
Epistles

received from other yearly meetings

From Africa		Monteverde Friends Meeting	16
East Africa Yearly Meeting	3	New England Yearly Meeting	17
Uganda Yearly Meeting	4	Philadelphia Yearly Meeting	19
		Southeastern Yearly Meeting	21
From the Americas		Southern Appalachian Yearly Meeting and Association	22
Illinois Yearly Meeting	6	Western Yearly Meeting	25
Intermountain Yearly Meeting (2005)	7		
Intermountain Yearly Meeting	9	From Europe and the Middle East	
Iowa Yearly Meeting (Conservative)	11	Eastern Baltic Regional Meeting	27
Jamaica Yearly Meeting (2005)	13	German Yearly Meeting	28
Lake Erie Yearly Meeting	14	Netherlands Yearly Meeting	29
		Nordic Yearly Meeting	30

Testimonies

form the second part of this book. The index is on page 33.

The sending of annual epistles dates back to the beginning of yearly meetings in the Society, and has remained our tradition.

Their purpose has been to send a message from Yearly Meeting both to Friends in this country and to yearly meetings abroad. At one time the sending and receipt of epistles conferred recognition of one yearly meeting by another, but since 1915 we in Britain Yearly Meeting have sent our epistle 'to Friends everywhere'.

We print here those epistles sent to us from yearly meetings and other bodies recognised by Friends World Committee for Consultation, which remind us of our membership in a world family of Friends.

From Africa

East Africa Yearly Meeting

30th August 2006

To Friends Everywhere

Receive gracious greetings from East Africa Yearly Meeting of Friends North (Quakers)

This Yearly Meeting converged at A.C. Butonge Secondary school, at the slopes of Mt. Elgon in Sirisia/Chwele approximately 25km north west of Bungoma town, Bungoma District, Western Kenya to begin its business on 16th August 2006.

A jovial congregation of 454 delegates sparked off at 3:45 pm with opening remarks from the presiding clerk that were encouraging and that formed the basis of our way forward during this gathering of the 19th Annual General Conference.

Apart from statutory business of the Conference, time was allowed for presentations and discussions on some areas of importance to the church and our day-to-day life style, including stress management, poverty eradication and the introduction of Gay Culture among others.

The latter 'Gay' was condemned wholesomely since it does not come to us as an error made by God. God created man and out of him. He made a woman for man and it was good and without error.

Gay is contrary to the scriptures and nature. Even the tiniest crawling creatures observe strictly God's command and formation of nature. Mark 10:7-9.

This Yearly Meeting shall not team up with any group that proclaims this immoral conduct.

Our meeting enjoyed interludes and was flanked by representatives from Uganda Yearly Meeting and FWCC Africa Section.

Prayers in oneness and with a lot of religiosity dictated by high morals shall be the shield of our defence from misinterpretation of the Holy Scriptures.

The Conference theme derived from II Chr.7:14 and explored by E.V. Opicha had high inspiration to be passed on.

*James Mugalavai, general secretary
Yours in Christ's Service*

Uganda Yearly Meeting

To Friends Everywhere

We convey Christian fellowship greetings from UYM 2006 annual conference held August 23 to 27, 2006, at Elgon Quarterly Meeting on the slope covered with such beautiful and healthy environment of Mt. Elgon. We worshipped, shared and participated in different activities.

Three hundred friends with well balanced attendance from oldest to the youngest, men and women, attended the conference. We enjoyed the spiritual fellowships and personal interactions.

Pastor Samuel N. Wefafa, chairman UYM missions commission, was the key speaker on the theme 1 Timothy 6:12 'labor for Eternal Life', fight the good fight of faith and run with a spiritual life, Jesus Christ as the beginner and finisher of life who will reward everyone according to what we labor when He will appear in His second coming with glory.

Friends, children of light and peace, are encouraged to live exemplary life even if we have tiny responsibility. Love peace not war, pray for enemies and forgive them. We remembered in our prayers people affected by war in northern Uganda, Middle East and elsewhere. We prayed for peaceful resolution between Uganda government and rebel representatives to end the civil war in northern Uganda. We also prayed for people affected with earthquake, natural disasters and HIV/AIDS pandemic.

Pastors presented papers on discipleship, repentance, baptism, Quakerism, tithing, church leadership and HIV/AIDS.

The conference was enriched and encouraged with the report from the clerk Andrew Hiran Steven Kurima, who reported the various activities of the Yearly Meeting since the last 2005 annual conference reflecting spiritual growth and physical development.

'We enjoy love and good relationship among friends locally and internationally,' he reiterated. The conference registered sincere appreciation for the continuing support of Canadian Yearly Meeting to UYM. Sixteen projects benefited from an HIV/AIDS grant from which orphans and needy children were helped to pay school fees for their secondary education. We pay special tribute to friends Bill and Rosemarie McMechan for their love with charity heart coordinating our work in Canada.

Young Friends entertained the conference during free time with soccer, netball and choir competitions. We encourage the activities as we reach out to people with the gospel message.

FWCC Africa section, clerk Gladys Kangai, executive secretary Moses

Musonga and FUM Africa Ministries representative John Muhanji were among the invited guests. They expressed the desire to love and work with Friends everywhere. They brought three trophies which we presented to the winning teams of soccer, netball and choir competitions respectively.

The God-given church through Jesus Christ, the Friends church (UYM) is part of his body, should live and lead a spiritual life, the Christian ethics longing for eternal life.

Labor with spiritual life (Ephesians 6:10–20) anticipating the crown of life (2 Timothy 4-7,8).

*Andrew Hiran Steven Kurima
Clerk Uganda Yearly Meeting.*

From the Americas

Illinois Yearly Meeting (FGC)

To Friends Everywhere,

We send you greetings of peace and love from near McNabb, Illinois during our 132nd annual session.

We at Illinois Yearly Meeting find ourselves once again in the midst of transition and transformation. We are examining what no longer serves us as a yearly meeting, what we seek to preserve, and what God asks us to do to prepare for our future. Visiting our historic yearly meetinghouse is, in many ways, like going back in time 132 years. There has been no modern encroachment on the farmlands surrounding our site. A long agrarian tradition still shapes our yearly meeting's legal and financial structures, much as farmers once stored their savings in cookie jars. Yet Illinois Yearly Meeting must function effectively in modern times. Our visions – for establishing a Peace House on the Prairie, for growing our ministry, and for nurturing our youth – are calling us to discover a more flexible organizational structure.

So we now find ourselves living the exquisite tension of transformation. How is God carrying us through this metamorphosis? What is Love asking of us? God seems to be expecting leaps of faith as we relinquish our old methods and make room for the new. We are grieving our losses even as we embrace our future. God is challenging us to deepen our faith community by tenderly witnessing each other's pain and joy. Indeed, we have witnessed many instances where deep caring was offered, committee to committee, Friend to Friend, heart to heart, spirit to spirit. Among our joys is the presence during our annual sessions of the FWCC Quaker Youth Pilgrims, mostly from Europe. Our own teens report that the mix of cultures and beliefs has energized their community. Hosting these young Friends was possible only because our meeting's transformation included creating a dormitory for the teens. What a lovely affirmation of our leadings, to be gifted with the visit of the Pilgrims. As we cope with our transformations we are reminded that to become peacemakers in the world, we must first be peacemakers in our communities and homes, and to be at peace with ourselves. Scripture tells us 'There is a time for everything, and a season for every activity under heaven. He has made everything beautiful in its time.' (Ecc 3:1, 11) We seek to acquiesce to God's time, remembering also the hymn brought to us by Jocelyn Bell Burnell, which speaks to our condition:

*The days of old have dowered us
With gifts beyond all praise;*

*Our Father, make us faithful
To serve the coming days.*

*Love, peace and blessings,
Illinois Yearly Meeting*

Intermountain Yearly Meeting 2005

Ghost Ranch, New Mexico, June 12–19, 2005

*‘Would that all God’s people were prophets!’
– Numbers 11:29b, NRSV*

*‘The transformative value of dialogue, I think, is in the listening’
– from ‘Shaking the Foundations: A call to prophesy in the Society of
Friends’ given by Jane Orion Smith*

*‘God is not finished with us’
– State of the Meeting report, Tempe, Arizona*

*‘I am calling, I am asking
About the hunger, the waiting
And the weight of the world
Someday I’m gonna be bold’
‘Weight of the World’ – Cate Friesen*

To Friends Everywhere:

Once again we send our warm greetings from the rugged and beautiful landscape of northern New Mexico, where we have gathered in the company of over 300 Friends in the ‘magic place,’ as one attender called Ghost Ranch, a serene, supportive ‘home’ where no doors are locked. The past year of continued war, reports of torture, and political divisiveness has been a strain in many of our lives, and it restores our spirits to know that we are not alone in our desire for peace, here and among Friends throughout the world. As always at Ghost Ranch, the wind whistled off the red and yellow rock walls and between the old adobe buildings. This year it seemed to breathe a word: Listen. Listen to the stories of genocide survivors in Rwanda. Listen to Israelis and Palestinians. Listen to the myriad birds and creatures around us. Listen to that of God in each other and in our own hearts. Listen ... to the call to prophesy.

