

# wsqn

- connecting local meetings



‘Silence is the language of God, all the rest is poor translation.’ -  
*Rumi, poet of Islam.*

**January 2021**

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*Note from the Editor: I can't remember where I got the lovely photo on the front page. Please get in touch with me if you want the credit. Lovely photo to cheer us up!*

## **A note from the new Area Meeting Clerk**

*A New Year and a new clerk. We open the year with a fresh breeze and a chill start. I am sure we will warm up as the year progresses and the vaccine rollout begins. I hope that we can meet face to face towards the end of the year. Time will tell.*

*Please note the changed times for our first Area Meeting of the year on Saturday 16th January. The morning session starts at 10:45am until 12:30pm. The afternoon session starts at 1:15pm – 2:30pm. You will be able to log on at least 15 minutes before each session starts so we can start at the right time. Please do not leave it until the last moment!*

*Our first Area Meeting will be reporting on a number of new applications for membership – always welcome. Our new Treasurer, Bronwen Currie, will be taking the opportunity to make a plea on behalf of Britain Yearly Meeting for more financial support. She will be using the short well produced presentation they have created which she encourages Local Meetings to use in their meetings (using Zoom makes sharing such things so easy).*

*We will also be discussing a concern from General Meeting about a proposal from North Scotland Area Meeting to consider amalgamating all area meetings into one. We have received several submissions from Local Meetings about this. Whatever is agreed there will still be more work to do at General Meeting level at least.*

*In the afternoon we will be hearing from three members of the committee asked by Britain Yearly Meeting to revise our Quaker Faith and Practice. This process is carried out about once a generation to reflect our changing understandings and changed ways of working. Although this process is at an early stage, we will have an opportunity in small groups to consider how we use the book and what changes we think could be made. The committee are looking at how the new edition can help us with the Quaker Way so are happy to receive any ideas. The documents sent out in advance show ways you can contribute.*

*Finally, I would like to pay tribute to Michael Hutchinson for all his hard work over the many years he was Area Meeting clerk. He is a dedicated and wise Friend and I am sure the clerking team will draw on his advice during the year.*

**Alastair Reid**

# Report of West Scotland Area Meeting 7.12.2020

**Rob Claxton-Ingham, Mull and Iona**

I am relatively new to West Scotland Area Meeting, I rolled under the shutters onto the Isle of Mull as they clattered down in the first lockdown. My membership was transferred from Leeds in the spring. After parenting adolescents for what felt like a very long time, I haven't been so involved in Quaker business a while, and moving to Mull I wasn't really expecting that to change, but then along comes Zoom....

I think this is the third time I have attended West Scotland Area Meeting, no one was volunteering to do the report so I gave in before the Friendly thumb screws were turned.

As we settled into our meeting for worship for business 23.04 of Quaker Faith and Practice was read, this was written by Eva Pinthus a lovely friend of mine and I am lucky to have her fridge downstairs! It was kind of comforting to remember Eva's knack of pricking your conscience whilst holding your eye in a kind of 'what do you make of that?' way with a twinkle in her eye, I was quite wrapped up in my memories of her but the importance of that reading became clear later in our business.

Apparently West Scotland Area Meeting was ahead of the Zoom curve, this being the first anniversary of its use for Area Meeting, a helpful induction into what was to need to come.

35 people attended, and it was nice to start to recognise people from previous meetings.

A happy amount of membership business (three applications), which in a way reflect the changes that the pandemic has brought about, an application from a friend who lives out of the country and attends meeting in our area by zoom, and a friend who has asked to transfer his membership from another area meeting even though they do not live in West Scotland but actively participate in our area remotely. It was lovely to hear how we can support friends remotely and our concern and care for effective oversight.

We then heard a resignation of membership, the weight of this business was palpable as we recognised and shared in the hurt and pain experienced and expressed. There was sadness but we came on to find hope. I thought it sad that the friend could not have been with us to hear and feel the care and pain that we felt on their behalf. It was deeply moving.

And then the joy of hearing an application for the holding of a meeting for worship for the solemnisation of marriage, two friends not in membership, one of the partners is actively involved in Young Friends General Meeting and a Quaker wedding

just seems right for them, how wonderful, but keep your hats in their boxes for now as it is unlikely to happen until 2022.

Next on the agenda was nominations, as we are coming to the end of a triennium Nominations Committee have been working hard. Names brought forward and appointed for the violence against women working group to further explore the concern on behalf of the Area Meeting. Elders and Overseers were also appointed.

North Scotland Area Meeting has made a proposal that the four Scottish Area Meetings and General Meeting for Scotland become a single legal and charitable entity. I suspect that this will take a long time to progress. The AM will consider this in more detail in January. I find the proposal intriguing and it leads on to many questions...

We had a report from our trustees, of course the role of trustees is important, but this year this has been highlighted by the Covid 19 pandemic. Our trustees carry the legal accountability for the safety of our activities, our worship, goodness what a task! It was noted how smoothly the work of trustees rubs along with the work of the Area Meeting 'loving support at a distance, leadership and prudence.'

Kate Gulliver gave her last report as treasurer. The pandemic and our reduced activity has meant that we are able to increase our donations to support the work of Britain Yearly Meeting, Friends World Committee for Consultation and Quaker Council for European Affairs (on a personal note I really worry about QCEA with Brexit, they do such important work). The Area Meeting is exploring how technology to help our worship and our communications. We have been forced to use Zoom and other technologies during lockdown and for many of us we have been brought closer together; the barrier of distance has become less of an issue. It is likely that we will continue to use these technologies not out of a pandemic need, but a desire to reduce our carbon footprint and be closer together. Glasgow Meeting House is also to be a venue for COP26 and the users will need good communication technology. The Area Meeting has made an initial budget of £10,500 for technology investment. I think this is really exciting, our meeting on Mull and Iona has mostly been brought much closer together. Those of us who participate on zoom feel a much closer fellowship and sense of community, but we do so look forward to being able to join with Friends that do not find the internet a useful tool for worship.

This was Michael Hutchinson's last area meeting in this term of service at the table. What a skilled and careful clerk he is.

I am loving being a part of this Area Meeting. It is great how in spite of this distance from so many friends I can feel close, and it is wonderful to feel part of a greater whole. Thank you.

