgiveness of them in the presence of several witnesses.

But the envy of the priest of Aberdeen, viz. George Meldrum and John Menzies, was principally bent against Andrew Jaffray; whose blameless life and estimation among the sober and serious inhabitants there for many years, raised in the priests a suspicion of his being a dangerous seducer; wherefore they stirred up the Bishop of Aberdeen, and by his means the Archbishop Sharp, against him. He was thereupon summoned to appear before the High-Commission Court of their Kirk, before whom he was enabled to bear a faithful testimony to the Truth, witnessing the promise of Christ fulfilled, Luke xxi, 15. *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist*; for even the Archbishop himself, who was pleased to confer with the said Andrew, could get no advantage in argument against him: Nevertheless, to satisfy the priests, the sentence of the Court was, that *He should be confined to his own dwelling-house and keep no meetings therein, nor go any whither without the Bishop's License, under the Penalty or Fine of 600 Scottish Marks [= £400 Scots, at that date], which they esteemed to be one-fourth part of his yearly rents. But to this unjust sentence his answer was, that It was better to obey God than Man; which obedience afterwards exposed him to various sufferings.*

Heed how thou livest. Do not act by day
 Which from the night shall drive thy peace away.
 In months of sun so live that months of rain
 Shall still be happy. Evermore restrain
 Evil and cherish good, so shall there be
 Another and a happier life for thee.

John Greenleaf Whittier (from The Mahàbhàrata)

Working towards economic justice in Scotland

Friends will be aware that GM's Parliamentary Engagement Working Group (PEWG, previously known as the Parliamentary Liaison Function Group) organized a symposium on economic justice in Leith last October, which attracted over 200 participants. The follow-up seminar identified the following priorities for our work:

- To change the narrative on tax and welfare;
- To explore further the implications of introducing a Citizen's Basic Income;
- To encourage better education on economics and taxation policy, not only for the common person but also in academia, where taxation seems to be a neglected subject.

The PEWG has now agreed that by adopting the second of these we shall automatically be tackling part of the first. The replacement of parts of our outdated taxation and social security systems by a Citizen's Basic Income is already adopted policy of the Scottish Green Party and has support of many on the left of Scottish politics and even some on the right. Should Scottish Quakers adopt it as one of our chief recommendations for creating a fairer and more equal Scotland?

Basic Income is an unconditional, non-withdrawable, tax-exempt income for every citizen as a right of citizenship. It is a radical alternative to key elements of the current social security system, which, having developed piecemeal over the years, is ramshackle and does not fit a fair and equal society which values human rights and dignity. We understand that the councils in Fife, in the City of Glasgow and in North Ayrshire have expressed their willingness to host BI Pilot Projects.

We urge all Scottish Quakers to learn more about Basic Income so that you can contribute to the debate as it develops. Annie Miller, a retired economics academic and member of South East Scotland Area Meeting, has been working on the subject for years, and her book (*A BASIC INCOME HANDBOOK* from Luath Press, www.luath.co.uk £9.99) is forthcoming [see p. 10]. She has produced a briefing paper as an introduction for those who know little about it. This is obtainable from me or any other member of the PEWG. We would encourage all Scottish Quakers to learn more. A very readable and already published introduction (which Annie also recommends) is *Basic Income: And How We Can Make It Happen* by Guy Standing from Pelican, £8.99.

Phil Lucas
GM Parliamentary Engagement Working Group

What inspires and excites us

Friends at Area Meeting in June discussed in four small groups what inspires and excites them about being a Quaker, each group producing three short sentences to try and encapsulate it. These are the sentences.

We believe in Equality, and work for it.

We are open to the Light/Truth, from wherever it may come.

We seek and work for Peace in our day-to-day relationships and worldwide.

We are individuals but we see the collective good in all.

We "let our lives speak"

Love your neighbour as yourself.

Quakers encourage individual recognition of personal spirituality.

Quaker communities welcome a wide spectrum of communities and individuals.

