

**ROYAL NAVAL ASSOCIATION**  
**No 4 (South West) Area**  
**Patron of the Association H M THE QUEEN.**

**Hon Secretary. S/m A. M .Arnold MBE**  
**35, Larks Rise, FERNDOWN, Dorset. BH22 9QU**  
**Telephone 01202-875707. Fax 01202-874250**  
**Mobile. 07901-778464**  
**e-mail mickandjeanarnold@gmail.com**

**To All Committee Members – Branch Secretaries  
& Branch Delegates.**

**Ref: 009-17**

**July 2017**

**Dear Shipmates.**

**Please find enclosed the Agenda's for the Committee Meeting and the Area Meeting, where appropriate, to be held on Saturday 16<sup>th</sup> September 2017, at The South Portland Conservative Club, Easton Square, Portland. DT5 1BX. The Committee Meeting starting at 11.00 and the Area Meeting at 14.00**

- 1. Reminder, Please if you are not the Secretary or Delegate and you receive this, please be so kind as to make sure that you pass it to the persons mentioned. Also please let me know that you have passed it on, this will save having to send out snail mail. It will also save the Area some money with cost of postage as it is at the moment.**
- 2. Would these Two Branches (Frome. Saltash ) at the time of writing, who have yet to return their Branch Reports, please try and send them in soon. I will then be able to make sure that everybody has an up to date Membership list.**
- 3. PLEASE IF YOU HAVE NOT NOTIFIED PORTLAND OF YOUR ATTENDANCE OR OTHERWISE. IT'S NOT TOO LATE.  
Please return your numbers for the Area Meeting, S/m Peter Shoesmith,  
Telephone; 01305-520191. A NIL REPORT WOULD BE USEFUL  
ALSO.**

**Looking forward to seeing you at Portland.**

**Yours Aye.**

***Mick Arnold***

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**All Branch Secretaries & Delegates.**

**Ref: 007-17**

**July 2017**

**Dear Shipmates**

**Herewith the Agenda for the Area Meeting. This will take place at The South Portland Conservative Club, Easton Square, Portland. DT5 1BX on Saturday 16<sup>th</sup> September 2017 at 14.00 hrs...**

- 1. Apologies**
- 2. Minutes of the meeting held on 20<sup>th</sup> May at Ferndown**
- 3. Matters Arising.**
  - a) Reunion Update.**
  - b) Venues for 2017/18**
  - c.) Netherland Plate**
  - d) D.N.C.M.**
- 4. Correspondence**
- 5 Committee Report.**
- 5a. Presentation by RN &RM Charity**
- 6 BREAK.**
- 7 N.C.M.'S Report.**
- 8 Treasurer's Report.**
- 9 Welfare Adviser's Report.**
- 10 Branch Motions for Conference/Branch Business.**
- 11 Any Other Business**
- 12 Date & Venue of Next Meeting.20<sup>th</sup> January 2018 at Saltash Branch .**

**Yours Aye**

***S/m Mick Arnold***  
***Area Secretary***