What makes equality such a difficult business is that we only want it with our superiors. Henry Becque 1837-1899

# **Interfaith – Glasgow and beyond!!**

## **Derek Read : Ecumenical and Interfaith Co-ordinator Glasgow Meeting**

Last month I attended an event during Interfaith week entitled “Keeping the Kindness” part of a series of on-line dialogues called “Voices from the Portal: Re-imagining our Post-Pandemic World”

The format for these events is usually a first half of invited speakers followed by break-out groups and a plenary to finish with. In my break-out we had a fellow Quaker (non-theist), a humanist Unitarian, a Muslim and one of the speakers from the Orthodox Jewish tradition. The discussion both in the plenary sessions and in the break-out session was centred around how we can keep the kindness often deeply sensed in faith communities and beyond in a post pandemic world. As so often in Interfaith discussions similarities between people with varied belief systems were more to the fore than disagreements but differences were acknowledged in a spirit of interested enquiry and mutual respect. The death of Rabbi Jonathan Sachs- a long-time supporter of Interfaith work- had been announced not long before and our Jewish Rabbi speaker knew him well.

The series continues until February next year and the subjects for subsequent sessions are December: The Climate Crisis, January: Faith and Mental Health and February : The Future of Religion. I have always found Interfaith events extremely interesting and challenging and the sessions are well organized and encouraging. It has taken me a while to catch up with the technology of Zoom but this experience has enriched my knowledge to overcome my technical deficits. In Interfaith and Ecumenical work I believe there is a future of Hope and understanding which can help us see a way forward in this everchanging world.

Details of these events and the work of Interfaith Glasgow and Interfaith Scotland can be found at: [www.interfaithglasgow.com](http://www.interfaithglasgow.com) email [info@interfaithglasgow.com](mailto:info@interfaithglasgow.com)

Facebook and twitter

## **TAGORE - an Indian mystic**

"In his essay Tapovan ('Forest of Purity'), Tagore writes: "Indian civilisation has been distinctive in locating its source of regeneration, material and intellectual, in the forest, not the city. India's best ideas have come where man was in communion with trees and rivers and lakes, away from the crowds. The peace of the forest has helped the intellectual evolution of man. The culture of the forest has fuelled the culture of Indian society. The culture that has arisen from the forest has been influenced by the diverse processes of renewal of life, which are always at play in the forest, varying from species to species, from season to season, in sight and sound and smell. The

unifying principle of life in diversity, of democratic pluralism, thus became the principle of Indian civilisation.”

It is this ‘unity in diversity’ that is the basis of both ecological sustainability and democracy. Diversity without unity becomes the source of conflict and contest. Uniformity without diversity becomes the ground for external control. This is true of both Nature and culture. The forest is a unity in its diversity, and we are united with Nature through our relationship with the forest.

In Tagore’s writings, the forest was not just the source of knowledge and freedom: it was the source of beauty and joy, of art and aesthetics, of harmony and perfection. It symbolised the universe. In *The Religion of the Forest*, the poet says that our attitude of mind “guides our attempts to establish relations with the universe either by conquest or by union, either through the cultivation of power or through that of sympathy”.

The forest teaches us union and compassion.

For Tagore, our relationship with the forest and Nature is a relationship that allows us to experience our humanity. He writes: “In all our dramas...Nature stands on her own right, proving that she has her great function, to impart the peace of the eternal to human emotions.” It is this permanence, this peace, this joy of living, not by conquest and domination, but by coexistence and cooperation, that is at the heart of a forest culture.

**The forest also teaches us ‘enoughness’: as the principle of equity, enjoying the gifts of Nature without exploitation and accumulation.** In *The Religion of the Forest* Tagore quotes from the ancient texts written in the forest: “Know all that moves in this moving world as enveloped by God; and find enjoyment through renunciation, not through greed of possession.”

**No species in a forest appropriates the share of another species. Every species sustains itself in cooperation with others. This is Earth Democracy.**

The end of consumerism and accumulation is the beginning of the joy of living. That is why the Indigenous people of contemporary India are resisting leaving their forest homes and abandoning their forest culture. The conflict between greed and compassion, conquest and cooperation, violence and harmony that Tagore wrote about continues today. And it is the forest that can show us the way beyond this conflict by reconnecting to Nature and finding sources for our freedom."

A million words or thoughts cannot replace the knowledge that we have through experience. Gabrielle Scott, Muswell Hill Meeting



# The Power of Healing

Derek Read, Glasgow

Spiritual Healing has a long history in the Society of Friends. George Fox was a healer- and was accredited with many “miracles” of healing in his ministry. However this was suppressed during the nineteenth century as the Society at the time didn’t want to be accused of “witchcraft”. This is explored more fully – and probably more accurately!- in David Hodges book.” George Fox and the Healing Ministry” (1995) published by the Friends Fellowship of Healing (FFH).

FFH was founded in 1935 and is a Quaker Recognised Body for charitable purposes. It aims to “uphold the cause of healing ministry and seeks to be a channel to help people to health and harmony of body, mind and spirit...It has prayer groups attached to many Meetings and also postal groups to enable isolated people .. to co-operate with others too in the service of healing prayer.”

Quakers talk of “Holding in the Light” – to think prayerfully of a person or situation wishing means or resolution to what heal ails them. Certainly we are needing more Healing Light in the world we find ourselves in at present- in the middle of a pandemic and with wars, injustice and oppression all around. There may be despair about what we personally can do in such a world– but prayer and intentional healing is at the base of what the Friends Fellowship of Healing all about.

At the start of the pandemic FFH called for a minute of intentional healing every day 12noon -this can be done alone or linking with others. Elizabeth Angas in the latest edition of *Towards wholeness* - the magazine of FFH -suggests a subject to reflect on each month coming together on the first Friday of the month. This month it is adequate Housing for all - next month is the development of fairer ,more equal world : February is an understanding of justice and compassion to prevent crime and March is the prevention of conflict and unrest, These concepts are core Quaker values and held in common with other religious and philosophical thought, the difference maybe is the intentional framework of Healing Light – or God if you like- being a channel for the divine . Meeting for Worship can be a vehicle or healing. Kindness to strangers or deeds of self-sacrifice or reaching out to our neighbour as ourselves- finding that of God in all who we see.