The responsibility for upholding the aspirations of Quakerism is shared by all.

Quakers are life-enhancing.

Quakers acknowledge we are seekers, who find answers and are, each of us, at differing stages of the journey.

All of life is sacramental.

On Simplicity – another poem

In Sesame 207 we included a prayer for simplicity, “TO HIS DEAR GOD”, by the seventeenth century clergyman poet Robert Herrick, which argues that “’Tis better to be poor/Than so abound,/As to be drown’d/Or overwhelm’d with store”. This has prompted the following response, in Herrick’s own style; Rhoda writes that she enjoyed playing with this piece and hopes it says something:

TO WHOM IT MAY CONCERN
 I should not hope
 for future poverty that may not come,
 and if it does it would be just as troublesome
 as wealth. Better
 to take stock now of what may be
 in store, and spend the present
 living simply
 with possibilities
 of overwhelming change.

Confusion away!
 All that I humbly request
 Is a safe existence at my conscience’s behest.

Rhoda MacKenzie

In the third week of the Edinburgh International Festival (21-25 August), the Quaker Meeting House, Venue 40, will host a series of events by Luath Press Ltd, with the general title *ScotlandsFest 2017* – for full details, see the website: <http://www.luath.co.uk/scotlandsfest-2017> .

On **Monday 21 August, (3.30-4.45 pm)** this series will include:

Money for Nothing? The Nuts and Bolts of Basic Income

*Scotland is preparing to take control of part of its welfare system for the first time and a universal basic income scheme is one approach on the table. But is it really workable? Annie Miller, author of **A Basic Income Handbook**, outlines the benefits for us all.*

Price £5 (£3 concessions); £12 for all three events on Monday (1.45-6.30 pm)

An Apostate's Progress

The picture on the front page shows George Whitehead opening proceedings at a Yearly Meeting in the 1670s or '80s. There are hints of something secretive and sinister: "Are the doors shut?" he asks, and William Bingley (a prominent London Friend) says "Yea, the doors are lockt"; Fox's *Journal* is on the table where a Bible might be; and the hatted rows of Friends in attendance are ostentatiously labelled "deputies" as if the meeting has pretensions to being a government in waiting. This almost McCarthyite image first appeared in a broadside entitled "Some Reasons Humbly Proposed to the Lords Spiritual and Temporal Assembled in Parliament, why the Quakers Principles and Practices should be Examined, and Censured or Suppressed", 21 May 1689, and was re-used as the frontispiece of *A Seasonable Caveat against the Prevalency of Quakerism* in 1701; both by Francis Bugg (1640-1727). Bugg appears in the *Dictionary of National Biography* as a "writer against quakerism [sic]" whose works are worth study as "good specimens of the controversial spirit of the age as well as from their quaint vivacity"; less indulgently, William C. Braithwaite described them as "stuffed full of scavengings of unguarded passages in Quaker writings, stories to the discredit of individuals, and venomous hostility to Fox and George Whitehead, the same insipid hotch-potch being served up again and again with fresh seasonings of malice"¹.

As a young man, Francis Bugg had joined the Society of Friends, "among whom", says the *D.N.B.*, "he soon obtained an unenviable notoriety." In 1675 he was present at a meeting for worship broken up by soldiers, and was one of those arrested. He was fined £15 – an unaffordable sum, representing half the annual income of the wool-combing business he had inherited from his father², and his goods were distrained in default of payment. Rumours soon began to circulate among Suffolk Friends that he had been paid to betray the meeting, and certainly a third of his fine was refunded. Bugg himself tried to recover the balance from Samuel Cater, the preacher who had encouraged him to attend, and persisted until Cater referred the matter to twelve arbitrators, who unanimously agreed he was not liable; in 1677, Bugg attended Yearly Meeting and complained to William Penn that Friends had denied him justice. A Friend named George Smith tried to help resolve matters and ended £10 out of pocket, which the Meeting told Bugg he should repay, Smith's "simplicity" having been imposed upon; Bugg refused, and left the Society in 1680.

