

West Scotland Quaker News

April 2013

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The opinions expressed in this Newsletter are those of individuals. They do not necessarily represent the views of the Religious Society of Friends



Kelvin Way Bridge - SE Bronze figures sculpted by Paul Raphael Montford. One of 4 pairs erected c.1920. (BGB)

The deadline for the next issue of West of Scotland Quaker News is May 31st. Copy should be sent to the editor Bryan Bowes preferably in word or plain text email to: botany64@waitrose.com or by post on paper or disc to: 3 West Chapelton Lane, Bearsden, Glasgow G61 2DF. Telephone 0141 942 3346

Clerk's Letter

This month I have been rather occupied with helping run a conference for registering officers at Woodbrooke Quaker Study Centre in Birmingham. Registering officers act for the Society in seeing to the arrangements for Quaker marriages and their task is changing as we seek to allow equal marriage (without distinction of gender) and adapt to new and proposed legislation affecting who may be married and how that is carried out.

We heard query 27: Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? Let your life speak. When decisions have to be made, are you ready to join with others in seeking clearness, asking for God's guidance and offering counsel to one another?

It is easy to become distracted by potentially complex issues of procedure and law and we need to stand back and recall what it is why are trying to do. We recognise the joining together of people as 'the Lord's work' and in supporting couples we need to bring marriage and support under the care of the meeting – ie take responsibility for each other so we all can grow and foster. That makes for a strong community.

We had a good conference – helping to build confidence in our registering officers as they face change and work out how to undertake their task. For Scotland we hope to adapt a new handbook to be the first for Scottish registering officers. Pedestrian stuff perhaps, but if the job description is clear and easy to refer to, then perhaps finding those to serve will be easier.

In the closing meeting for worship on the Sunday, we were reminded of George Gorman having a vivid experience of worship before a Vermeer painting in an art gallery (Quaker faith & practice 21.34). He was given something there that transcended the everyday. I recalled for myself a similar experience at the Mauritshuis in The Hague, where there is my favourite room in the whole world. It is a small, unremarkable space upstairs, where a friendly, backless bench, shiny with people sitting on it, invites you to stay.

Sitting on this is profound – on one side Vermeer's View of Delft, and if you swing right around, Girl with a pearl earring. A transcendent experience, and I know of others who have felt the same having spent time at that spot. But it occurred to me in that room in Woodbrooke, that unless someone had thought to place the right sort of bench just there, then having the high experience would be less likely.

As with our registering officers working quietly to make a couple's experience (and the Meeting's) both right and special, putting things where they need to be can lead to great depth.

Michael Hutchinson (*Glasgow Meeting*)

Area Meeting by Telephone Conference March 2013

This was, I think, the fifth time that Area Meeting had met by telephone conference, and as usual Friends were well disciplined. There were a few who were hard to hear (and a few who spoke unnecessarily loudly!) but I think we have to live with that as everyone's phone is different. It is a good way to get the "routine" business done so that we can have time for deeper considerations when we meet in person. Several of the papers had been distributed beforehand so that they did not need to be read out in full during the meeting.

The reading during the initial period of worship was Quaker faith and practice 10.04 which appropriately reminded us that "The life of a religious society consists in something more than the body of principles it professes and the outer garments of organisation which it wears".

The tribute to the life of Barbara Organ of Argyll Meeting (who died on December 24th 2012) had already been sent out but we spent some time remembering her Quakerly understanding. Then our thanks were expressed for the work of our previous AM Clerk, Elizabeth Allen. These were especially deserved as she had taken on an extra year of service while we tried to discern the way forward for the Area Meeting.

The Clerk's report included an account of General Meeting held on March 2nd and the notification that the date of the next AM by conference call will have to be moved, probably to 27th June. The proposed Pilgrimage for Peace and Justice from Iona to London, beginning on 19th May, caused some concern. There seemed to be some lack of understanding of the state of some narrow Scottish roads on its route! But we wished the event well.