Glasgow and Scotland have strong tradition in groups and individuals concerned with healing. The Friends Fellowship of Healing used to meet every month in Glasgow in the Meeting House Library. When things are safer we will do so again .In the meantime you can find out more by email: Nicola Maharg [nicola.james53@gmail.com](mailto:nicola.james53@gmail.com) myself Derek Read [readderek@hotmail.com](mailto:readderek@hotmail.com) or the postal prayer groups co-ordinator Maureen Anderson 8 Rosebank Ave Falkirk FK1 5JW email [maureen.e.anderson38@gmail.com](mailto:maureen.e.anderson38@gmail.com) or speak to any of us after Meeting for Worship in Glasgow. In Arran Judith Baines runs a small group on the island [judebaines33@gmail.com](mailto:judebaines33@gmail.com). Glasgow FFH has its spiritual roots on Arran and we have had many wonderful events there in the past- and would hope to do so in the future.



David Hodge's book: George Fox and the Healing Ministry (£4.00)

and other FFH publications can be obtained by mailing Ann Mason 2 Fir Avenue New Milton Hants. BH25 6EX or [annemason1958@gmail.com](mailto:annemason1958@gmail.com) tel 01425 626112. She will post the books to you with an invoice to include postage.

Towards Wholeness is printed 3 times a year in February June and October at £2.50 as above

We hope have back issues, current and future issues stocked in the library at Glasgow Meeting House in the near future.

## **'Love and Dying'**

### **A Documentary about Assisted Dying    Tamasine Spaeth, Glasgow**

'Love and Dying' is a documentary which addresses the complex question of whether there should be a change in the current law relating to assisted dying. It was scheduled to be shown to Quakers in various venues across the UK, but this didn't happen due to Covid. Instead, the documentary was shown online on 27<sup>th</sup>/28<sup>th</sup> November, followed by a Zoom discussion with the producers, Jill and David George, and members of one of the participating families.

The film focused on two families. The first scenario involved a mother, Heather Pratton, who assisted her son, Nigel, to die. It was an act of selfless, unconditional love, motivated by her respect for his wishes. Like his father and brother, Nigel had been hospitalised with Huntingdon's Chorea, a debilitating, progressive illness that slowly destroys the nervous system. Heather was initially charged with murder though this was later reduced to aiding and abetting suicide and she was spared jail due to the exceptional circumstances. The second scenario concerned a man with motor neurone disease who, with support from family and friends, campaigned tirelessly for the right to die on his own terms, but this was denied. Attitudes to a range of proposed changes in the law were explored with sensitivity. The expression of diverse opinions was encouraged in the Zoom discussion in order to open and advance the debate.

I was deeply moved by the honesty, courage and integrity of those participating in the documentary and ensuing discussion. The film was powerful, thought-provoking and, at times, upsetting. David and Jill (Utility Films) are happy to arrange a screening of their film for our Area Meeting. If this takes place, I strongly encourage you to participate.

### ***Compassionate assistance to die.*    Edie Phoenix**

Last year, three AMs sent separate minutes to Meeting for Sufferings (MfS) on the topic of compassionate assistance to die. As a result, MfS asked for more

information, and also asked all AMs to consider this further and let MfS have their views.

Luton and Leighton AM (in Bedfordshire in the south of England) has for several years been considering a concern that Quakers should have a position on compassionate assistance to die. With this in mind, they arranged a webinar meeting and invited Quaker meetings across Britain Yearly Meeting, I attended on Zoom.

The Canadian speaker was very knowledgeable and experienced at speaking on her topic. The talk was well-argued and interesting to listen to. Friends put prepared questions to her which were answered comprehensively.

However, because the talk was about Canada, which takes a human rights approach, I felt that the webinar did not address the ethical issues that we wrestle with here in the UK.

Apparently, no Local Meeting in West Scotland responded to the Meeting for Sufferings request when it was raised earlier this year. This may be because the emphasis was on the English legal system, and the Scottish Parliament has already rejected (twice) potential changes to the law. This is a huge and complicated topic, made more complicated by the different legal systems in BYM.

For further information may I recommend the website

<https://www.carenotkilling.org.uk/scotland/>



## **To the hills**

As we go into lockdown again I'll be heading for a run in the hills to enjoy the beauty and peace of the landscape and the exhilaration of movement. In these difficult times when I've returned home at midnight each Tuesday, stressed and tired after travelling to help care for my mom, a run on Wednesday morning followed by our mid week Meeting for Worship restored my spirit and energy. We are so fortunate to have hills to appreciate whether we walk, run or admire them.

**Mary Cox, Glasgow**

## With Full Conviction



The *With Full Conviction* project seeks to provide spiritual resources for a peaceable community, through our plays and online courses, and is a Concern of the Sussex West Area Quaker Meeting in the UK. Our drama company was set up in 2014 with the aim of reaching those who have become alienated from Christianity or have never seen it as having any relevance to their lives. Our project has an ecumenical focus, and is based on those small and little-known theatre companies that included both Quakers and Anglicans – some of whom were conscientious objectors – and which toured the country during the 1939-45 war. Through performing in diverse spaces and engaging with the community in a dynamic way they were successful in reaching a wide audience with religious drama.

Originally written and developed in 2016, *With Full Conviction* tells the story of three marginalised and broken people – one of whom is gay – who encounter one another, and find not only forgiveness and healing, but also a deeper sense of belonging. The play engages with themes of Christianity and mysticism, using contemporary storytelling and language to make these themes accessible to everyone. Performances are followed by a discussion and a short contemplation. Since 2016 a paid acting team has performed *With Full Conviction* eleven times to over 300 people.

Since the beginning of June, considerable progress has been made in developing our online presence. With the assistance of a Social Media Coordinator, we have reached out to new audiences spanning Christian denominations in the UK and USA. More than 100 people have listened to an audio version of the play which is available on our website. Our *Remembering Without Ceasing* course on four 14<sup>th</sup> century English mystics, has been successfully held on Zoom, with two alternative sessions each week, and been joined by people from both the UK and the USA. We will be holding a new contemplative prayer course, *Not in Word Only*, which is based on the Ignatian *Spiritual Exercises* that inspired the project. Sessions of this course started on Sunday 15<sup>th</sup> November 2020 at 18.30 GMT and on Thursday 19<sup>th</sup> November 2020 at 15.30

GMT. Participants are very welcome to join us at any time, and catch up with a PDF of the course book that will be provided. For further information, please see our website page: <http://www.withfullconviction.com/Course.html>

You can also like and follow our Facebook page to stay up to date with what we're doing: <https://www.facebook.com/withfullconviction>

We are now developing a second play which is an imaginative reflection on the story of the possessed man in St Mark's Gospel, which has also has characters who are gay, and uses contemporary language and issues. Further information can be found on our website: <http://www.withfullconviction.com>

The situation with regards to live theatre remains extremely uncertain, especially in view of the social-distancing requirements. Starting in the New Year, we will be offering Zoom presentations to churches, faith groups and smaller charities, both local and national, asking for donations in return for a Zoom link. These events would comprise a performance - or rehearsed reading - of the play, followed by a structured discussion and a short contemplative exercise. We would encourage our supporters to join in, and would invite those of the church, faith group or charity to do the same.