Immediately he began to write against Friends; his first extended work was *De Christiana Libertate, or Liberty of Conscience, upon its true and proper grounds Asserted and Vindicated. And the Mischief of Impositions, amongst the People called Quakers, made Manifest*, published in 1682, with a second part in 1683, more racyly entitled *The Painted Harlot both Stript and Whipt, or the second part of Naked Truth*.



Bugg's portrait, from *The Pilgrim's Progress from Quakerism to Christianity*, 1698
Below it he quotes St Paul: *I magnifie mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.* (Rom. xi: xiii, xiv)

The *D.N.B.* lists twenty more “major” works (of which the *Seasonal Caveat* mentioned in the first paragraph is one – including pamphlets, his anti-Quaker writings number 78 titles), and notes that, as a former member, “Bugg was necessarily well acquainted with all the weak places in the organisation of the sect, as well as the blots on the characters of some of its adherents. Of the knowledge he possessed he made unsparing use, and his allegations were the more difficult to refute, as they often retained, however distorted and exaggerated, a substratum of truth.” Nor were his attacks confined to the printed word; in 1698, a London Friend, John Tomkins (c.1663-1706), attended a public disputation at West Dereham in Norfolk between Quakers and 6 *Priests, ... huge, jolly ffellows, with Judas— i.e. ff. Bug, stood at the Priests Elbows and was their Agent to look out places, quotations, &c.*

It will be too tedious for a letter (Tomkins wrote) to relate particularly the whole proceedings of the day, but more rudeness and confusion, especially from men so high in profession of Religion, was hardly ever seen; and ff: Bugg with them hooting and hallooing and laughing; and a few joyned with them, about 20 or 30 as near as I could compute, who was ready at their back and notice to laugh, bawl, or hiss. Such ugly laughter, as I saw in the priests, I never beheld, except on a mountabanks stage. Indeed the Power of Darkness did shine agst the Power of Truth, and it was plainly felt and seen. But the Power of Truth prevailed, and when they would essay to read their Quotations to render Truth odious, ffrds did appeal to the People, w^{ch} were many hundreds, of the unreasonableness thereof ... And ffrds sounded the testimony of Truth over the Assembly opening unto the people our Christian beleefe in diverse perticulers, wherein they were questioned and the Testimony of Truth did get entrance and the People was generally sober. [...] But near the Conclusion, ff. Bug tels the People of his purpose to be there to morrow, but ffrds did acquaint the People what an Apostate he was; that he had been answeard from time to time, yet always restles; therefore did refer them to our books, in that case, not accounting our selves as a People concerned to meet him. The Priests were asked concerning his appearing there. They disowned it, and said it was not theirs, but Buggs business ... But while the People was departing, the Priests & ffrds had very friendly Conference, as they stood on the opposite Stages, and they wished us well, and did declare (as they had done 2 or 3 hours before) that they did beleefe the Quakers of this present generation were ORTHODOX.³

Francis Bugg was not the only anti-Quaker polemicist of the time – Charles Leslie and Thomas Crisp were also busy, and, after his disownment, the Scottish Friend George Keith (*mentioned on page 7*) became, in Braithwaite's view⁴, "the most formidable of all the antagonists of Quakerism, alike from his knowledge of the Society, his learning, his sincerity, and the general moderation of his writings" – but Bugg was the most persistent and prolific of all. His efforts were not always in vain: after a public disputation at Sleaford in Lincolnshire on 25 August 1701, Henry Pickworth, who had spoken on Friends' behalf, was completely won over and also began attacking the Society. (After he was finally disowned in 1714 he published a pamphlet which sought to prove that all Quakers were papists, and that William Penn had died insane; despite this, his wife Winifred remained in membership and was a recorded minister.) Yet for the most part, Bugg's zeal chiefly harmed himself: he neglected his business which all but failed, leaving him dependent on the "pecuniary aid" of clergymen more

favourably impressed by his labours than those at East Dereham had been; in 1703, attacks on his character by Quakers, including his aunt Anne Dowcra, forced him to issue a testimonial asserting that was *not* given to “any vice or immorality” (among the signatories was his own son); and in 1713 he was imprisoned at Ely, though the reason is now unknown.