Peter Christy's report on Meeting for sufferings had already been distributed so it did not need to be read out again. There is material available with advice on commemorating the First World War which has already been sent out on our mailing list.

We are always happy to welcome new members to this Area Meeting (and hence to the Society of Friends). This time we accepted Raine Herbert of Glasgow Meeting into membership. And Tessa Smith of Arran Meeting had her membership transferred to West Scotland.

Nominations Committee is without a convenor at present, but Gisela Creed has nobly stepped into the breach for the time being. Following her report we appointed Robin Davis as Clerk to Overseers, Margaret Munro as Overseer and Judith Baines as Elder. We have still to find a Safeguarding Coordinator for West Scotland since General Meeting has prepared policies and procedures.

Finally we sent words of encouragement to any Friends who have volunteered to work with the Commonwealth Games in 2014.

So ended another successful Area Meeting by telephone conference.

Our new Clerks handled the business (and the participating Friends) with great efficiency and patience. Our thanks to them.

Mary Latham (*Glasgow Meeting*)

Kindling the Flame

Rosemary Morgan and Sheila Semple are going in October to a conference called 'Visioning New Fire', run by the Kindlers, and need your help ... You may be familiar with some of the work being done by the Kindlers, an 'inreach' project of North West London Area Meeting, and sister to Quaker Quest (which has been run in Glasgow meeting recently). This is responding to Britain Yearly Meeting's five-year Framework for Action which calls for more experimentation in our worship and our witness.

Kindlers' work focuses on Quaker worship as 'we feel this is our binding force and that from a quickened companionship will come a more vital and robust witness.' As participants in this conference we have been asked to put forward our ideas, and those of local Friends, on five areas that will be especially explored and need more widespread original thinking – so that these ideas can be incorporated into the programme for the conference. The five ideas are:

- * Eldership - How can we better support and prepare elders locally for their spiritual role? Friends now sometimes become elders soon after joining the Society: some meetings have abandoned them.
- * Travelling Ministers - There was once a tradition for Friends who were discerned to have been 'called' to travel widely visiting and support the life of local meetings. Could a new version of that be initiated?
- * Teachers - In recent years Friends have been ambivalent about 'teachers' as well as 'leaders'. Is there change afoot? How can we now learn together about new Quaker/Christian/Spiritual developments?
- * Spiritual enablers - Many Friends seek help outside the Society today when they need spiritual support, nourishment or guidance, often from liberal Catholics. How can Friends be more Spirit-filled?
- * A laboratory of the Spirit - Is there a need within the Society for a deeper more rigorous training to enrich those who feel led to address such concerns? It would embrace a contemporary religious agenda and a range of experiential practices to help re-quicken those Quakers in a dry and arid place.

SO – no matter how recently you have started attending Quaker meetings, or whether you are long-in-the-tooth as a Friend, what innovative ideas do you have? If you want to share them with us, we will need to feed them into the conference organisers by the end of April.

Your ideas?, please send to rosemary.morgan1@gmail.com or Sheila.semple@btinternet.com

Interments in the Friends' burial ground, Partick

Among a number of documents from North East Scotland Area Meeting destined for the National Records of Scotland is a single hand-written sheet of paper measuring 40.5 cm by 32.5 cm. It has been pasted to a slightly larger sheet of brown paper which acts as a cover when folded. Headed List of Interments in Friends' Burial Ground, Partick, near Glasgo, an analysis of the 45 names provides an interesting snapshot of Glasgow Friends in the first half of the 19th century.

Prior to the disposal, late in the 18th century, of Glasgow Friends' first Meeting House and burial ground, around modern North Albion Street, another ground in Partick had been given to Glasgow Friends by the Quaker John Purdon, a Partick portioner. As a result, from 1711 to 1857 Glasgow Quakers buried their dead in the quiet village just across the Kelvin river: the first interment was of Margaret Simpson, John Purdon's wife. The burial ground is at the bottom end of Keith Street, slightly raised above street level and surrounded by a wall and railings.