### *What about me?*

*I don't want to do, what I ought to do,  
I don't want to think, what I ought to think.*

*I don't want to do, what I'm told I should do,  
I don't want to think, what I'm told I should think.*

*I just want to be, what God wants me to be,  
His guidance will show me the way.*

*His guiding light will help me see, just what it is I'm meant to be.  
His love will always lead me to, just what it is I'm meant to do.  
So, if I put my faith in me, to be all that I'm meant to be.  
Then to his love I will be true, in all the things I say and do.*

*Kate Gulliver*

*Ed: I have put in the next two articles re our concern for justice and equality. The first is not specifically a Quaker action but it highlights the need for the work of our new working group on Violence against Women.*

## **Justice Denied: Sexual Violence & Intersectional Discrimination Barriers to Accessing Justice for Dalit Women and Girls in Haryana, India**

The Time for Action is Now:...

The Time for Action is Now: Ending Caste Based Sexual Violence in Haryana

Justice Denied: Sexual Violence & Intersectional Discrimination - Barriers to Accessing Justice for Dalit Women and Girls in Haryana, India, analyses the specific barriers to accessing justice faced by Dalit survivors of sexual violence in Haryana.

This report analyses the specific barriers to accessing justice faced by Dalit survivors of sexual violence in Haryana, drawing from Swabhiman Society's experience of working directly with Dalit survivors of sexual violence in Haryana over the past decade and highlights insights from 40 cases of sexual violence.

The report provides recommendations for the Haryana state and Indian national government on combating caste-based sexual violence and calls for urgent systemic and structural reform.

Key Findings:

Sexual violence used by dominant castes to oppress Dalit women and girls

Dalits - officially designated as Scheduled Castes by India's Constitution - are at the bottom of caste and class hierarchies in India. Dalit women in particular face intersecting forms of gender, caste and class discrimination. Violence, including rape and gang rape, have been systematically utilized as weapons by dominant castes to oppress Dalit women and girls and reinforce structural gender and caste hierarchies.

Culture of "violence, silence, and impunity"

Around 10 Dalit women or girls are raped every day across the country, demonstrating the endemic nature of this crime, with rape also being used as a means of power to oppress Dalit women and girls. However, only a fraction of the cases of sexual violence are reported. Survivors of sexual violence, Dalit women and girls, in particular, are known to be systematically silenced - through community pressure, repression of complaints by their own family or community due to fear or threats by dominant castes, and failure to register complaints on the part of the police.

## Very high rates of violence against Dalit women

In the northern state of Haryana, where Dalits make up around one-fifth of the state's population, a deeply-rooted caste-based and patriarchal society still flourishes. There are high rates of violence against women - data from the National Crime Records Bureau in 2019 indicates that 4 women are raped every day in this state alone, with 221 rape complaints filed just by Dalit women and girls across the year.

## Barriers to accessing justice

This report focuses on the particular issues faced by Dalit women and girl survivors in accessing the criminal justice system and utilizes an intersectional approach to document their experiences. By taking into account the various forms of social stratification faced by people at the intersections of various identities, including caste (which is an overarching system of oppression and discrimination), class, age, and gender, we find that the nature and forms of discrimination and violence faced by women and girls at these interstices are severe and will require specific intentional interventions to address.

The key data findings based on the 40 cases of rape against Dalit women and girls studied in Haryana are as follows:

**Caste-based Sexual Violence:** In 80% of cases against Dalit women and girls, the perpetrators were men from dominant castes.

**Difficulty in obtaining convictions:** The only cases in which convictions were obtained against all accused persons involved either rape and murder together, or were committed against very young girls (under the age of 6). It remains exceptionally difficult to obtain convictions in cases other than those deemed to be the most extreme violations.

**Community role in impeding access to justice:** Community and social pressure play a major role in impeding access to justice, in 57.5% of the cases, survivors were forced into compromises or extra-legal settlements. Unofficial village councils, known as khap panchayats, also attempted to interfere with the justice process in over 80% of the cases, by using their economic, social and political power to threaten, intimidate and coerce the survivor or her family into staying silent or refrain from pursuing the criminal case.

**Lack of support services:** Survivors find it extremely difficult to access support services, including those which are required to be provided by law, such as victim compensation, psycho-social care, and police protection, for various reasons including inaccessibility of services, caste-based discrimination, etc.

Intrusive medical examinations: The banned two-finger test, a traumatizing and unscientific vaginal examination, continues to be conducted as part of the medico-legal examination of rape survivors in many cases.

#### Specific targeting of Dalit women and girls

Dalit women and girls in Haryana are effectively denied access to justice in cases of sexual violence due to the prevalent culture of impunity, particularly when the perpetrators are from a dominant caste, but there are also indications that Dalit women and girls are specifically targeted for rape by dominant caste men who can rely on such impunity. In almost all cases, survivors who seek justice for sexual violence are subjected to stigma, retaliation, threats, violence and extreme pressure to stay silent or stop pursuing the criminal process. They live in fear - of their own safety, of losing their access to livelihood (often controlled by dominant caste communities), of being forced out of their homes, and of facing caste-based abuse and discrimination from the police, prosecutors, and other officials in the criminal justice system. This fear, trauma, and pressure faced by survivors and their families is compounded by the obstacles to accessing justice within the criminal justice system itself.

#### Addressing impunity - our recommendations

The barriers to accessing justice faced by Dalit survivors of sexual violence makes it highly unlikely that the perpetrators of sexual violence will be prosecuted or convicted. This impunity must be addressed and prevention and response to sexual violence cases drastically improved in order to end this cycle of violence.

Based on these findings, our report puts forward recommendations for improvement of the police, medico-legal, and judicial processes in Haryana to improve access to justice for survivors of sexual violence, particularly Dalit women and girls.