It is, of course, not impossible to dislike Quakers. C. S. Lewis didn’t care for us (“The ones I know are atrocious bigots whose religion seems to consist almost entirely in attacking other people’s religions”⁵); and George Orwell loathed us (“cocoa and commercial dishonesty”⁶), to cite only two instances. It is unusual, however – fortunately – to devote half of a long life (Bugg was well over eighty when he died) to antagonism towards any one thing or notion. Braithwaite blamed unscrupulous criticism by Bugg and others for “add[ing] its weight to the other influences which were pressing the Society into a rut of eminent respectability” in the early 18th century, a time when Quaker writings became “scarcely intelligible to the outside public and scarcely readable today” and Friends “lost their old vigour without gaining any new clearness”⁷. On the other hand, such attacks indirectly benefited the Society, when what is now the Library at Friends House began in 1673 as a collection of anti-Quaker writings, gathered so that they might be definitively rebutted; and at least some of his criticism confirm things that may please us, such as what he saw as undue influence allowed to women - “Take heed, beware of novelty / And of female authority” begins a poem (lifted from Thomas Crisp) in one of his pamphlets⁸.

Ed.

1. *The Second Period of Quakerism*, London: Macmillan, rev. ed.. 1921, p. 487
2. Bugg himself claimed his father’s business was worth £30 *per annum*; however Anne Dowcra reckoned it was worth only £7 *p.a.*
3. From a letter to Sir John Rodes of “3^d 11 m^o 1698”, in Mrs G. Locker-Lampson (ed.), *A Quaker Post-Bag, 1693-1742*, London: Longman Green & Co., 1910, pp. 152-6
4. Braithwaite, *op. cit.*, p. 493
5. From a letter to “Mrs Arnold”, 1 April 1952, in Walter Hooper (ed.), *Letters of C. S. Lewis*, London: Fount Paperbacks, 1988, p. 420
6. From a letter to Brenda Salkeld, 10th March 1933, in Sonia Orwell & Ian Angus (ed.) *The Collected Essays, Journalism and Letters of George Orwell*, London: Secker & Warburg, 1968, vol. 1 p. 119
7. Braithwaite, *op. cit.*, pp. 494-5
8. From “Innocency Vindicated” quoted in H. Larry Ingle, *First Among Friends: George Fox and the Creation of Quakerism*, Oxford & New York: O.U.P., 1994, p. 259. The poem is entitled “The Laboring Man’s Caveat concerning Women’s Meetings”.

BREAKING THROUGH BARRIERS

30 September 2017

Dalziel St Andrew's Church, Motherwell

The annual conference of the Scottish Churches Disability Group will focus on positive ways of breaking through barriers which sometimes prevent people with disabilities from full participation in worship and community life in churches. The format of the event will be a series of conversations with people with personal experience of learning disabilities, hearing and sight loss and other disabilities.

Jeremy Balfour MSP, who leads the Scottish Parliament's Cross Party Group on Disability, will give an opening address. The conference will conclude with the AGM of the Scottish Churches Disability Group, to which all are invited.

For further information about the programme and a booking form, contact SCDG Secretary, Barbara Graham, at Barbara.graham74@btinternet.com or tel. 01563-522108.

The Open Door Celebration of 35 Years

On a beautiful summer afternoon, 110 people gathered to enjoy a festive tea party at the Gillis Centre, Morningside. It was a superb venue (the Pope stayed there when he came to Edinburgh) with lovely gardens.

Present were Fiona, the first manager known to me, Sandra, the next one, and Peggy Hunter, who started the Open Door all those years ago.