On one wall is a plaque (see photo below) recording the gift of the ground in 1711 and the date of the last burial, but there are no headstones: these were long regarded as ostentatious. The ground is, however, planted with shrubs. In 1894 Glasgow Friends and Partick Town Council drew up an agreement by which the burgh was given some of the land in Keith Street in exchange for an undertaking to maintain the remainder of the site. According to Taylor (*1*), this reduced the area of the burial ground from 308 square yards (257.5 square metres) to 220 square yards (184 square metres).

Norman Peacock has suggested that this list is one of three, each differing slightly from the other: it will be interesting to compare all three at some point, not least because this present list covers the years from 1804 to 1833 and cannot, therefore, be considered as a complete list of interments. There are 45 names on the list, starting in 5th month 1804 and ending on 1st of 10th month 1833. Six columns give date of death, name (and indication of membership), occupation, residence, age and date of burial. In most years, only one or two Friends died, but for 1811, 1812 and 1817 there are four deaths.

We have the cause of death for only one Friend: William Maxwell, tea dealer of Glasgow, died on 24th of 8th month 1832 of cholera. Based on the hand writing, it appears that the first 30 entries, up to 1821, were written by the same person and thus probably at the same time, suggesting that the list was begun in late 1821 or early 1822: thereafter, there seem to be two other hands completing entries as they occurred. Of the 45 names, only seven are recorded as members of the Society.

A closer look, however, tells us a little more about our early Quaker forebears in Glasgow. The youngest of the deceased is Beatrix Govan, the 1-day old child of James Govan, weaver of Parkhead, and James' sadness must have been made all the greater by the next entry, that of his wife Catherine who died just three days later on 23rd of 4th month 1812. It is a reminder of the dangers of childbirth in those early years of the 19th century, a reminder further emphasised by the deaths of the daughters of Edward White, a Glasgow confectioner: Mary Christina died aged "2 years & five months" in April 1829, to be followed just 26 days later by

3-month old Elizabeth. In all, 17 of the 45 Friends listed died before they were 6 years old. At the other end of the age scale is Martha Robertson who was 83 years old when she passed away on 27th of 9th month, 1833: she had outlived her husband John by some 35 years.

In all, 15 different surnames are recorded and given the size of the Society at this point in its history, it is almost certain that those with the same surname are related: indeed, in most cases, the relationship is made explicit, e.g., John White, son of William White, who died on 25th of 6th month 1809, just one year old. Eight members of the White family are listed, while there are seven from the Cowan family and four from the family of James Govan, namely his wife and three children, though he himself is not listed. Two members of branches of the Smeal family, one of the prominent Quaker families of the 19th century, are listed: Jean the wife of William and Elizabeth the daughter of James Smeal (seven generations of Smeals were members of the Society, beginning in the 18th century and extending to 1939 (2).