#### Key recommendations:

Increased police accountability and provision of effective victim and witness protection

Addressing impunity for perpetrators of sexual violence particularly when they are from dominant castes

Taking steps to limit community intervention in cases of sexual violence, including by banning khap panchayats

Combating the intersectional forms of discrimination faced by Dalit women and girls while dealing with law enforcement officials

Improved resourcing and utilization of existing funds for sexual violence prevention and response programs.



## International Migrants Day and Sanctuary Susan Mitchell, Dunblane

Sanctuary Everywhere marked International Migrants Day on 18<sup>th</sup> November by delivering the Quaker statement on migration and crafted butterflies to Priti Patel and local MPs. (The monarch butterfly is used as a symbol of migration.) This was in part inspired by Friends in Scotland who were shocked and numbed by events in Glasgow during the summer and felt that craftivism would be both a way of communicating their message thoughtfully and an opportunity to support each other online. For eight weeks small group of Friends from across the UK, including four from WSAM, met for an hour each Thursday to craft butterflies and plan the messages these would carry. The group was facilitated by Tatiana Garavito from Sanctuary Everywhere in London on Zoom.

The main focus was to draw MPs attention to the state of the immigration system and ask for their support in improving the situation for migrants. But in Scotland we also wanted to express our concerns about the accommodation for migrants in Glasgow. In response to the pandemic many migrants in the city were moved out of their accommodation and into hotels by Mears, one of the three companies commissioned by the Home Office to provide accommodation. From the start there were concerns about the way this had been managed, the level of care left much to be desired and sadly two residents lost their lives. We now know that across the UK 29 people died in Home Office accommodation in 2020, five times as many as have died on perilous Channel small boat crossings.

So four Scottish Friends decided that as well as writing to their MP they would write and send butterfly messages to all of the Board members of Mears and to members of Glasgow City Council.

Included with some of the messages was the Quaker statement on



Migration. One message said: “I am sending you this for International Migrants Day – but every day should be one that upholds the human rights of migrants. Please read the enclosed and share with your colleagues.”

We hope that the craftivism group may continue in 2021.

## A Quaker Statement on Migration

*This statement was developed by American Friends Service Committee, Quakers in Britain, Friends Committee for National Legislation, Quaker Council for European Affairs and Quaker United Nations Office drawing on their Quaker foundations and work with migrants and on migration.*

Quakers believe that there is ‘that of the sacred’ in everyone. We are spiritually lead to uphold the inherent value and agency of every human being, and are committed to building a world without violence. So we are heartbroken by migration policy that dehumanises some members of our human family on the basis of where they come from. We reject the notion that security for some can be achieved through means that use or result in violence and insecurity for others. We abhor the many forms of violence used in the management of migration and the effect current migration systems have in dividing our human family. We are committed to working for a world where dignity and rights are upheld regardless of migration status and not on the basis of citizenship or perceived deservedness. Our faith calls us to work alone and with others for migration justice.

### Context

Migration is a fundamental facet of human behaviour. People migrate for many different reasons. While recognising that migration injustice is perpetuated across the world by a diverse range of actors, we highlight the disproportionate role that countries of

the global north play and have played in fuelling the displacement of people. When migration policies do not acknowledge and respond to these contexts and these inequalities, they perpetuate injustice. This understanding informs our vision of migration justice.

## Our vision of migration justice

**Migration justice** acknowledges that migration is an inherent part of human behaviour and enables people to move in safety and dignity.

**Migration justice** is built on a shared understanding of our common humanity and spiritual connectedness, which transcend borders. It recognises that migration enriches both individual lives and communities.

**Migration justice** promotes holistic and coherent policy frameworks.

**Migration justice** means ensuring there are no divisions between migration and integration policies. It connects internal and external policies and mitigates their impact to ensure that migration is, and remains, an informed and positive choice.

**Migration justice** protects, respects and upholds the human rights of all migrants. It requires us to ensure that migrants have equal access to all essential services, including health services, so that they can fully enjoy the rights to which they are entitled.

**Migration justice** is ensuring welcome, inclusion, dignity, shared security, sanctuary, love and compassion – as needed – because we are all part of the same human

family whether we migrate or not.

**Migration justice** sees each of us as unique and precious. It recognises the individual journeys, gifts and struggles of every migrant. It enables their specific needs to be met, gifts to be nurtured and dignity to be upheld.

**Migration justice** requires us to ask who profits from stopping or directing the flow of human movement. It requires us to ask who benefits from the deliberate or reckless actions that prevent people from feeling safe and valued where they currently are.

**Migration justice** requires those who profit to shoulder their increased responsibility for the costs of their actions.

**Migration justice** means an end to injustices inherent in migration management policies; in practices which emphasise division over connection and privilege the wellbeing and perceived security of some over the lives and security of others. To achieve migration justice, we will work to end these injustices and mitigate the harm they do within our own organisations and through the work that we do. We reject the policies and practices that perpetuate this pain and we call for migration justice

[We reject the policies and practices that perpetuate this pain and we call for migration justice](#)

# I AM

**This article was prepared for the Elmbank Christian/Gospel of Thomas study group in 2017. As we consider the ultimate reality in these pandemic times, it may offer some insight.**

In Thomas 91: "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine this moment." The present times lead us to question who we are ourselves and our purpose.

In Exodus (3,14) when pressed by Moses for a name God answered: *"I AM who I am. This is what you must say to them: The one who is called I AM has sent me to you."* From that the holy name of God was taken to be I AM or YHWH (expanded as Yahweh or Jehovah). In Thomas 61 Jesus says: I AM He who is, from Him who is the same." In John's gospel (8,27) Jesus says: "you will know that *"I AM who I AM."* Later in the same chapter Jesus says: "Before Abraham was, I AM," which illustrates that his very sonship of God was translated into the all-encompassing I AM. Later he said about his disciples: "May they be in us, just as you are in me and I AM in you (John 17,21).

George Fox wrote: "Then you will come to walk cheerfully over the world, answering that of God in every one." Jesus teaching was designed to open the inward eyes of those capable of doing so to the inner I AM in each one of us, i.e. that of God, This I AM, which, Jesus teaches, was not born and can never die (Thomas 84 + 19 + 1), is at one with the transcendent I AM in which the whole of creation was made and moves. In Thomas 3: "When you know yourselves, then you will be known, and you will understand that you are children of the living father."