The theme for this year’s gathering was ‘Shaking the Foundations: a Call to Prophesy.’ Early seminars segued into the keynote message,

encouraging us to make room in our lives to go spiritually deeper in various ways so that we may go out into the world as prophets. Jane Orion Smith, the General Secretary of the Canadian Friends Service Committee, energized Friends with a keynote address rich with biblical, Quaker, personal, and musical language reminding Friends that ‘Prophecy, like God, is really a verb. The task of living in the Light requires us to do as John and his community did in the time of the Roman Empire: to lift the veil, to see the world as it is, to transform ourselves and, by extension, the world, to realize a truly new world order, the peaceable kingdom.’

We asked ourselves: What would our lives look like if we embraced the verb prophecy? What if we were all prophets, ‘living the peaceable kingdom into existence’ through faithfulness to God’s will and message? We have all treasured those among us who lived a prophetic witness, showing God’s love, living out God’s will (whether or not they saw or acknowledged the divine nature of what they did).

Themes which came up again and again during the Yearly Meeting were: the call to act boldly in our leadings; the need to listen – in Quaker business, in discerning the will of God, and the great power of compassionate listening in reconciling grievous divisions; and issues of money, which, as our co-clerks warned, are ‘generating an unhealthy amount of unfriendly heat.’ How can we match the wonderful emotional and verbal support we give our projects with the dollars needed to sustain them? The yearly meeting’s beloved Joint Service Project continues to struggle financially, even while many in Yearly Meeting sing its praises. As a Friend stated, from past experience we know the participants in Quaker service projects are ‘the weighty Friends of the future.’

We were blessed by the presence of a visitor from Rwanda Yearly Meeting, Cecile Nyiramana. Though she lived through the terrible genocide inflicted on her nation ten years ago, she brought news of hope and healing. Her programs, sponsored by Rwandan Friends and supported by Friends in our own Yearly Meeting and around the world, have brought women on both sides of the ethnic conflict together to share their stories and work toward peace and reconciliation. Surely this soft-spoken, gentle Friend is an example of the prophetic witness described by our keynote speaker.

There was a feeling of extended family as Friends worried over the health of a few Friends who had to be rushed to the hospital. All but one returned by the rise of Meeting, and that child we hold in our prayers.

Our children were a joy to watch as they cared for and nurtured each other. Two of our Senior Young Friends did an amazing job of fundraising to help themselves and hopefully other young Friends from around the world to attend the World Gathering of Young Friends scheduled for later this summer.

As we go back out into the world, we exhort each other and all of you, our brothers and sisters around the world, to be bolder, to love more, to be less comfortable, to share wealth and privilege, to surrender to the Light, and to listen, listen, listen.

*Yours in the Light,
Hal Wright and Cynthia Smith
clerks of Intermountain Yearly Meeting*

Intermountain Yearly Meeting

*I saw, also, that there was an ocean of darkness and death;
but an infinite ocean of light and love,
which flowed over the ocean of darkness.*
George Fox

Dear Friends Everywhere,

As the Friends of Intermountain Yearly Meeting gathered June 14 through 18, 2006, the ocean of darkness was at high tide. Our country continued to be mired in the war in Iraq, our military was accused of torture, genocide raged in Darfur and we mourned the loss of Quaker peace activist Tom Fox. Thousands of people have died in the desert while crossing our militarized southern border. One truth had become clear: We have inflicted possibly irreversible damage on our earth.

But the ocean of love was rising to meet the ocean of darkness. For Quakers in the Southwestern U.S., this is a time of building and growth, spiritual renewal and acting on our convictions.

It is a time, as our 2006 yearly meeting theme instructed us, to feel The Force of Truth and the Power of Love.

As the 320 Quakers who met here attended interest groups around issues like war, torture, border concerns and environmental crisis, we were heartened by the almost startlingly positive message of our keynote speaker, Joe Volk of the Friends Committee on National Legislation.

Friend Volk reminded us that truth and love have a power of their own that, over time, always prevails. He named our recent victories in Congress: progress on immigration reform, nuclear weapons reduction, and legislation barring permanent bases in Iraq.

FCNL's Civil-War-era office building in Washington, D.C., lovingly restored with donations from Quakers across the country, stands as testimony to American Quakers' awakening commitment to the

environment. It was built with the 'greenest possible' technology and is attracting much interest on Capitol Hill.

A growing number of yearly meetings are affiliating with Quaker Earthcare Witness. Ruah Swannerfelt and Louis Cox of that organization came to IMYM to help us understand the spiritual foundations of our caring for the earth and to encourage our participation in QEW.

Here at our own beloved meeting place, Ghost Ranch, New Mexico, the physical landscape is changing. Two new housing units, a retreat center and a worship center are going up concurrent with our worship sharing.

We have seen growth in our monetary resources as well, and both the meeting and our IMYM-American Friends Service Committee Joint Service Project are on solid financial footing. The JSP logged its most service projects ever, including a several-week stint rebuilding homes ravaged by Hurricane Katrina.

With growth, of course, come growing pains, and some meetings struggled to accommodate the influx of new attenders and new ideas. 'Without conflict, there can be no diversity,' reported Pima Monthly Meeting, and that held true with our yearly meeting as well. We addressed a conflict regarding our support of the Joint Service Project, which brought us growth and greater understanding. Out of this discussion came expressions of concern and suggestions for improvement as well as heartfelt support for the JSP. How do we act on our spiritual convictions about service while providing a respectful and loving environment for both volunteers and the community being served?

Unity came easily on a minute urging our government to ban all further research and development of nuclear weapons. Also approved was a minute committing IMYM's spiritual and financial support to an FCNL staff position covering immigration and border concerns. There is much energy regarding continued discussion of the yearly meeting's involvement in the complex and urgent issue.

Two long-term projects came to fruition. IMYM has its very own Faith and Practice, thanks to the efforts of a dedicated committee, some of whom have been involved in this task since 1993. It will be seasoned among the monthly meetings in the year to come. And the trusty Guide to Operations has been updated and posted on our website, *imym.org*, for easy access. Look for more and more useful material on our evolving website.

Friends approved the formation of a committee and financial support toward the adoption of the Spiritual Formation Program in our yearly meeting.

Individually, many Friends have experienced growth and building in their own lives. One Friend, Joanne Cowan of Boulder Monthly Meeting,

recently completed a 60-day sentence in federal prison for going under the fence (trespassing) at the School of the Americas to protest our government's teaching of torture.

As always, yearly meeting provided a respite from the demands of daily life and the opportunity to re-evaluate our commitments, perhaps shedding those which crowd out joy. We celebrated our joyous fellowship with singing, dancing, hiking and music-making.

A turn volunteering with the children or Junior Young Friends gave several adults a reminder of just how joyful life can be. Our Senior Young Friends impressed and inspired us with their presentations on the World Gatherings of Young Friends in England and Kenya. Our Young Adult Friends are establishing an identity within our yearly meeting and issuing an invitation for others to join them.

Ghost Ranch showed us all its faces this year, from sunny to stormy to a peaceful, refreshing cloud cover. For the first time anybody could remember, the famous no-see-ums were nowhere to be seen.

Here in the high desert, Ghost Ranch Manager Robert Craig reminded us, 'We're a little bit vulnerable (and therefore) more available for God to work on us.' Indeed, it is when we are at our most powerless that we are most open to the force of truth and the power of love.

*In peace,
Rebecca Henderson, Cynthia Smith co-clerks*

Iowa Yearly Meeting (C)

7/29/2006

To Friends Everywhere,

A message shared at the first session of the 2006 Iowa Yearly Meeting (Conservative) reminded us that we were gathered for a spiritual feast. As we have joined together during the week, we have partaken of that feast. We feel inspired and renewed as we return to our home communities to be more diligent to follow our leadings as we seek to Love the Lord our God with all our hearts and minds and to love our neighbors as we do ourselves.