Tea was in china cups, served by about seven young people dressed smartly in black – I think they were Cyrenians. A feast of sandwiches and cakes was offered. A classical singer performed and a couple gave a dance exhibition.

It was easy to speak with everyone because of course we could talk about the Open Door. Greetings were sent to Quakers at South Edinburgh. (Some were present.)

Congratulations to all staff, and to Joanne and Theresa who work so hard to make a success of the venture. I was very aware of my Christian upbringing, and moved by the sense that all these things are done in Jesus' name.

Long live the Open Door!

Sue Freshwater

At Area Meeting, we will be hearing from Friends who were present at the Yearly Meeting Gathering and of their memories and impressions of the week. For the benefit of others, here is the introduction to Session 1, on the Sunday morning at the start of the week, by Elizabeth Allen. *Ed.*

Living out our faith in the world – our journey so far

We come together at Yearly Meeting and Yearly Meeting Gathering in our hundreds – a transformed people, transforming the world. Over the past two years, as we have reflected on what it means to live out our faith in the world, we have been enlightened, inspired and challenged to take heed of the promptings of love and truth in our hearts. It is love, which draws us into the world and pulls us towards its brokenness.

What is our vision for a better future, indeed for a new social order? “If we were living our testimonies, what would the world be like?” What makes the real difference is not adding further to the words in the world but living out our vision, building a better future.

What are we called on to witness to today?

Our world is being trashed by human selfishness and greed and there is increasing inequality, resulting in misery and pain, especially for the poor and vulnerable. This distresses us greatly. Individually and with other Quakers locally and nationally we are working to help alleviate this pain.

So that we might know what is happening in our local meetings, at YM 2015 we asked Meeting for Sufferings to encourage and co-ordinate the work of Friends across Yearly Meeting. In response to this, Meeting for Sufferings collated the stories of our witness. The list of what we do is long and includes economic injustice, peace building, sustainability, helping refugees and asylum seekers, housing and homelessness, and criminal justice.

We are not a campaigning organization and it is important that we articulate what we do in terms of our faith. As a spirit-led people, over the centuries we have developed discernment practices to help us be clear about our direction and the steps we have to take. At the heart of these practices is the testing of our concerns. Where does this concern come from – our intellect, our ego or the Spirit? Together in our gathered meetings, we listen deeply, we wait prayerfully and when the time is right we act faithfully. Are we ready for action, expecting to be called? Are we learning to dwell in that place where leadings come from: are we willing to be led?

We have shared our experience of the Light and what it feels like to be pushed to act, and how acting under concern is life changing. We have heard of that moment when we step away from all that we know and rely on in our lives into what may feel like an abyss and of how courage comes from our faith that, as one Friend put it, there

will be earth upon which to stand or we will be given wings.

We have reflected on our spiritual gifts, and of how what makes something a gift of the Spirit is not the gift itself but the way we use it to make a difference in the world. Taking action, living out our faith, is not an end in itself, it brings new light, transforms our lives, deepens our faith, making us more open to divine guidance. We are all worshippers and we are all activists.

Sometimes our call is just to be there.

“Here I stand, I could do no other.” Martin Luther

This ministry of presence is something we do and have always done: we engage; we witness; we walk alongside. It is one of the ways we live out our faith in the world.

Whatever we are led to do as individuals, collectively we need to understand the big picture and take a holistic approach. The connectedness of all things is reflected in our testimonies. Degradation of the environment, social and economic injustice and violence in society, the issues Friends are most concerned about, are linked. By asking the question, what brings about these ills, it is likely that we will unearth the same root causes. Tackling systemic injustice and the powers that maintain it, is challenging. Are we part of the problem?

Quakers are by no means alone in seeking to build a fairer society. We work with others, valuing community and unity of purpose. Through our experience, we already know that change happens and lasts when people come together and stay together in co-ordinated movements that insist on change. We join those movements, which we see as doing God’s work. We look for that of God in organisations as well as individuals; a movement is people. We bring our tools and skills with us. We may be there for the long or the short term. We may work locally, nationally or globally.