THE EXERCISE consists only of a threefold repetition of "I AM" as a means of contemplation:

- By saying very simply "I AM" we as individuals acknowledge "that of God" in ourselves. This may come as a shock, seemingly an act of pride, but if we are to allow "that of God in every one" we must be prepared to allow it in ourselves also. In Thomas 108: "He who drinks from my mouth shall become as me; and I myself will become him." This I AM must never be abbreviated into I – as in I want, I need, I hate; nor should it be lengthened as I am hungry or I am angry which is a particular blasphemy. No, the I AM we acknowledge is the part of us that has never consented to sin; the very Jesus that Julian of Norwich saw: "our Lord opened my spiritual eye and shewed me my soul in midst of my heart. I saw the Soul so large as it were an endless world, and as it were a blissful kingdom. And by the conditions that I saw therein I understood that it is a worshipful City. In the midst of that City sitteth our Lord Jesus." (Revelations of Divine Love Ch 67)

- The second I AM is the very working of everything around us: the sense that I AM suffuses all that surrounds us. It is the life force of the tree that allows Jesus to say: “Cleave the wood, I am there” and the energy that allows us to: “Lift up the stone and you will find me there.” Certainly this suffusion of energy is clear from the introduction of Thomas 77: “I AM the All. The All comes forth from me, and the All reaches towards me.” We become aware of the peace (the still centre, the Now) at the heart of the business of the world with all its ambient sounds of wind, birds or traffic, the overwhelming life of all that fills us and surrounds us.
- The final I AM recognises the awe inspiring Creator of the All: transcendent, resplendent and utterly beyond words. In Thomas 15 Jesus said: When you behold Him who was not begotten of woman, prostrate yourselves upon your face and worship him; that one is your Father.” Awe struck but at peace we shall be; as in Thomas 18: “Happy is he who will stand boldly at the beginning, he shall know the end, and shall not taste death.” This I AM cradles the universe, and the beginning and end are unified.
- This threefold I AM brings the same deep realisation of the thread that runs through it all. This is where Thomas 30 weaves a deep message: “The place where there are three gods, they are gods; where there are two or one, I AM with him myself;” and in Thomas 50: “If they ask you, 'What is the sign of your father in you?', say to them, 'It is movement and repose.'”

This contemplation must not be rushed, each must be savoured in turn and the final act is that of unifying all three. The act of contemplation can happen at any time or place: in a place of peace among trees or in meeting, in a place of hubbub with noise and confusion, or during movements such as walking or working. This act of contemplation of the presence and the moment gives great peace, and a joyful acceptance of the unifying principle underlying the face of heaven and earth.

## Book Reviews

**The Eye of the Heart. 2020 Cynthia Bourgault**

**Margaret Roy, Glasgow**

In this book the author of the Wisdom Jesus introduces us to the imaginal world so well defined in Sufism and so much a part of early Christianity.

I would even content that this is where Quakers aim with their gathered meeting. This is what the Experiment with Light could be but . . . Sadly to reach that level with Experiment with Light, Rex Ambler focused on Gendlin’s focussing which for some became feeling the inner movements of the body, valuable in itself as indicators of the subconscious. The imaginal realm of course

is much more than that, not simply a place between the material and the spirit, and not strictly speaking imagination, but a way of being that is well known to more indigenous cultures. She uses the example of the Hopi people who think only in the present – a bit like how we are advised to write Quaker minutes. Steiner talks of it as being a state of consciousness between waking and sleeping that we pass thorough momentarily and may not even notice. Many entering it simply fall asleep – think of Quaker meetings or meditation!

### **Zen at War by Brian Daizen Victoria**

**Bill Bingham - Glasgow**

I have been reading this book on Zen by a Buddhist priest of the Zoto Zen school. It would seem that Zen (according to the author) suffered the same fate as primitive Christianity in that the message of peace and reconciliation was corrupted by the men of violence in Imperial Japan. Buddhism was first introduced to Japan via China in the 6th century and seemed to harmonise with Taoist thought. Worship of the Emperor was later ‘amalgamated’ with the self control elements of Zen Buddhism in a very disquieting manner, and death in battle was thereafter propagated as a ‘glorious’ way for a Japanese soldier to serve his Emperor, and to join his warrior ancestors in the afterlife. The Buddha of course would have been dismayed by this development which contradicted his peace-promoting message of tolerance and compassion. The calming purposes of Zen were, according to Victoria, thus derailed, and the message of the Buddha, just like the message of the Christ, was violated. The author has included disturbing photographic evidence of his claims.

Sadly, it is also true is that war became glorified in ‘Christian’ Europe, as evidenced by the destruction occasioned by two world wars in which the combatants of many cultures occupied the battlefields of the Continent. The trenches of W.W.1, held Christians, Muslims, Jews, Sikhs and Hindus. The world wars also created many atheists, altogether disillusioned with ‘faith’.

The book criticises several notable Zen Masters who appear to have ignored the Buddha’s teaching. Under Japanese Imperialism, authentic Zen practitioners such as Uchiyama Gudo, were judicially murdered for their protestations. The cruel treatment of prisoners of war was then justified in the mind-set the ‘Zen’ practitioners of the Japanese Imperial Army. Uchiyama Gudo became the Dietrich Bonhoeffer of Japan, and was, (just like his German counterpart) hanged for his commitment to ‘The Way’ of non-violence. Uchiyama Gudo was executed in 1911 for high treason against the Emperor. His brother vigorously denied this accusation.

Why is it that we humans seem to have such an atavistic talent for taking things that are beautiful and good, and turning them into things that are cruel and evil? The New Testament, of course, describes such behaviour as ‘sin’ - is there another word for it? Yes it **is** an uncomfortable word.

Scotland itself has embraced its own, seriously distorted, and Calvinist inspired, concepts of the gospels, actively promoted by men such as John Knox. Today a statue of Knox still threatens hellfire and damnation from the steps of the General Assembly buildings in Edinburgh.

The Frenchman, John Calvin and his associates, engineered the burning to death of Michael Servetus in Geneva in 1630 for daring to question the Doctrine of The Trinity. Burning, hanging, and torturing your fellow man was, of course, never on the agenda of Yeshua the Christ or indeed Siddhartha Gautama the Buddha. The Bible itself, (when read as history) can be very challenging, especially when women are frequently described as 'witches' that should be 'eliminated' as suggested by the prophet Isaiah. Knox's "monstrous regiment of women" is inspired by such ferocious and misogynistic 'prophetic' declarations. The New Testament, rather sadly, also condemns 'witches'.