We are meeting on the campus of our Scattergood Friends School. It is part of our outreach and support of youth as they grow to become Spirit-led adults. We are pleased with the spiritual and educational directions in which the school is being led.

The theme of these annual sessions is ‘Caring for Creation: How are We Called?’ Our care of the earth is a factor in many of the issues we face. We have been blessed with visitors from near and far who have widened our visions as we struggle to Speak Truth to Power. Our government must be turned from relying only on military actions in trying to bring peace to troubled areas of the world, especially in the Middle East. As our country squanders its resources on militarism, the genuine needs of our citizens and those in other countries are sorely neglected.

We have been privileged to have speakers and friends who helped educate us about successful programs of organizations to which our yearly meeting donates. We continue to work on the revision of our Book of Discipline. We realize that there is real treasure in the process as well as the final draft. It requires us to discuss and explain our spirituality in ways we sometimes neglect.

Daily Bible study used the book entitled *Engaging Scripture: Reading the Bible with Early Friends* by Michael L. Birkel. In describing reading meditatively, he says, ‘Early Friends invite us to read...the Bible as they did.... try to listen as (we) would in Quaker meeting for worship. The Bible becomes a meetinghouse. In unprogrammed Quaker worship, and in programmed services during the time dedicated to open worship, the community inwardly gathers together in an expectant silence. Friends have experienced that God will inspire words to meet the needs of the gathered worshippers. ...(We) listen to the words of scripture as though they were spoken in worship. Receiving them as (we) would vocal ministry, since they originate from the same divine source. Just as in meeting for worship, not all the words may be edifying for all people at all times. The point is to listen to find what is meaningful for you at this time.’

We are encouraged by the epistles which we have received from you and from others all around the world. You have inspired us and reminded us that the influence of the Religious Society of Friends is thriving not only in the United States, but also in other cultures and many countries.

*On behalf of Iowa Yearly Meeting of Friends (Conservative)
Deborah Fisch, clerk*

Jamaica Yearly Meeting 2005

To Friends Everywhere

Our 64th Yearly Meeting was held August 18–21, 2005, at Shortwood Teachers' College, Kingston. Under the theme 'Revive Us Again', we responded to the call for a renewed spirit and a vibrant and enthusiastic commitment to our Christian consciousness, on which our Quaker faith and practice are based. Our Presiding Clerk opened on Thursday 18th by reminding us that we must go through a process of self-assessment if we are to experience genuine revival. We need to make the Quaker presence felt in Jamaica; at present we are virtually unknown and this country needs the Christian message that Friends have to share and contribute, but we must make sure we strive to be effective, not just to build numbers. We must let our lives preach!

Friends from Wabash Friends Meeting in Indiana blessed us with their presence and valuable suggestions based on their years of experience: Sandy and Rich Davis brought us back to the basic injunction of Jesus to love God and love one another; Herb Hughes reminded us to make sure our ways reflect our commitment as Christians; and Tim Young, leading us with music in praise and worship, was a joy, encouraging us to put the fire back into worship.

Our Keynote Speaker at the Worship Service that evening, exploring the theme 'Recognising the Role of the Holy Spirit in Revival', based his presentation on Acts 13:1–12, drawing a parallel with the role of the Holy Spirit in the church at Antioch. He reminded us that the Holy Spirit supernaturally empowers us to carry the gospel message by proclamation, demonstration and confrontation – to conquer evil and convert sinners.

During our second day (Friday 19th) we examined the state of our links with Friends internationally through FWCC, and assessed the situation in our Friends Educational Council institutions, as well as our Trustees' report on the status of the Yearly Meeting. Sandy Davis and the team of visiting Wabash Friends presented 'Practical Ways to Reach People for Christ'. Continuing the theme that we must revive ourselves if we are to reach others, a number of practical steps were outlined, ending with a dramatic illustration: all stood with outstretched arms, to make a cross and embrace a neighbour – a symbol of the injunction to know Christ before introducing Him to others. This theme was carried through to the evening worship service, where Herb Hughes delivered the Charles Vincent Lecture reminding us about 'Giving Careful Thought to our Ways'.

Young Friends participated during the afternoon with their Bible Quiz, generating good audience participation, which was rewarded with

candies! Later, they led the Evening Worship Service.

Saturday's sessions explored revival methods for several groups within the church: 'Pastors and Church Leaders and Their Personal Spiritual Development' was the topic presented by the Wabash team. Sandy Davis spoke to Quaker Women on 'Serving through Women's Ministries' and Herb Hughes addressed Quaker Men on 'Workplace Evangelism'. Later, guest speaker Betty Ann Blaine spoke about 'Parenting the Christian Way'.

The final message was brought by Rich Davis at Sunday Worship. He summed up the deliberations and challenges of the previous days in a sermon 'Where Do We Go From Here?' He highlighted the critical role of Ministry and Counsel in every Meeting, and advised that a carefully crafted Mission Statement was the starting point for revival.

The final session was one of thanksgiving and recognition. The Wabash Friends were presented with gifts from Jamaica Yearly Meeting; Jamaican Friends were given tokens of appreciation for outstanding service – some to the Meeting, others to the community. The newly appointed officers of JYM were introduced and The Presiding Clerk called for blessing and continued revival for all in 2006.

*Horace Hall, Presiding Clerk
Jamaica Yearly Meeting*

Lake Erie Yearly Meeting (FGC)

June 18, 2006

To Friends Everywhere:

Lake Erie Yearly Meeting Friends met at Bluffton University in Bluffton, Ohio June 15–18, 2006. We rejoiced in our record-breaking attendance of one hundred sixty nine Friends and visitors with whom we shared much hearty laughter, nurturing food for our bodies and spirits alike. We joined together to consider the leading of the Spirit in our worship and prayers, in doing the work of the Yearly Meeting, in renewing special friendships, and welcoming first-time attenders. We were especially aware of the lack of presence and gifts of those Friends who were not with us due to death, health or other obligations. We also enthusiastically welcomed those Friends making their gifts available to Yearly Meeting and celebrated the growing numbers of energetic younger Friends and toddlers.

Our schedule this year was deliberately designed to allow for both

personal and corporate spiritual practice and authentic listening. Our workshops gave us opportunity to examine how we heal, live, act, celebrate, grow and are moved by Faith. Friends were enriched and encouraged by Michael Wajda's message of 'Expectant Listening' which will serve to assist us in recognizing when and how God is speaking to us personally. Friends found Michael's open descriptive sharing of his experience with expectant listening most pertinent at this time of challenge in our rapidly changing and violent world.

Electronic technologies are proving to be an efficient way to hold community. A Friend from an earlier time visiting us today would marvel at the sound of an occasional wireless telephone or the sight of Friends at keyboards and monitors at all hours. The quality and quantity of our books, publications and correspondence would certainly invite commentary in an early Quaker's journal. As contemporary Friends, we are a rich blend of tradition and modernity.

We continue to discover and rediscover. Two of our young Friends have travelled to the World Gathering of Young Friends near Lancaster, Great Britain and some hope to travel to Costa Rica in the spring to explore Friends' history there. Older Friends too have been building bridges in their experience at FWCC gatherings. Perhaps these are metaphors for deeper spiritual discovery among all Friends and perhaps a manifestation of God's continuing revelations.

Even though we value and rely on long-standing Friends' traditions and process, we are re-examining some of our Yearly Meeting structures. In the nurture of our monthly meetings, we have addressed over many years queries which may become part of our own Faith and Practice. We have renewed appreciation for continuity. Again, as experienced Friends pass, we are dedicating more effort to records and archives and in fostering the collective memory within the Yearly Meeting.

Even as we looked inward, we were reminded repeatedly by our visitors from the African Great Lakes Initiative, Friends Peace Teams, Friends World Committee for Consultation, and Friends Committee on National Legislation of our place in the wider Friends community. The efforts of these groups are living examples that our testimonies for peace, social and economic justice remain firm.

We have gathered, we have worshipped, we have worked, we have learned and we have celebrated during our gathering. We trust that we have grown and are stronger in spirit as we return to our home communities. We pray that we continue not only to listen – but to heed.

*On behalf of Lake Erie Yearly Meeting,
Michael Fuson, Clerk*

Monteverde Friends Meeting

Sixth month 2006

To Friends Everywhere:

Once again we reach out to you and send a message of love.