We have a sense that, in the context of cuts, of climate change, of poverty, a great people is gathering already. What is our role? Are we like John the Baptist more comfortable in the wilderness, existing prophetically but peripherally? Or are we willing to join with our communities to turn the tables at the temple, if necessary? At Yearly Meeting last year we were asked to reflect on these questions.

*This week we will conclude our reflection on ‘Living out our faith in the world’. Starting with the leadings of our **heart**, we will acknowledge and celebrate the passion that drives our witness. We will be learning how by using our **head** we might harness that energy effectively, so that we, and others can be empowered to add to movements for change. We will be reminded that in our ways of working and approaches to Quaker work, we can identify transferable **hands-on** skills we can bring to our work with others. We will share how we are finding others in our communities by using our **feet** to get out there. Finally, we will ask, “What does God require of us?”*

SOUTH EAST SCOTLAND AREA MEETING

Minutes of Area Meeting held on Saturday 24 June 2017 at Kinghorn Community Centre, Kinghorn, Fife

2017/06/01 Worship and introductions

We began our business meeting with a period of worship.

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

2017/06/02 The minutes of our last meeting, held on 15 May 2017 at Edinburgh Quaker Meeting House, have been signed and entered in the minute book.

2017/6/03 Matters arising

Scottish Government's consultations (Minute 2017/05/10 refers)

With the assistance of David Somervell, Philip Revell and Mark Huxham, submissions were made by Area Meeting to two Scottish government consultations:

- Energy Strategy: Scotland's Energy Efficiency Programme
- Talking "Fracking": a Consultation on Unconventional Oil and Gas

2017/06/04 Recording a decision made by Between Meetings Procedure

We note the following:

8 June 2017

South East Scotland Area Meeting (AM) received a request for financial help to enable Catherine Holmes take up the place offered to her at the Quaker United Nations Office Geneva Summer School 2017. Catherine grew up in South Edinburgh Meeting and attended Lanark Meeting, when her family moved to Biggar. Since graduating she has lived in various locations abroad.

After consulting the AM Treasurer, the Convenor of AM Overseers and the Convenor of AM Trustees, and reading a message of support from the clerk and overseer of Lanark Meeting, AM clerks agreed by between meetings procedure to ask the AM Treasurer to contribute £330 to Catherine's Summer School fee of £630, the balance of which is being paid by West Scotland Area Meeting.

Elizabeth Allen, Clerk South East Scotland Area Meeting

Alastair Cameron, Assistant Clerk South East Scotland Area Meeting

Catherine has sent a card to Area Meeting, thanking us for our generosity and offering to speak at a future Area Meeting on her experience of QUNO Geneva Summer School.

2017/06/05 Membership matters

Applications for Membership

[We have received an application for membership and overseers have been asked to bring forward the names of two visitors.]

Paul Slifer

We have heard read the report of Mary Jane Elton and David Somervell's visit to Paul Slifer on 1 June, 2017. Paul came from the United States of America to settle in Scotland in 1997. He had no religious background but has set out on a contemplative spiritual journey of reading faith texts and other literature. It was through reading Tolstoy that he first heard of Quakers and he began to delve deeply into early Quaker writings. He has attended Portobello & Musselburgh Local Meeting since 2015. He enjoys reading *Quaker Faith & Practice*, and has an understanding of the structures and functioning of Britain Yearly Meeting and Quakers in Scotland. He would like to give service to the Society in the future, when the demands of his family life lessen.

We are pleased to accept Paul into membership of this Area Meeting and ask David Turner to welcome him and inform Portobello & Musselburgh Local Meeting.