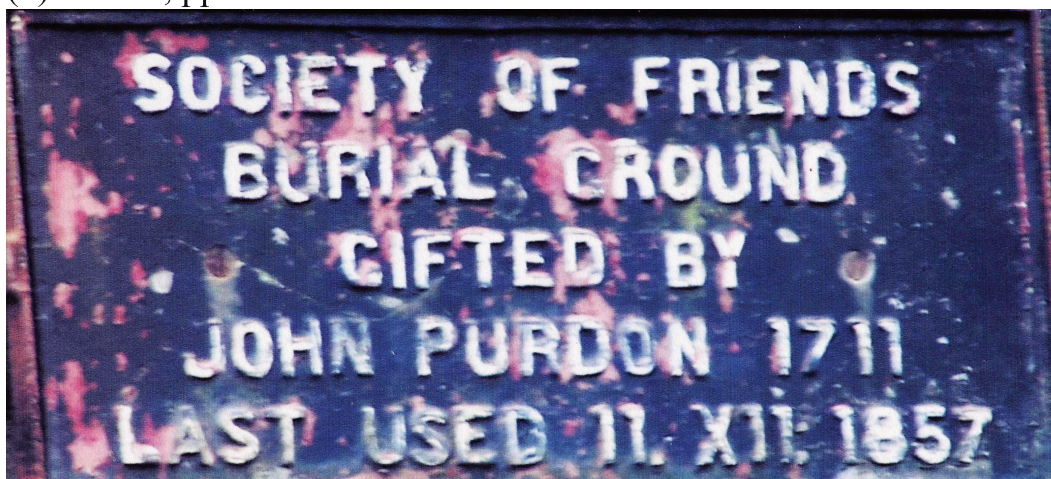
As suggested above, most of the entries also include an occupation, though this is not always for the deceased Friend. A husband's or father's occupation is given in the case of a wife or daughter ("Martha Robertson, widow of John Robertson, Manufacturer"), but this can lead to some confusion at times. For example, an entry reads "Thomas Maxwell, son of J[oh]n Maxwell deceased, Warper". Since Thomas was 34 years old when he died, we can assume he was the warper, but was 17 year-old Arthur Cowan the "Manufacturer" or was it his father Gilbert? Eleven different occupations are recorded ranging from weaver to the vague "manufacturer", but they also include Thomas Short, tobacco pipe manufacturer, William Maxwell, tea dealer and William and Edward White, confectioners. In the 19th century, 48% of Glasgow Friends were classified as merchants or manufacturers, with a further 35% being skilled craftsmen (3).

This single document, discovered by chance, provides a small insight into Friends in the Glasgow area in the first half of the 19th century. Perhaps a further article will examine the other lists to draw a bigger picture. **Paul F. Burton** (*Glasgow Meeting*)

(1) Taylor, C. 'The Quakers of Glasgow and their burial grounds'. Transactions of Glasgow Archaeological Society V, part 1 1905, pp.96 - 112

(2) Burton, Paul F. A social history of Quakers in Scotland, 1800 – 2000. Edwin Mellen, 2007. p.187

(3) Burton, pp.171-173



Being of service – a quiz

1. Question. What do the initials CNC stand for?

Answer. We didn't know either, not until we (Billy Johnstone and Sheila Semple) were approached to serve on it! Central Nominations Committee finds Friends to serve on all the main central committees of the Religious Society of Friends. These committees find, for example: Trustees for Britain Yearly Meeting; Friends to undertake roles such as eldering or pastoral care or epistle writing for BYM when it meets annually; committee members for Quaker Stewardship Committee (which makes sure the physical and financial resources of area meetings are being managed legally and effectively); Friends to represent BYM at other Yearly Meetings; and, of course, Friends for the better known committees of Quaker Life or Quaker Peace and Social Witness.

2. Question. How do Friends get to serve on committees like Quaker Life or Quaker Peace and Social Witness?

Answer. Since we joined last July we have both taken part in a search group. When it is time for new members to be found for a Central Committee (or another role) a group of 2 or 3 CNC members contact the Clerk of the Committee, find out the qualities, experience and interest needed (and any other factors to be considered, for example, if there are currently no Friends from Scotland serving on it, and one is needed). We then ask our contact member of staff in Friends House to search the database of Friends who have registered for service to find people who match these criteria, contact their Supporting Friends (suggested on their form by Friends willing to serve) to seek their view on whether this might be appropriate service for this Friend. We then bring the names and the information we have gleaned about them to the next CNC meeting which, during a period of quiet discernment, decides which Friends to approach, and in what order. Friends House staff then work their way down the list, offering nomination to each Friend in turn until one agrees.

3. Question. Approximately how many British Friends have registered their willingness to serve on Central Committees or in other central roles?

Answer. We have both been shocked by the answer to this question. There are around 18,000 Friends in Britain Yearly Meeting but less than 500 have completed the Quaker Service Information Form. The result of this is that the same people come up for consideration again and again, an unfair process for other Friends in the Society and one which can put a heavy burden on Friends already involved in central work. CNC members try to bring forward other names of Friends known to them, or whom they have met at national meetings of Friends, but that is hardly ideal. (If you see us looking at you in an assessing way it is possible we are wondering if you might be a possibility for a central role!)