History records that fifty thousand women were judicially murdered in Britain due to a misreading of the scriptures and misogynistic thinking. King James 'authorised' the Bible, he also wrote the definitive book on 'Witchcraft'. The women of Pendle were among those who paid the price. King James himself believed that 'witches' had caused a storm during his return journey from Denmark where he had visited his proposed marriage partner, Anne.

Daizen Victoria's observations regarding the Imperial Japanese army's corruption of Buddhism, and the cruelty meted out to prisoners of war, cannot ever be ignored, but it **can be explained!** It was a violence-promoting distortion of **The Way of the Buddha, and of the Christ.**

The gospel according to John tells us that when the disciple Thomas 'doubted' he was merely asked to examine the evidence; not for a single moment was it ever suggested that Thomas be roasted alive! Whatever happened to "Love thy neighbour as thyself? I ask myself.

The Coin has been lost and we now require to 'sweep the floor' in order to recover it. To put it as simply as I can, Truth, Justice, and Peace need to be reinstated to their rightful place in the hearts of men. Currently it appears that we humans haven't yet learned that **authentic spirituality, is incompatible with violence!**

N.B. Ruth Ellis was the last woman to be hanged in Britain in 1955. Ellis shot her abusive boyfriend, and did not deny the charges against her. The prosecuting Q.C. for the Crown was Christmas Humphries who introduced Zen Buddhism to Britain in 1924. Had Ruth Ellis been tried today she would have received a custodial sentence.



## Year of the doorstep

This year  
has been lived out  
on doorsteps just as much as screens.

We've met  
huge stumbling blocks –  
uncaring as a kerb to a wheelchair.

For months  
the world's news was a barrier  
to beginning the day well, or moving  
on.

Steep steps  
that stopped us in our tracks; blocked  
travel, touch, shared meals, even song.  
Steps too far,  
in the name of protection,  
made a mockery of life in community.

Doorsteps were  
neither here nor there – no-go areas –  
the only guest to cross over was  
loneliness.

Yet, at the same time,  
here's where daily life has been  
delivered:  
bread, half-a-dozen eggs, garden veg,  
parcels through the post, windfall  
apples,  
gift of a painted stone, poetry,  
questions,  
answers, surprises, laughter.

From this vantage point  
you can wave to the bus,  
shout greetings across the street:

it's a safe place to stand still looking  
out,  
wait and worry, wonder what will  
happen next,  
watch the clouds unfurling, shelter  
from the rain,  
listen to curlews calling across the bay,  
and, in solitude,  
greet the new day.

This morning  
there was a loaf of bread  
on the doorstep – freshly baked.

In between worlds –  
liminal space –  
stepping stones to being human again,  
down-to-earth grace.

This morning  
there was a loaf of bread  
on the doorstep – freshly baked.

**Jan Sutch Pickard, Mull & Iona**



## **Some Odds & Ends**

### **A handbook from Quaker Concern over Population (QCOP)**

10,000 years ago wild animals comprised 99% of the weight of all vertebrate land animals and humans were 1%. Now wild animal comprise 1%, humans 32% and livestock 67%.

An interesting chart shows the amount of carbon dioxide saved per year in different ways. Hang-drying clothes saves 0.21 tonnes, avoiding one transatlantic round trip saves 1.6 tonnes, living car free saves 2.4 tonnes and having one less child saves 58.6 tonnes.

Population is the elephant in the room of climate change, rarely addressed head on. QCOP doesn't want to force people to have fewer children but asks them to consider the impact of their choices.

The 21 questions include whether population control is racist, whether the economy needs more young people and the impact of reducing the numbers of children on an aging population. All the questions are well-researched and referenced.

There is a copy in the library and I have three spares that I can lend or give to anyone who is interested.

**Daphne Wassermann**

### **Northern Friends Peace Board (NFPB)**

The NFPB serves the north of England and Scotland.

Their latest newsletter covers military expenditure, the Treaty to ban nuclear weapons (coming into force on 22 January), news from members, NFPB vision and strategy and future events.

More information is on their website:

<https://nfpb.org.uk/>

### **Glasgow Peace Vigil**

This continues on the 4<sup>th</sup> Thursday of each month.

Further information from Mary Alice Mansell. [mamansell54@gmail.com](mailto:mamansell54@gmail.com)

### **Experiment with Light**

In a break from our usual practice sessions, we have a discussion on the first Wednesday of each month at 2pm. Current topic: Barclay's Apology. Contact Margaret Roy

# News from Local Meetings

## Glasgow

### **The Meeting House is open for meeting for worship on Sundays at 11am**

Numbers in the Meeting Room are limited to 12. As we have a Book of Members with all our contact details, we are keeping a simple list of those who wish to attend, either regularly or occasionally. If you aren't sure if you are in the book, please can you check that overseers do indeed have your details before you come along, please use the [pastoralcare@glasgowquakers.org.uk](mailto:pastoralcare@glasgowquakers.org.uk) email.

Everyone who expresses the wish to attend will be sent key information, such as how social distancing and hygiene will be maintained. If you require more detailed information on how the Meeting House has been prepared a full risk assessment has been carried out and is available on request from the meeting clerks.

If you have a smartphone please consider downloading the Scottish app which works by alerting you if you have been near someone who has tested positive for COVID-19 and also using the app as it is expected to help reduce infections overall

<https://protect.scot/>

Meeting House Re-Opening Group (MOG), December 2020

## Wigtown

### **Hunkered down in Wigtown**

Like other Local Meetings, Friends in Wigtown have continued to rely on Zoom for Sunday Meeting for Worship. Regrettably this means that there are several Friends who cannot participate in this way, because they are either 'off-grid' or unhappy about using the technology. In an attempt to regain the inclusivity of Meeting, by the late autumn we had made arrangements to re-start a physical presence Meeting using the Newton Stewart Day Centre: it was spacious, had a cleaning regime to NHS standards and they were happy to have the building used. But then the Scottish Covid figures began to rise again and we had to put the plan on hold, particularly as there were still some Friends reticent about meeting inside. At present, with the recent serious spike of confirmed Covid cases in Wigtownshire (and evidence that the new virus mutation is implicated) the prospect of a physical Meeting seems further way than ever.

In the meantime, for those Friends who can Zoom, shortly before Christmas we resurrected our monthly discussion group, held after MfW on the second Sunday each month. Although it doesn't come close to our old discussions over tea and biscuits in the Meeting House kitchen, we feel that it's one way of keeping alive the spirit of our Meeting.