This year has been especially challenging for our Monteverde community as we have faced tensions, divisions, and losses. Disputes about water use have raised our awareness of the need to care for and to share the earth's resources equitably. We have felt daunted and dismayed by world conflicts, and the concentration of power and wealth in the hands of a few people who use fear and violence to achieve their ends. The Monteverde Friends School has had a difficult year of transition with the search for a new director and unanticipated teacher turnover. We have had limited success in involving our younger members in the life of the Meeting. Within the year, five young men with ties to the community met untimely deaths: former students, sons of Meeting members and a former volunteer at the school. The grief of these losses drew us together with many others in our broader community, and we asked each other, 'How can we prevent this from happening again?'

Holding people in the Light has helped in difficult times. The act of loving and praying in this way has nurtured hope and helped people to heal, not only those held in the Light, but also the rest of us.

Celebrating life together lifts our spirits, especially when we do it with music. We have joined in song together to celebrate birthdays and the long lives of good friends. Many people come before Meeting each Sunday to sing. Friends, neighbours and visitors of all ages still fill the Meeting house for coffee houses and square dances.

We have been enriched and inspired by visitors throughout the year including Joe Volk from the Friends Committee on National Legislation, Lama Wangchen from Barcelona, former teachers, Friends who came after the Friends World Committee for Consultation conference in Guatemala, other Friends from around the world, as well as many people who just stop in. These contacts help to renew our faith that our actions as individuals do make a difference. We plan to strengthen our ties with the small Meeting in San Jose and to gather with other Latin American non-pastoral Meetings. We are called to maintain and extend our wider Quaker fellowship and at the same time to focus more deeply within our own Meeting.

Our Meetings give each of us an opportunity to grow. How can we respond to the many calls for time, energy and interest, achieve spiritual growth, and maintain a balance in our lives? Can our Meeting

communities offer the encouragement to fearlessly put forth our ideas in the face of disagreement? To accept without judgment? To give and receive support? To heal? Conflict and pain can lead to personal growth, but only if we make time, search inwardly for guidance, and actively engage with each other. We are challenged to examine our beliefs, to accept imperfections, to become a more loving community, and to practice our Quaker values each day.

*We are one with all.
On behalf of the Monteverde Monthly Meeting
of the Religious Society of Friends
Lucky Guindon, clerk
Jean Stuckey, recording clerk*

New England Yearly Meeting (FUM/FGC)

*Count it all joy when you fall into divers temptations, knowing
this, that the testing of your faith produces endurance.*

James 1:23

Let every one be swift to hear, slow to speak, slow to anger.

James 1:19

Be doers of the word, and not merely hearers

James 1:22

Beloved Friends everywhere,

New England Yearly Meeting of Friends gathered for its 346th Annual Sessions from August 5 to 10, 2006, in Smithfield, RI, under the theme *Holy Obedience, from Worship to Witness*.

We were reminded that our worship and our witness are one. Corporate worship is the union of the love of God with the love of neighbor. Our obedience to God requires surrender of our individual wills and preferences, as well as intense listening to God and to one another. Throughout this week, we have felt the love of God over all, blessing us many times with the grace of confession, submission, and integrity.

This discipline comes into specific focus in our longterm work of rewriting our *Faith and Practice*. We pray to yield our individual perspectives, to be led to precious words that can pull us to a place where we can stand together beyond words.

We rejoice in the hard and faithful work of many Friends among us, including our continuing struggles against racism and homophobia; beginning a new Quaker initiative against torture; learning to care for our beautiful and diverse ecosystem.

We held a special ‘Meeting for Worship for Yearning,’ a time for grieving and prayer and weeping and discernment, in our deep distress about the state of our country and the world: wars, arms, occupations, torture, destruction of the natural world, debt, abuse of authority, economic and physical violence in our cities and abroad. We grieve how war tarnishes the soul of our nation, the maker of war, though most of the violence is elsewhere. We pray to God, the compassionate, the merciful, to renew us in that life and power that takes away the occasion of all wars, to restore us and our society to our rightful mind.

We mourn the loss of many beloved Friends whose service and gifts have so enriched our lives and our meetings. We rejoice in a rising generation of youth who bring us gifts of joy and hope and fun; love and truth telling; fresh insights and challenges. Young adults who attended the 2005 World Gathering of Young Friends presented us with rich new advices, including: ‘Have joyful worship. Do not always be somber,’ ‘Love boldly, share deeply,’ and ‘Forgive and forgive and forgive.’

We feel divided among many diverse theological understandings and we struggle with issues of race, sexual orientation, and social class. These challenges arose very sharply during our business session on the last evening. In one case, a committee included in their oral report that they perceived racism in an incident within our Yearly Meeting; Friends disagreed as to whether that perception was accurate and how the matter should be recorded in our minutes. In the second case, a substantial number of Friends asked to be recorded as standing aside from approval of the budget because it includes our regular contribution to Friends United Meeting, which has a personnel policy which many Friends in this Yearly Meeting strongly oppose.

Across such differences we seek to speak truth with integrity and gentleness, and to listen with open, grateful hearts to words that may seem wounding, critical, or alienating. We know that what binds us together as one family is stronger than what divides us. Through speaking and listening we seek to love, to forgive, and to grow toward deeper unity.

Obedience is not simple. Our spiritual work is to listen and learn and love with undefended openness, to find together how to love deeply enough to hear challenges and hard truths and to obey the divine will. Then, grounded in this community of shared obedience, may we go out into the world ready to undertake the wide variety of work to which God calls us.

God gives us breath and bread each day. God holds us always, even when we forget, and strengthens us with courage and love. We cannot find words enough to express our gratitude.

Philadelphia Yearly Meeting (FGC)

Greetings to Friends everywhere from Philadelphia Yearly Meeting Annual Sessions held Seventh Month 25–30, 2006, at DeSales University, Center Valley, Pennsylvania, where our theme was ‘Worship – Always Coming Home.’

Niyonu Spann, Dean of Pendle Hill, and her singing group, Tribe I, challenged us from the moment we began our opening session, under a great white tent, on a sticky summer evening. Powerful images, both sung and spoken, reminded us that we make our journeys step by step. That many parts make the whole creation; which was expressed in the lyric: *‘Many stones can form an arch; singly none, singly none.’* We do not make a journey, nor form an arch, without giving over to God. Only by giving over to God can we dig deep into our roots; to seek and speak a 360-degree truth, to look at the whole we have been and the whole we are called to be.

We sang with passion and joy *‘Study War No More.’* Niyonu asked us what it means for Friends to study war no more. We must own the whole truth of the legacy of our ancestors. We want to believe that we are leaders in peace and justice. But how can we be the Friends of the Underground Railroad and the Friends of the back bench, where people of color were once forced to sit to worship? How is the back bench alive today? What does it look like now?

We cherish Friends’ process. But sometimes we also dismiss the truths of others with the swish of the phrase ‘Quaker process.’ We must ask that we might be shown our 360-degree truth, so that we can change, so that we can be the whole we are called to be. There is a yearning that all in our faith community come to experience the enveloping love of God in all we do together. We have once again been strongly reminded of the call to a greater relationship to our roots which are the basis for a more radical Quakerism in which Love and Peace radiate out into the world. We have not only been called to be a gathered people, but to gather people to us.

Friends seek a deep waiting worship. In his talk about the gathered Meeting, speaker Tom Gates encouraged us to lead lives of worship; to come to Meeting prepared to serve rather than expecting the worship to serve our own spiritual needs. We should ask: *‘How can I become the kind of Friend my Meeting needs me to be?’*

Our five standing committees reported to us through epistles on their work and the amazing activities of working groups under their care. In our monthly meetings we are experiencing rich worship and fellowship even as we endeavor to always take these deeper. Our religious education flowers throughout the year. The blossoming at this our

yearly gathering is particularly vibrant as our gathering was designed to be multigenerational. We are so grateful to our staff and volunteers who make all of these things possible. The greatest blessing of our time together has been spending time with our children and Young Friends at these sessions. Their openness and generous affection brings us great joy. With them we are led toward a deeper communion with the Light.

Sadly, in the past year our interim meetings for discernment have been extremely difficult and painful. The process of Quaker decision-making is challenging even for the most experienced Friends. Boundaries have been questioned and tested. But a process of healing has begun, and it is hoped that as we move forward we will all hold each other and ourselves in the Light, toward a renewed obedience to the Spirit. We are ever cautioned to season our words with love and forbearance. Most of all we must always be learning the important spiritual discipline of listening to and trusting that of God in one another.