4. Question. Why does all this matter?

Answer. It has been a steep learning curve, neither of us had been to BYM or Friends House or served on a national committee before, and we are still finding out about the importance of the central work of our society. Friends - how we run

our Society, and how we act out our witness in the world matters beyond our own area and we need to cast our net widely to make sure we get the best people to do that. Of course, there will be times in our lives when we could not consider central work which, largely, involves meetings based in London, sometimes at weekends, and sometimes during the week. But sometimes we just don't think about it. We would like to ask you to think about it now, and if you want to discuss it, or to get a Quaker Service Information Form to complete, contact Sheila.semple@btinternet.com

Very good if you got 4 out of 4! And a bonus point if you have already registered!

Prayer of Saint Francis

With the accession of pope Francis 1st to the Papacy, I looked up the well-known prayer of St. Francis. According to Wikipedia, The Prayer of Saint Francis is a Catholic Christian prayer which is attributed to the 13th-century Saint Francis of Assisi. However, in its present it cannot be traced back further than 1912, when it was printed in France in a small spiritual magazine called La Clochette (The Little Bell) as an anonymous prayer. It has been known in the United States since 1927 when its first known translation in English appeared in the Quaker magazine Friends' Intelligencer (Philadelphia), where it was attributed to St. Francis of Assisi.

Diane Bowes (*Milngavie Meeting*)

*Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.*

*O Divine Master,
grant that I may not so much seek to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.*

Amen.

Presence

I was probably about 3 or 4 years old, certainly too young to be at school. While Mum was working in the kitchen I pushed open the door of the front room and stepped into the dark stillness. I was not really allowed in there, it was a room kept for visitors; the sun wasn't allowed in either in case it faded the furnishings, so the blinds were kept permanently down when not in use.

As I stepped in I became aware of the stillness. I could feel there was someone in the room, waiting there for me, waiting to welcome me. It felt like when my Dad came home from work and opened his arms to give me a hug. I felt I was being encouraged to go into the room, whoever it was meant me well. I looked around, nobody there. My child's mind thought it must be the chairs and the settee that were waiting for me, so, being quite a kind-hearted child, I sat on every chair and every bit of the settee in turn so that I wouldn't hurt any chair's feelings. I didn't know what this 'someone' wanted of me, but it was good, and I wanted to stay ... but then my mother called me - and, frightened of getting into trouble for being where I shouldn't be - I hurried quickly and secretly out, without a word of farewell.

My adult mind thinks of this as my first awareness of having a sense of presence – of God, the Holy One, the Other, whatever we call it. I know, too, that the Someone I met in that room has been noticeably present at other times in my life, like an underground stream that surfaces from time to time. And I remember ministering in Meeting for Worship on my childhood experience and finishing with the thought that when I die I will step into that room again and fully experience that loving presence – to 'know, even as I am known ...'

But latterly I've realised that my childhood experience also has another meaning for me. That loving presence made itself known to me, but all I had to interpret it with was my child's understanding of my world ... and so (since a lot of children's stories are about inanimate things that are alive – think, for example, of Thomas the Tank Engine, a current favourite with wee ones) I thought it was the chairs that were alive. It seems to me that what we can learn from scriptures (whether from Christian, Jewish or other sources) is that the same process is happening and being described in their writings. The writers experience a sense of Presence, they interpret that in the light of their own understanding and of their own society and the conclusions they draw are the best they can in the circumstances. Realising this makes sense of some of the problems I have with some of the scriptures.

In the Old Testament the idea of the Living God whose presence is not in stone idols, who asks us to seek justice and love mercy and walk humbly is presented alongside a God who is on 'our side' and who will help with violent revenge on children of the enemy. Even in the New Testament, while the love and acceptance of the God known and exemplified in Jesus is the strongest message, it is also interpreted in the light of a society where men are in power and where homosexual love is forbidden. The writers are attempting to use their existing understanding of the world to make sense of that 'other', the Presence they experience. And this is inevitably patchy, with times of great insight and times of narrowness.