2017/06/06 Nominations Committee Report

Appointments

Nominations Committee has brought forward the names of the following Friends:

To serve from July, 2017 to end of June, 2018:

- Treasurer – **Mark Hutcheson**, Penicuik
- John Wigham (Enjoyment) Trust – **Audrey Sinton**, Central Edinburgh

To serve from July, 2017 to end of June, 2020:

- a) Elder – **Elizabeth Allen**, East Lothian, 2nd triennium
- b) Trustee – **Ian Beamish**, Polmont
- c) Custodian of Records – **Pat Lucas**, East Lothian, 3rd triennium
- d) Advocate for Children and Young People – **Deirdre Armstrong**, South Edinburgh
- e) Pastoral Care & Oversight – **Justin Kenrick**, Portobello & Musselburgh

We appoint these Friends accordingly.

Release from Service

Tam Pollard (Central Edinburgh) has asked to be released from service on the Festival Committee. We agree to this request, with immediate effect and thank Tam for his service.

We wish him well in his move to London.

Completion of service

We note that the following Friends will complete their service at the end of June:

Lin Murison, Central Edinburgh, Pastoral Care & Oversight

John Eccles, Central Fife, Pastoral Care & Oversight

We thank these Friends for the work they have done for Area Meeting.

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

2017/06/07 Meeting for Sufferings report

Kate Arnot has reported on Meeting for Sufferings, held on 3 June, 2017. A report of this meeting has been published in *Sesame*.

The annual report of the Quaker Committee for Christian and Interfaith Relations, on which Kate serves, was presented. They have been awarded BYM legacy funding to carry out research in partnership with Woodbrooke on the challenges and opportunities in Britain, in a society even more secular, whose values are increasingly independent of a religious base.

Meeting for Sufferings reflected on how meetings are using the long-term framework document 'Our Faith in the Future', in which we are encouraged to develop a visionary approach to our Quaker life. Leeds Area Meeting reported on how they have used this document as a tool to help their discernment process when considering whether to sell a Meeting House.

Of particular interest to us was Bristol Area Meeting's minute about fracking and divestment from fossil fuels.

We thank Kate for her report.

2017/06/08 Attendance at courses

- ***Being a Quaker Clerk, Woodbrooke September, 2017***

We agree to send Diana Simcock, East Lothian Meeting, on this training course, to help her in her new role as her local meeting's assistant clerk. We ask our treasurer to pay Diana's full expenses.

- ***Shindig 2017***

Duncan Wallace, Central Edinburgh Local Meeting, has applied for

bursary assistance for his daughter Iola to attend Shindig this year. The Convenor of Overseers for Central Edinburgh supports his application. We agree to provide a grant of £200.

We ask our clerks, in consultation with the Area Meeting Treasurer, to revise the guidelines for applying for bursary help to attend courses and events. We ask that this be brought to a future Area Meeting.

2017/06/09 Quaker Chaplaincy work at HMP Edinburgh: Donating funds to newly admitted prisoners on remand (*See minutes 2016/01/08, 2016/02/05(b), 2016/07/04, 2016/09/13(c), 2016/11/04(a)*)

Demand for the service is increasing and in the first six months of this year the small sums of money given to remand prisoners in need have totalled about £400. This is already almost equal to what was spent in all of 2016.

Jenny Copsey and Marianne Butler, who carry out this service on our behalf, have asked that we consider setting a cap on the funds available for it.

We have heard of the huge benefit of our financial contribution to prisoners on remand, and note that the current climate of austerity is likely to lead to more claims on it.

We feel we need to know more about the nature of demand on our funds, and about any other funds, particularly from faith groups, to assist.

We ask our Clerk to write to the Chaplaincy Service at HMP Edinburgh with the following points, and to suggest a meeting:

1. That our fund is not infinite, and we have to have in mind the variety of calls on our resources;
2. Asking for an indication of the criteria used in referring prisoners to us, and the reasons behind the recent increase.

We assure Jenny Copsey and Marianne Butler of our support for the valuable work they are undertaking on our behalf, and encourage them to continue as at present until a resolution is reached.