We grieve the suffering, loss of life, and decimation of all God's creation by violence, particularly in those places where our own government has participated in or perpetuated the destruction. During the session in which this concern was addressed, a large butterfly fluttered through the tent seemingly representing our current ministry of peace: ever moving yet fleeting in its ability to make a lasting change on the organized use of violence in the world. We reached unity on a minute reflecting our reaction to the recent devastations in Israel and Lebanon. This minute was proposed spontaneously from the floor of the session and the responding ministry was very powerful. Our minute will be attached to this epistle.

Other matters of great concern to us include the relationship between the yearly meeting organization and our Quarters, funding our yearly meeting activities, supporting the education of Friends children, global climate change, and same-gender marriage. The issue of same-gender marriage is an emotional one. Great care was taken through our process to really hear each other before taking action on a minute that had been brought before us. On our last evening together, as a mysterious orange crescent moon was seen setting through a hazy sky, we labored to find the right minute. Finally the Spirit led us home largely through the leadership of the Young Friends in attendance. It was a deeply moving experience. Philadelphia Yearly Meeting in session approved a minute affirming same-gender marriages.

We had come full circle back to the call on our first evening together to address discrimination in our midst today. We have come one step closer to the whole we are called to be. We were tender to the need to engage our member Monthly Meetings in further dialog about same-gender marriage. So we will ask them to respond to this minute that we may continue this at next year's annual sessions. Our joyful worship that night ended with glorious Spirit-led singing which rose out of the silence.

Earlier in the week, during an afternoon storm burst several of us were

covered up by wind-blown collapsing tents. Thankfully all emerged unharmed. Indeed we all were covered by the refreshing atmosphere of our time together expressed in the following lines:

*Much joy, many happy faces
 Much pleasure, many good embraces,
 Acts of random kindness
 Appreciations of uniqueness
 Much willingness to share and listen carefully
 Opportunities to grow into the loving community we seek to be.*

*Submitted in faith, with hopes of peace for all,
 Gretchen Castle, clerk of Philadelphia Yearly Meeting*

Southeastern Yearly Meeting (FUM/FGC)

04/16/2006

To Friends Worldwide,

We greet you, as 168 members of Southeastern Yearly Meeting of the Religious Society of Friends are ending the 44th annual Gathering, held at the Florida United Methodist Life Enrichment Center in Leesburg, Florida. The theme of our Gathering has been 'Here I Am, Lord.'

The spiritual enrichment of our days started in early morning worship on benches at the lakefront, where egrets and herons flew along the water, and songbirds sang from the oak trees, draped with Spanish moss.

Worship sharing deepened our awareness, and prepared us for Meeting for Worship with a Concern for Business. The agenda was crowded with the necessary work of the Yearly Meeting.

Our shared joys included the opportunity to reconnect with old and new F/friends and acquaintances. Our twenty-eight children provided much joy, and we note our enjoyment of the intergenerational dance and music. We also enjoyed gathering around the piano after dinner, singing our theme song, 'Here I Am, Lord.'

The pain of our Gathering must also be acknowledged. We had an excruciating session attempting to discern our path to deal with Friends United Meeting's personnel policy, which excludes Friends from staff and volunteer positions on the grounds of marital status,

sexual orientation, and activity. It was difficult to move forward in love to all parties, and many experienced intense pain. Minutes expressing our yearly meeting's unity will be widely distributed.

Our difficulties were mitigated by the hopeful messages carried by our Walton lecturers, Vince and Ernie Buscemi. Their intermingled voices told of two lives of constant prayer and service, led into effective action in anti-racism work in Quaker meetings, in U.N. work on women's rights, AIDS and other projects. Other hopeful messages were brought to the Gathering by an AFSC project encouraging sale of fair-trade olive oil produced in Palestine, and the string of haircuts – called Worship Shearing – produced by the new Pro Nica project that is teaching haircutting to impoverished Nicaraguan girls and women.

We have been blessed to share our joy and pain in this beloved community.

Southern Appalachian Yearly Meeting and Association (FGC)

Epistle for the Thirty Sixth Annual Sessions

Eleventh Day, Sixth Month, 2006

Dear Friends Across the World,

We greet you in that which is eternal and send this epistle to tell you of how the Spirit fared with us during our annual sessions held at Warren Wilson College in Swannanoa, North Carolina.

Two hundred and fifty eight Friends of all ages gathered together to create a community exploring our theme; *Testimonies from Creation: Savoring the S.P.I.C.E. in all life*. Among our numbers were sixteen Young Adult Friends, forty-five teens (Southern Appalachian Young Friends) and twenty-seven participants in Junior Yearly Meeting.

We were blessed with cool sunny days and a refreshing breeze which called us to be out in God's world in a variety of activities. Heidimarie and Stephen Huber-Feely, our Junior Yearly Meeting coordinators invited all of us to savor creation on a nature walk. The children spent much of their time outside as they explored the connection between creation and Spirit. An intergenerational games workshop gave Friends of all ages an opportunity to delight in each other. In keeping with our testimony of equality it was loudly trumpeted that children of a wide age range excelled at kick-the-can. SAYFers returned to a dorm closer to the heart

of SAYMA's activities and were happily seen consistently throughout our gathering. Their presence was appreciated at worship sharing and in workshops. They made up half of those present at the Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concern's worship.

In turning to the conduct of our business we noted the resignation of our Administrative Assistant of the past seven years. Mary Calhoun's patience, institutional memory and integrity in fulfilling that office brought forth our heartfelt and minuted appreciation. During our meetings for worship with attention to business we continued in our theme as we approved more revisions to *Our Guide to Our Faith and Practice* that addressed the testimonies of simplicity, peace and equality. We also considered the best use of electronic communication, through email, web sites and list serves. We find that we still labor to remain in a worshipful center during our business sessions.

Our workshops, evening panel and keynote address reminded us of our testimonies as we heard each of our SAYMA Friends relate their stories; showing us lives that testified to the Truth they found in the testimonies. These stories also told of the importance of truth, reconciliation and forgiveness in times of injustice or violence. As Anne Welsh spoke of seeking to be faithful to the part of her that God had touched, we were struck by the truth of the testimony of integrity. Continuing revelation of justice and equality was brought to life by David Ciscel's story of his passage through civil rights sit-ins and women's liberation confrontations, only to find that there was yet another group in need of justice. Through affirmation of and support of his gifts by his community, Daryl Bergquist was able to take risks in the wider world. Heidimarie Huber-Feeley surprised us with her understanding that simplicity is not deprivation, rather it is richness found in creation. We were blessed by his ministry as Hector Black told of his experience with peace in four aspects of his life. Peace became possible for him and his family through Love and seeing that of God in another's eyes.

As we labored through our agenda, we found that hurts between Friends, between meetings or in our larger community of Friends also need this same healing ministry, so that we can act from a place of Love and trust. We were reminded of the full nature of eldering that calls forth and nurtures gifts of Friends. We witnessed the Spirit flow through our clerk as with skill and tenderness she led us through a lengthy agenda. At the same time she named for us some longer term work that we will need to address regarding the care of and communication with each other across great distances. She lifted up for us an image that challenged each of us to relinquish our 'own boats' so that we can go deeper into the Living Waters. At the end of each business session we heard from our featured wider Quaker organizations. We were called out of our introspective work to attend to Quaker work in the wider world. Representatives from Friends Peace Teams, Friends Committee on National Legislation (FCNL), Friends for Lesbian, Gay,

Bisexual, Transgender and Queer Concerns (FLGBTQC), Quaker House, Friends General Conference (FGC) and Friends World Committee for Consultation (FWCC) ministered to us as they spoke from the heart about the work to which they have been called. Anna Sandidge inspired us with her experience with Africa Great Lakes Initiative's reconciliation program for the Hutu and Tutsi survivors in Burundi. Tim Barner and Kathy Guthrie shared with us impending legislative actions with which FCNL has been working. They invited us to consider lobbying training which FCNL can provide upon request. SAYMA Friend, Gary Briggs shared his delight that FLGBTQC's Mid-Winter Gathering in 2007 is to be held in North Carolina and their hope to include Friends from all Quaker branches. Chuck Fager chose to briefly speak of the work of Quaker House so that he could share with us a portion of Christian Peace Team Worker and Quaker Tom Fox's blog entry written just prior to his kidnapping. Hearing of Tom's quiet and faithful witness to the peace testimony touched us deeply. Despite his quiet mien, through his tragic death, Tom's voice resounds in the world. Deborah Fisch shared with us the exciting news of the new program committee at FGC for youth ministries. We remember that three of our younger Friends were part of the discernment around establishing this committee. With joy we heard our Friend Rachel Weir tell of her experiences serving FWCC as a bilingual interpreter during the recent Section of the Americas meeting in Guatemala.