When I searched the Kindle store to download a copy of the Bible, I was amused **10**

to see it listed under three different author headings – Author God; Author God-inspired; Author Unknown. I go for the middle one. And we have to read it and other such writings, with an awareness of the partial nature of the revelation and with the Inward Light shining on our understanding.

I am aware of how far I have travelled on my spiritual journey, to a set of experiences and views that I would never have anticipated ... and I can see times when I was mistaken about, or had misinterpreted, what was going on in my life. I think that the scriptures show individuals struggling to make sense of their lives and to find meaning and value and to find out what the sense of Presence means for them ... and sometimes making mistakes. Just like us.

Sheila Semple (Glasgow Meeting)

The Hound of Heaven

*I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;
And shot, precipitated,
Adown Titanic glooms of chasmèd fears,
From those strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbéd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
“All things betray thee, who betrayest Me.”*

From poem by Francis Thompson (1859-1907)

In the early days our Society owed much to a people who called themselves seekers: they joined us in great numbers and were prominent in the spread of Quakerism. It is a name which must appeal strongly to the scientific temperament. The name has died out, but I think the spirit of seeking is still the prevailing one in our faith, which for that reason is not embodied in any creed or formula.

Arthur S Eddington, 1929.

2012 Reports from Local Meetings

Wigtown Quaker Meeting

Report for 2012 to the Trustees of West Scotland Area Meeting in compliance with clause A.1 (f) of the Memorandum of Understanding

Wigtown Local Meeting held a Meeting for Worship every Sunday with a Childrens' Meeting on the first Sunday each month, except for two months when our dear Friend Beverley Mathias who led the Childrens' Meeting was ill. Several members of the meeting have been regular attenders at the five Meetings for Worship held at the gates of Dundrennan Military base.

The meeting had one elder and one overseer. Being such a small meeting, everyone did their best to sustain the spiritual life of the meeting and share in the pastoral care of those undergoing difficulties.

Five discussion groups were held during the year and several of us attended the Explorations Day on April 28th organised by Castle Douglas Meeting for Dumfries, Castle Douglas and Wigtown Friends. The library is well used and the cataloguing of the books is nearly completed.

Meetings for worship for business were held regularly and were well attended and there has been at least one representative from Wigtown Meeting at each of the Area Meetings. Wigtown hosted one of the Area Meetings.

For outreach, the meeting participated in Wigtown's Open Doors Day in July. We had many visitors to this event, mostly from other churches. The response was so positive that we started holding an afternoon meeting on the first Wednesday of each month. These have been attended by members of other churches. We also had a stall at the market on the two Saturdays of Wigtown Book Festival when we gave out literature and answered questions. We received a donation of £450 from Wigtown Community Charity Shop and propose to use this to create a quiet garden open to the public.

Financial accounts have been kept in compliance with The Charities Accounts (Scotland) Regulations 2006 and SORPS 2005. The finances are in good order at the end of the year with general funds of £854 and with two designated funds, namely £1200 in the Building Reserves and £450 in the Garden Fund.

Janette Walkinshaw
Clerk, Wigtown Local Meeting

Ayrshire & Arran Quaker Meeting

2012 Report to the Trustees of West Scotland Area Meeting in compliance with clause 7a & b of the Memorandum of Understanding

Ayrshire and Arran Meeting continues to share the holding of meeting for worship and support the spiritual growth of its members and attenders. Meeting for worship is held at the Citadel Leisure Centre in Ayr on the first and third Sunday and in Arran Library on the second Sunday in the month. Arran Friends also meet in Friends homes on other Sundays. The ferry times do not allow Arran Friends to attend Ayr Meeting though it is possible for Ayr Friends to come to Arran Meeting. One Friend from Ayr also attends Milngavie Meeting on the second and last Sunday of each month. Discussion groups are held in Ayr and on Arran .

Advices and queries are read occasionally

Attendance at Ayrshire meeting has remained stable. Two Friends have come into membership and one member has moved to England.