**Chris Baldry, Clerk, Wigtown**

## **Milngavie**

Milngavie continues to meet on Zoom at their regular MfW times but also have a session daily at 5.30 for discussion and companionship. Ursula is recovering from her broken leg, aided by Barbara. Meanwhile Muriel is to have her vaccine on Wednesday.

## **Ayrshire**

Friends in Ayrshire enjoyed three months of blended meeting, September to December 2020, with between 4 and 8 Friends attending in person at Stair Community Centre, and 6 to 9 Friends joined on Zoom; an average attendance of 12 which is more than we usually had when we met in person before lockdown.

At the Centre we sat, suitably distanced, around a table with 3-4 laptops and a microphone hanging from the ceiling. It generally worked well, though we did struggle on occasions to hear everyone. Plus the distance we sat from the screens meant it was difficult to see the faces of Friends on Zoom.



The Community Association has invested in a proper video conferencing set which will enable users to fully participate in video conference calls by Zoom and other platforms.

We are looking forward to being able to meet at the Centre again, once the latest restrictions have been eased, to try out the new set up.

## Meetings for Worship in West Scotland Area Meeting

Listed updated 03/01/2021

Meeting	Day	Time	Type	Contact / Venue
Argyll	4 <sup>th</sup> Sunday	13.30 – 14.00	Zoom	<a href="mailto:argyll@quaker.org.uk">argyll@quaker.org.uk</a>
Arran	Sunday	10.30 – 11.00	Individual	<a href="mailto:arran@quaker.org.uk">arran@quaker.org.uk</a>
Ayrshire	Sunday	10.30 – 11.30	Zoom	<a href="mailto:ayrshire@quaker.org.uk">ayrshire@quaker.org.uk</a>
Castle Douglas	Sunday	10.30 – 11.30	Zoom	<a href="mailto:castledouglas@quaker.org.uk">castledouglas@quaker.org.uk</a>
	Wednesday	16.00 – 16.40	Zoom	<a href="mailto:castledouglas@quaker.org.uk">castledouglas@quaker.org.uk</a>
Dumfries	Sunday	10.30 – 11.30		<a href="mailto:dumfriesquakers@gmail.com">dumfriesquakers@gmail.com</a>
Dunblane	Sunday	10.30 – 11.00	Zoom	<a href="mailto:dunblanequakers@googlemail.com">dunblanequakers@googlemail.com</a>
Glasgow	Sunday	11.00 – 12.00	Zoom	<a href="mailto:clerk@glasgowquakers.org.uk">clerk@glasgowquakers.org.uk</a>
	Wednesday	12.30 – 13.00	Zoom	<a href="mailto:clerk@glasgowquakers.org.uk">clerk@glasgowquakers.org.uk</a>
Lanark	Sunday	10.30 – 11.00	Zoom	<a href="mailto:lanark@quaker.org.uk">lanark@quaker.org.uk</a>
Islay & Jura	1 <sup>st</sup> Sunday	13.30 – 14.00	Zoom	<a href="mailto:islayjura@quaker.org.uk">islayjura@quaker.org.uk</a>
	Last Sunday	14.00 – 15.00	Zoom	<a href="mailto:islayjura@quaker.org.uk">islayjura@quaker.org.uk</a>
	2nd Monday	11.00 – 12.00	Zoom	<a href="mailto:islayjura@quaker.org.uk">islayjura@quaker.org.uk</a>
Milngavie	2 <sup>nd</sup> & last Sunday	11.00 – 12.00	Zoom	<a href="mailto:milngaviequakers@gmail.com">milngaviequakers@gmail.com</a>
Mull & Iona	Sunday	10.15 – 10.45	Zoom	<a href="mailto:mulliona@quaker.org.uk">mulliona@quaker.org.uk</a>
Wigtown	Thursday	11.00 – 11.45	Zoom	<a href="mailto:wigtownqm@gmail.com">wigtownqm@gmail.com</a>
Area Meeting	Sunday	19.30 – 20.00	Zoom	<a href="mailto:ayrshire@quaker.org.uk">ayrshire@quaker.org.uk</a>

Zoom meetings usually open 5 - 15 minutes before the stated time of Meeting for Worship to allow for settling in and technical checks

### Swarthmoor Hall Spiritual Support Group

Extended Meeting for Worship – Last Thursday of each month The Swarthmoor Hall Spiritual Support Group invites you to the last Thursday in the month Zoom Meeting for Worship, at 11.00am to 12 noon. Please email [info@swarthmoorhall.co.uk](mailto:info@swarthmoorhall.co.uk) for the link or phone numbers.

## **DATES FOR YOUR DIARY**

16th January 2021	Area Meeting by Zoom 11:30 am – 4 pm
6 <sup>th</sup> February	Special General Meeting to discuss Northern AM concern
6th March 2021	GENERAL MEETING
8th March	Area Meeting by video/telephone (7 -9 pm).
19-21 March,	West Coast Gathering, Crianlarich
10th April	Area Meeting 11:30 am – 4 pm at Castle Douglas
7th June	Area Meeting by video/telephone (7-9 pm).
31 July - 6 August,	Yearly Meeting Gathering, Bath. But possibly on line.
21st August	Area Meeting 11:30 am – 4 pm at Lochgilphead, Argyll.
9th October	Area Meeting 11:30 am – 4 pm in Ayrshire.
6th December	Area Meeting by video/telephone (7-9 pm).
15th January 2022	Area Meeting 11:30 am – 4 pm at Glasgow.

We confirm the dates and venues for the holding of Area Meeting in 2021 and January 2022, subject to the necessity of holding the meetings by Zoom rather than at these venues. Further to minute 66/10, an incorrect date was given for the August meeting, which is corrected here.



## **Hold in the Light**

Heather Baldry of Wigtown Meeting

Sheila Semple of Glasgow following the death of her husband Rex.

So many amongst us who cannot get to meeting on Zoom and/or are at home alone.

**West Scotland Quaker News is published by West Scotland Area Meeting of the Religious Society of Friends (Quakers), 38 Elmbank Crescent, Glasgow G2 4PS. Telephone 0141 248 84 93**

**The opinions expressed in this Newsletter are those of individuals, They do not necessarily present the views of the Religious Society of Friends (Quakers). The deadline for contributions or the next issue of WSQN is 15th March 2021. Copy should be send in Word format only to the editor Margaret Roy.**