We were given an additional blessing by the presence of David Bucura of Rwanda. He currently serves as the National Coordinator of an Alternatives to Violence Project with genocide survivors and has served as General Secretary of Rwanda Yearly Meeting of Friends.

Remembering the truth Anna Sandidge found in her encounter with a war survivor, we affirm that the most fundamental gift we can give each other is to listen with tender hearts and to be present for one another; through this Love comes healing and unity.

God willing, we will come together again in worship and community in Sixth Month, 2007 at this place for our thirty seventh annual session.

Western Yearly Meeting (FUM)

8/15/06

To Friends everywhere – Greetings in the name of our Lord, Jesus Christ.

Paul urged the Romans,

... Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.
[Romans 12:1–2, NRSV]

‘Be Transformed’ was the theme of our 149th Annual Session, held in Plainfield, Indiana, 29th day of Seventh Month to 1st day of Eighth Month, 2006. We were deliberate in our meetings for worship, business, and informal gatherings that we might emulate the early church, ‘They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayer.’ [Acts 2:42, NRSV]

Our devotional leaders – Sylvia Graves, Interim General Secretary of Friends United Meeting; pastors Bill and Matt Clendinning; Frank Scurry, President and Dean of the Carolina Evangelical Divinity School; and Steve Pedigo, Co-Superintendent of Western Yearly Meeting – reminded us that transformation is a change that God works IN us. ‘Sin,’ a word that seems to have become replaced with less repulsive words, remains a pollution that causes struggles as we attempt to walk in the Light in our own power. To become transformed into God’s servants, our responsibility is to believe and confess that Jesus is Lord, place ‘self’ on the altar of service, and determine to forsake sin, which separates us from Him. As we grow in transformation through Christ, we will become, as our theme song stated, ‘instruments of Christ’.

Opportunities to sing traditional hymns and contemporary choruses, accompanied by the Rush Creek Friends Praise and Worship Team, filled Sunday afternoon with precious moments of worship in unity for many attenders.

The joyful presence of children, youth, and college-aged Friends enlivened sessions for the adults, and we celebrated our first year in an intern program as funds from the laying down of Chicago Fellowship of Friends were transformed into development of leadership for the future. Our Co-Superintendents’ reports encouraged us with their experiences from their first year of service with us, seeing signs that transformation

is taking place at all levels of the Yearly Meeting.

Special recognition and appreciation honored Jerry and Letitia Dain, retiring managers of Quaker Haven Camp in northern Indiana, for thirty years of dedicated service. Since the founding of the camp in 1925, the spiritual lives of thousands of campers have been transformed, as has the facility itself. During the Dains' tenure it has grown from one all-weather building to twelve, including an active monthly meeting on site.

Further celebration of ministry within the Yearly Meeting marked the closing session of our gathering. We recognize that the many years of service that have been invested provide a strong basis from which we can go out, empowered by the Spirit of Christ, to help lead a hurting world to the alternative they are seeking, Christ, Himself.

*Mary Lee Comer Sarabeth Marcinko
Presiding Clerk Recording Clerk*

From Europe and the Middle East

Eastern Baltic Regional Meeting

To Friends Everywhere

28th April – 1st May 2006

Liepaja, Latvia

Dear Friends

We are a group of 40 F/friends and seekers who gathered here in Liepaja from Latvia and Lithuania, and also from Estonia, Sweden, Denmark, Germany, Britain, and Moscow and Siberia in Russia. The theme of the meeting was 'coming home to Friends'. This was facilitated by two tutors from Woodbrooke, Linda Batten and Michael Eccles. Our main fear concerned language problems as we came from seven different language groups and the working languages were English and Russian. This was never realised as we all spoke the language of love.

Our tutors challenged us to think and go forward in our Quaker understanding and beliefs. We had formal sessions for input, group discussions and activities, time for meditation by the sea, worship, time for socialising and fellowship through songs, poetry, dance, drama, music and shared meals.

The administration by Latvian Friends worked smoothly allowing the rest of the participants to concentrate on their spiritual growth. We are grateful to the organizers for all their hard work and the abundant support from individual F/friends all over Europe and the Friends World Committee for Consultation (FWCC) and Europe and Middle-East Section (EMES) which made this 'Woodbrooke on the Road' course possible. The goal of this course was to come home to Friends, and we feel that this has been achieved.

We send our loving greetings to you all.

German Yearly Meeting

15th October 2006

To Friends the world over!

In beautiful autumn weather, German and Austrian Friends assembled in Schloss Schney in Bavaria for their 75th Yearly Meeting, in the 81st year of German Yearly Meeting's existence.

Our theme was: **Quakerism in 20th century Germany**

The Cary Lecture, given by Gisela Faust, gave us a vivid impression of the history of her family, and of Quakerism in general, from the 1920s on. She helped us to recognise the courage, steadfastness, devotion and sacrifice displayed by many people in troubled times.

Gisela's personal motto – which was also the title of her lecture – 'Take upon you what God lays at your door' inspired us to meet with open hearts the challenges which life holds out to us. It encouraged us, both in groups and also when we met all together, to approach current concerns with a deeper knowledge and understanding of our Quaker past. One such concern is how to convey our living Quakerism to the world around us.

In the coming year we will also be giving special thought to what we really want to achieve in our work with children and young people. After all, a quarter of the 209 people attending Yearly Meeting were under 18.

We were happy to welcome 10 delegates as well as guests from other Yearly Meetings as well as individual Friends from Latvia, the Ukraine and the Czech Republic. Through their reports and contributions we felt ourselves part of a worldwide community.

With warmest greetings to you all!

In Friendship
Maurice de Coulon and Jalka
clerks

Netherlands Yearly Meeting

May 12–14, 2006

To all Friends everywhere

In his opening words the clerk mentioned the memorable fact that it is now 75 years ago that Netherlands Yearly Meeting was re-established.

We consider our Yearly Meeting the continuation of the first Yearly Meeting from 1677.

The clerk then quoted some lines written by Dina van Daltsen as clerk in 1951 describing procedures in the Quaker meeting for business. She points out the tension that exists between enthusiasm and discipline.

We are gathered at the Woodbrookershuis in Barchem with 81 Friends of all ages. We have in our midst representatives from Britain and Germany Yearly Meetings, Belgium and Luxembourg Monthly Meeting, the recently FWCC-recognised Latvia Monthly Meeting, and representatives from QCEA and the Dutch Mennonites.

The theme of this annual meeting was: ‘Touched by the Light: 75 years of inspiration by the Inward Light, from history to the future’.

In three sessions we focussed on future, past and present, as we did in the meetings for business.

On Friday night we were asked to create a picture of the world in 25 years’ time. In small groups of mixed ages dreams and wishes were exchanged and expressed in various forms: collages, acting and mime.

In meeting for business on Saturday morning we heard a report from FWCC-EMES among others. We got a clear picture of the part played by Visiting Friends in the development of new groups. Next year FWCC-EMES will convene here in Barchem.

During the coffee break we had a birthday party with cake and candles distributed by the children, together with a little present: a silence meter.

We continued the discussion of our theme with an interview of three Friends. How had they become Quakers? Had they ever been disappointed in any way?

Several suggestions were made on how to keep our Light reaching others:

Be open, honest and vulnerable.

Have faith in yourself.

Treasure the youth within you. – Go for it!!

In the afternoon the topic was ‘the present’ and we looked at actual problems

around us and exchanged ideas on possible solutions.

As always on the Saturday evening we had the choice of various interest groups. To mention a few: Tess Verdonk talked about her stay in India at the People Craft Training Centre and her project for rooftiles. Others included the road to peace in Cyprus by QCEA and the WGYF 2005 in Lancaster: lasting impressions, friendships and inspiration.

This year for the first time we had worship sharing together with the children before the meeting for worship. We all appreciated this occasion and the children participated as well.

The meetings for business had a relaxed atmosphere, although we did feel pressed for time occasionally.

Last year we had a gathering in the autumn to reflect on our 'outreach'. The new energy generated during that meeting continued in our Yearly Meeting. The reports from our Young Friends also contributed to this renewed vitality.