2017/06/9 Correspondence and notices

1. **Quaker Disability equality Group** has written thanking us for donating in the past, informing us of their recent work and asking for continuing financial support.
2. **Yearly Meeting Gathering 2017**, 29 July to 5 August, Warwick University Campus. We encourage Friends to consider attending all or part

of the Gathering. Bursaries are still available to help cover the cost.

3. **Participants sought for undergraduate dissertation project on the nature of Christian belief in the Religious Society of Friends**
Conor Watt from Central Fife Local Meeting has told us about his research and need for Friends to interview. If you would like to take part, please email Conor s1445676@sms.ed.ac.uk
4. **Jane Pearn's book**, *The language of leadings*, which resulted from her Eva Koch scholarship, is being published by Quaker Books and is expected to be out in mid-July.
5. If you want to find out more about Quakers, the next **Enquirers' Day** will be in Cathedral Halls, Dunblane on 30 September 2017. For more information and to book a place, please contact **Gill Reid**, tel. 01292 319050 or email gillreid3@btinternet.com The cost is £25. Bursaries are available through Area Meeting or your local meeting.
6. We have been notified about a conference "**Reclaiming Gospel Non-violence**" on 14 -16 July in Perth. Attendance can be for the whole or part of the weekend. For further information and bookings, please contact David Mumford, email dmumford@phoncoop.coop

2017/06/10 What we did today

We started our day by worshipping together, during which *Quaker Faith & Practice* 20.17 was read.

Our children enjoyed their own morning session, while the adults considered what it means to be a Quaker today. Led by Central Fife Friends and in small groups we explored how we live out our faith, focusing on our testimonies.

At lunchtime, we celebrated being together with a much appreciated bring and share meal.

The highlight of the afternoon for the children was a visit to the Fife Earthship and Kinghorn Loch and after lunch they set off on their visit.

Based on material from the April Quaker Life Representative Council meeting, Mary Woodward facilitated a session on "*Helping seekers find Quakers: being worth the finding*". In small groups we discussed what inspires and excites us about Quakerism, then we were asked to think of and share three short, positive sentences in which to express this. This was useful preparation for this year's Quaker Week, the theme of which is "*In turbulent times, be a Quaker*".

We thank Central Fife Friends for being our hosts today.

2017/06/11 Closing minute

31 members and attenders representing six Local Meetings have attended all or part of this Area Meeting, as indicated below:

Central Edinburgh 5	Central Fife 13	East Lothian 1	Kelso -	Penicuik -
Polmont 1	Portobello & Musselburgh 8	South Edinburgh 3	Tweeddale -	

We next meet at Scottish Churches Housing Action, 44 Hanover Street, Edinburgh on Tuesday, 15 August, 2017 from 7.00 to 9.00 pm.

(Signed)
Elizabeth Allen, Clerk

Wiston Lodge weekend 13-15 October 2017

Central Edinburgh Friends would be happy to welcome Friends from other meetings to join us for this weekend of fellowship. The cost of full board from Friday evening until after Sunday lunch will be about £110. A deposit of £30 should be paid to the Local Meeting Treasurer, Jacqueline Noltingk (jacqueline.noltingk@phoncoop.coop), by bank transfer or by cheque made payable to Central Edinburgh Quaker Meeting. Any enquiries to Rachel Frith. *Please note we are not offering provision for children.*

The Centre Quaker de Congenies, between Nîmes, Montpellier, the Cévennes and the Camargue in the south of France, is seeking long term volunteer Resident Friends. Enjoy the region, the garden and the conviviality of visits from (f)Friends around the world. Accommodation at the centre is offered in exchange for managing the house, organizing events and hosting B&B guests (5 rooms). This position is ideal for a couple who are retired or who work from home. At least one must speak French. We seek a commitment of at least two years. Flexible start date. Send CV or resume to:

centre.quaker.congenies@gmail.com.

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.