Arran Meeting numbers remain the same; one attender died and we now have a new regular attender who wants to join the Quaker Fellowship of Healing . We also have been joined over the year by a number of Friends from other UK meetings who have been here on holiday, one of whom visits monthly. We welcome this opportunity for links with the wider Quaker community as we do the opportunity to link with Argyll Friends when the boat runs in the summer.

Friends from Arran and Ayr appreciated the chance to spend time with other west coast Friends at the residential weekend in Inveraray.

Joint Elder /Overseer appointments were made to ensure there was an Elder/Overseer in both parts of the Meeting. The clerk and treasurer attend Ayrshire meeting.

All members and attenders are kept informed of events and activities electronically.

Donations have been made to support the work of the Area Meeting, to appeals by local meetings for their Meeting House appeals and to the WAVE Trust to support its work reducing the root cause of violence.

Members of the meeting contribute to the life of the Area Meeting by attendance at AM Meetings for Worship for Church Affairs both physical and telephone meetings, by financial contributions and by service in Area Meeting roles.

Members from the meeting support the wider Quaker community by representing the Area Meeting at Meeting for Sufferings, serving on General Meeting and national committees and interest groups, attending events at Woodbrooke and involvement with Friends worldwide in FWCC.

Kate Gulliver
Correspondent

Argyll & Islay Local Meeting

Report for 2012

Our Meeting continues to flourish. Regular Sunday afternoon meetings for worship are held four times a month at one or other of our three venues: Tarbert, Campbeltown and Kilmeny (Islay).

Highlights of the year include a weekend gathering arranged by Bronwen Currie in March at Inveraray Youth Hostel, where we were joined by friends from Mull, Morvern, Lorn, Lismore, Arran, Ayrshire and Bute. We had an "Experiment with Light" session there and an activity on sustainability for all ages, and a lot of opportunity to have fun together.

We had a joint meeting with Arran at Skipness one Sunday afternoon in October and hosted the Area Meeting in August.

Friends in Campbeltown have been visiting an attender who is housebound. They have found it difficult to attract new people to come to the meeting, and hesitate to use newspaper adverts because of the cost.

In July Islay 'branch' enjoyed welcoming mainland Argyll Friends to our now regular monthly Meeting in Kilmeny Church, where chairs rather than pews enable us to create a Quaker-shaped circle in what is a lovely, peaceful and simple worshipping space. We were delighted to welcome our first child to Meeting in January and hope she will come again, maybe with her big sister. In addition to our regular Meeting, we also hold a mid-week Meeting every now and then at the home of a Church of Scotland reader, where at least half the attenders are likely to be members of the Church of Scotland. In such a small community we feel it is important to share what we can with other churches, and welcome the opportunity to be represented at the local Fraternals group and a mainly Church of Scotland fellowship group.

The Meeting's finances are "fair to middling". We did not have enough surplus to make meaningful donations at the end of last year, but we can cover our costs and can reasonably expect to do so again in 2013.

E. Tyler
Correspondent

List of Area Meetings 2013

Sat. 26th January, at 11.30 a.m. Glasgow

Monday, 11th March at 7.30 p.m. telephone conference

Sat. 13th April at 11.30 a.m. Wigtown

Thurs. 27th June at 7.30 p.m. telephone conference

Sat. 24th August at 11.30 a.m. Argyll (venue t.b.c.)

Sat. 12th October at 11.30 a.m. Dunblane

Monday, 2nd Dec. at 7.30 p.m. telephone conference

Area Meeting in Wigtown, Saturday April 13th

The next Area Meeting on Saturday 13th April will be in Wigtown Baptist Church, 11.00 for 11.30 a.m. At the adjacent Meeting House, coffee/tea will be available on arrival from 10.30, soup and drinks will be provided at lunch time and tea at departure. Wigtown Baptist Church is located at Chapel Court, off South Main Street. Wigtown is on the A714 south of Newton Stewart. The postcode for those with satnav is DG8 9ET.

Kelvin Grove March '13 - BGB



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