Kees Nieuwerth, clerk

May we continue to feel this inspiration and pass it on.

Nordic Yearly Meeting

Kungälv 29/6–2/7 2006

To Friends everywhere

The Nordic light is intensive, and night almost non-existent, as Friends from the Yearly Meetings of Sweden, Norway, Denmark and Finland gather in Kungälv. It is the second time we have met together like this, and we hope that it will become a tradition.

Light is an important symbol for us. Our theme is 'Inner and Outer Peace', and we have been reminded of what George Fox said about the Light, God's light within us. We should look for the light, and then wait quietly in it. The first step to peace is accepting what the light has to show us. Silence is the language of God. But the still silence is vibrant, and God speaks through the liveliness and gurgling sounds of our small children. We are glad that so many children and young people are here. While meeting old friends and making new ones is important for us all, it is particularly important for our children and young people. We have delighted in music, games, and the children's creative contributions.

We should also surrender to the light and follow its leadings. The light shows us how we can deal with conflicts. We regard conflict as being on three levels: within each and every one of us; in our families, local communities and workplaces; and in the world at large. In God's light we are both loved and cleansed, and can find the strength to move forward through our mistakes. The light also helps us to talk openly about our conflicts without using hurtful words. Listening is vital.

In terms of larger and more difficult conflicts in our world, we have been reminded of the efforts of individual Quakers. Even in the midst of war, and at great risk, some chose to see their work through to its conclusion. We have also learned that, despite the continuation of violence and injustices, the theme for Middle East Yearly Meeting is to be 'Leading the Middle East to a Lasting Peace'. This reminds us that we cannot be content, or comfort ourselves, with achievements of the past.

Wherever two or three people gather conflicts are bound to arise. Only the dead are beyond conflict. Conflicts will always exist; the important thing is learning how to deal with them so that they lead to growth and development. It is a prerequisite of democracy.

Giving thanks on a daily basis for what one has received is important. During our gathering we have rounded off each day with an Epilogue, prepared and planned by the young people, where the light was quite literally placed in the centre.

We hope that the light may guide everyone's path, and conclude with words written by the late Jeanna Oterdahl, a Swedish Quaker connected with Kungälv, that focus on all-embracing and unconditional love:

*Oh you that sees, oh you who knows
all the secrets of our souls,
who also knows, much more than I,
my innermost day and night,
take all that I possess in your palm,
burn the dross in your cleansing flame,
and allow me access to your realm,
my Father and my God.*

The Nordic Folk High School, Kungälv, Sweden, 2 July 2006

Signed by Epistle Committee members

*Mogens Clausen, Jaana Erkkilä, Kristin Eskeland, Ingmar Hollsing,
Gottfried Novák*

Testimonies

Table of contents

Josephine Barber	35
Maurice Creasey	36
Frances Dagnall	40
Thomas Ewan Faulkner	42
Nancy K Fraser and William R Fraser	45
Carole Hamer	47
Lewis Westcott Headley	48
Robert John Allen Jackson	50
Barbara Webb Millard	53
Barbara Moodie	54
Harold Nichols	56
Kathleen Mary (Molly) Packer	57
Lorna Vincent Paulin	60
William Antony Reynolds	62
Ronald Rule and Gwynneth Rule	64
Alfred Stewart	65
Renate Warner	67
John Duncan Wood	71
Eileen Joyce Wragge	77

Josephine Barber

23 vii 1917 – 22 iv 2005

Josephine was for many years the wise mother of Canterbury Friends Meeting. She cared for us and loved us all. Her role as an Overseer shone out. It was her particular skill to look out for new attenders at Meeting – noting their names in her little black book, inviting them to a meal, gently finding out about their concerns and needs. She was an experienced listener. Someone wrote ‘Josephine was very refreshing, totally honest, she never presented a hidden agenda, she never failed to be positive but was at the same time realistic.’ She was also able to give advice in very concrete terms drawn from her wide experience. This experience was built up over her long life. She trained as a nurse in spite of her chronic ill health as a child and was latter hand picked to undergo special psychiatric nurse’s training which gave her the skills to work with young soldiers who had been involved in the discovery of Bergen-Belsen and other concentration camps. This followed work during the blitz on London and then on the front line taking the first ship of nurses to France after the D-day landings. These experiences gave her a great feeling of sympathy and understanding for men in a time of war, a sympathy which she never relinquished despite her loathing of war and violence. It was tragic that the pilot whom she followed to Australia to marry should have been killed in an air accident while she was on the high seas. On the journey home, however, she met another young man who became her great friend and companion for the next fifty years. She rejoiced in the love of music, travel, poetry and the laughter which she shared with her dear Steve. They never married because of Steve’s poor health but this friendship gave her the support that sustained her in her life’s work.

When she re-entered civilian life she became a health visitor in an area of Canterbury that included a large new housing estate. For generations of young mothers she was there to give individual support and advice and also help them build communities in some of the more deprived areas of the city. She also took children into her home and built a family round them. She helped homeless people and those in real distress but her sound common sense made it clear that such people had essentially to address their problems themselves within the framework of this support. She was asked by her brother, running the family business in Morocco, to take on the care of his four sons while they were being educated in England. This was a big request to make to a single Aunt in full time employment. Josephine, who dressed with a flair for colour and style, was sometimes an embarrassment to the boys when she attended occasions at Eton assuming that she ought to wear a stylish hat! But

there is no doubt that she gave them the stability of a home in England which they never forgot.

Josephine arrived in Canterbury at a time of great historic changes. Her sense of civic responsibility quickened and her interest in old buildings and their care challenged the post-war programme of wholesale demolition. But for her efforts, which the city eventually recognised, the fine old houses of the Dane John Gardens in the centre of Canterbury would have been swept away and ‘redeveloped’.

Sunday Meeting for Worship, and latterly the mid-week meeting, were her mainstay. Although she rarely stood to speak, or publicly share her religious experience, she reached out by other ways. With letters, telephone calls or visits she kept contact with people all over the country both in the context of the wider Society of Friends, and of her own big family.

We miss her but we rejoice that we have known her. As she herself wrote to some who had been bereaved: ‘There is a land of the living and a land of the dead and Love is the bridge, the only survival, the only true meaning’.

*Signed in and on behalf of East Kent Monthly Meeting
held in Ashford on 21 January 2006
T. Michael Staynes, clerk*

Maurice Creasey

19 iv 1912 – 16 xii 2004

Maurice Creasey was born in 1912 in Sussex and grew up in South Norwood, London. The family belonged to a Strict and Particular Baptist congregation, which gave framework and atmosphere to his childhood – also to Joan’s, his childhood sweetheart – whom indeed he married in 1937. He entered King’s College, London University shortly before the second world war and gained an honours degree in history. Historical perspective remained an essential ingredient in his later vision for renewal within the Society of Friends.

As a Christian pacifist Maurice was a conscientious objector to military service. In 1940 that meant facing a tribunal. The scrupulous honesty of his statement on that occasion led to a requirement of conscription into the Non-combat corps, involving heavy manual work supervised by ‘Regular’ sergeants. He was able to describe some of his experiences

years later with great good humour.

Around this time he became a Quaker by conviction. Friends' emphasis on inner experience and practical expression within Christianity he found especially congenial. He first joined the Society formally at Hartshead Meeting, Sheffield, in 1946. He became a valued contributor in ministry, in discussion groups, and also playing his violin when music making was the activity.

In 1944 he joined the staff of Firth Park Grammar school, Sheffield, responsible for Religious Education and some History teaching. He created a new respect among both staff and pupils for 'RE' by his intellectual honesty, personal sincerity and by his deep respect for others. The school orchestra enjoyed his support as did the staff team when accepting the pupils' challenge to a cricket match.

Maurice's scholarly studies were never neglected and in 1948 came the opportunity to take up full-time degree work in theology at Leeds University. Joan loyally supported him in the sacrifices involved. The thesis he submitted as part of that course was a critical investigation of the theology of Robert Barclay.

By 1950 his personal qualities, his intellectual acumen, his feeling for the original Quaker vision and his ability to offer a more contemporary expression of that vision led to his appointment at Lower Kingsmead as Friends Service Council tutor. Friends then preparing for service overseas, now long retired, still remember his tutorial insight and pastoral support. In 1953 Maurice was appointed Director of Studies at Woodbrooke in succession to H. G. Wood.

His gifts as teacher and his sense of the uniqueness of the Quaker experience within the broader Christian message soon made themselves felt. Many of Woodbrooke's students under Maurice's influence found a new depth and inspiration in their Quakerism. Though he eschewed the idea of being some kind of guru he inevitably became a mentor for a new phase in many of his students' lives. One has written recently – 'I give great thanks that I knew Maurice at a most formative time of my life'. As Hugh Doncaster said on the occasion of Maurice's retirement in 1977, 'His contribution is amazingly varied, including first class scholarship, outstanding ability as a teacher, efficient and humane administration, and sensitive tutorial care. His gifts in music and poetry have been greatly appreciated. His humour graces every occasion. Colleagues have counted it a privilege to work under his self-effacing leadership. His capacity for work is phenomenal, and how he manages to read and remember so much, to write and to prepare first class, lucid lectures, is an unsolved mystery, particularly when he is always available to anyone in need and seems to have endless time for them.'

These words were echoed in 1982 when he was presented in absentia to be made an Honorary Fellow of the Selly Oak colleges. The citation described him as 'Valued leader... challenging thinker and tireless

expositor, accepting friend for many students and colleagues'. Many former students have spoken of his lifelong influence and a few became lifelong friends. One Friend has written that Maurice 'commanded respect and was loved by all'. Another speaks of his 'delightful, gentle, eye-twinkling humour'. Many remembered his musical skills with violin and piano. A few spoke of the memorable poetry which he produced on certain rare occasions, serious or celebratory.

His scholarly work in the early Woodbrooke years focussed on his studies of Isaac Penington's writing. It was recognised by the award of a doctorate at Leeds University. His search at that time was for a more faithful yet contemporary way to describe the bond between Friends' testimony to the Universal Light in human experience and the Christian conviction of a unique expression of the Light in the historic Jesus. He gave the 1969 Swarthmore lecture, published as *Bearings: Friends and the New Reformation*.

In this and many other talks and writings he tried to show the convergence between the Quaker approach and the radical thinking of some leading Christians of that time, epitomised by John Robinson and David Jenkins.

His was no narrow Quakerism but one that could fit well into a fresh, modern style of Christianity. Other papers, published tapes, lectures and pamphlets (mostly still available in Woodbrooke and Friends House libraries and worth careful reading) are evidence of his concern for a vital Quakerism. In a conference arranged by Yorkshire Friends Service Committee in 1956 Maurice quoted Harold Loukes, a Friend with whom he felt an especial affinity, 'Fox had found his authority in the living voice of Christ, as Christ had found his authority in the living voice of God. This was to become the central principle of Quakerism, the key to all the rest.' He commented, 'As I see it, one of our most urgent needs as a Society is to recover and reinterpret in a living and contemporary manner these original insights'.

Friends recognised Maurice's gifts in the wider life of the Society. He spoke with similar acceptance and impact at gatherings of General and Monthly Meetings in many parts of the country, in Friends schools, at the International gathering of Young Friends, and at a variety of Friends gatherings in the United States. He was co-opted on to the Home Service Committee, serving from 1951 to 1960, and from 1955-1969 he was a member of Friends Education Council. He served on the Committee on Christian Relations from 1951-1977. In that connection he found himself at meetings of the World Council of Churches as Quaker member of the Faith and Order Commission. He sat alongside some of the big names in Ecumenical Theology, witnessing faithfully to the distinctive Quaker experience though always able to see and helping others see the funny side of 'grand events'.

For a while he and Joan lived in their cottage near Stratford but family

ties pulled and soon after retirement in 1977 they moved to Tollerton, Nottingham. Maurice transferred his membership to Nottingham Meeting but his care for Joan who had been increasingly suffering from a severe arthritis meant that his attendance at meeting became difficult. He was deeply affected by Joan's death in 1984, a grief only deepened by the early death of his son Adrian in 1994. In later years his continued spiritual searching led him to a questioning of some forms of religious tradition and he became interested in the Sea of Faith movement. He was pondering Don Cupitt's *The Meaning of It All in Everyday Speech* even in the weeks shortly before his death. Increasingly towards the end he affirmed what remained for him the one certain clue to the meaning of things – the experience and power of love in human relationships. His offering of such love to those who were personal friends was among life's most precious gifts. It was what in the end survived the final tragedy of his long life, the death of his daughter Susan. Shortly after she had moved to live with and care for him in his 90th year she was diagnosed with a rare fatal condition and died within a few weeks. His grief tore his heart and yet in the two years that remained he continued to find joy in his grandchildren and great grandchildren. He died in a nursing home in Radcliffe-on-Trent, a few days before Christmas, 2004.

Although he would probably find something impish to say about the description, Maurice Creasey truly was a rare spirit. His intellectual integrity, expressed in his vision for the Society of Friends, was – can still be – profoundly challenging and helpful. The quality of his gentleness, respect for others, ability to see and quietly express the funny side of life, and for those who came closer, his loving affection – these are unforgettable.

Maurice mostly kept quiet about his poetry but two years before his death he wrote

'In Memoriam – Mary a lifelong midwife

*How right if she,
so long the first
to welcome countless comers
to a world of shadows,
met her last welcome
to a world of light.'*

How right for him too.

*Signed in and on behalf of Nottinghamshire & Derbyshire Monthly
Meeting held at Chesterfield on 23 April 2005
Geoffrey H Evens, clerk*

Frances Dagnall

18 xii 1915 - 10 viii 2003

Frances died in her 88th year, after a long and varied life, and a long and debilitating illness. She was a woman of great energy and determination, of strong conviction and passion, and could not see any injustice without leaping to do something about it. Indeed, she was well-known for her impatience with those, Friends included, who took a more cautious view. She was a prison visitor, a member of the Northern Friends Peace Board, campaigned tirelessly against apartheid in South Africa, worked for the Campaign Against Racial Discrimination, and was particularly active in CND.

Frances grew up in real poverty, and had a short childhood. Her parents, whose relationship was always stormy, were separated at the time of her mother's death, when Frances, the eldest of three, was only nine. Her father returned home and Frances became his 'little missus', keeping house, learning to shop, cook, clean and mend, and looking after her brother and sister. There was little, sometimes no, money, and unpaid bills meant frequent moonlight flits from one lodging house to another. Despite this, and her consequent interrupted education, she won one of the coveted scholarships to Manchester Girls Grammar when she was 13. To her great disappointment, she couldn't take it up as her father was unemployed and she had to leave school shortly afterwards and work in a factory – punching holes in pepper-pot lids – to keep the family together. From there she moved to a biscuit factory, where a constant source of conflict with her father was her refusal to steal biscuits to bring home to the family in her bloomers, a common practice among the workers. Determined to better herself, she read voraciously, attended night school, and taught herself to type. When her brother joined the Merchant Navy and her sister went into service, she too left home. She got a job in personnel, soon running two factories, and then joined the Civil Service.

As a child Frances had found solace in the ritual of the Catholic Church and in the promise that all would be well in the end. With her mother's death church-going stopped, but she returned in her teens. This was to continue for several years, until the church asked its adherents to vote on making the assumption of the Virgin Mary an Article of Faith. Frances was taken aback, and her certainties shaken – if this 'fact' was in doubt, what else was real? The priests could neither provide answers nor tolerate her asking questions, and after much agonizing, she left the Church.

It was during this period of doubt and spiritual void that she turned to expressing her faith in action. If God had granted her 'a modicum of nous'

and freed her from the poverty she had always known, it must be for a reason – to fight injustice and make God’s kingdom a present reality. The threat of nuclear war in particular was an affront to her – it took away people’s future and damaged their souls. It was here that she came across Quakers, and among Friends found not only fellow questioners but fellow activists. Organising meetings, writing letters to MPs, marching to Aldermaston, participating in vigils and sit-ins, Frances worked with a determination that at times exhausted her. When, as she said, she ‘let God get a word in edgeways’, she was an effective and moving communicator, and as special correspondent for *The Friend* at the Moscow International Peace Conference in 1962, the resolution she drafted was the only one chosen, from the hundreds submitted, to be read at the final plenary session.

When her husband Frank died suddenly in his mid-fifties, Frances went back to personnel work, then let out the house in Newcastle and took a job, dog-sitting, in the south of France. On her return to England, she moved to London, working as a warden in several YWCAs, half-way homes for ex-prisoners with the Langley House Trust, and at a Christian Scientist Centre. As Resident Friend at Charney Manor she was instrumental in getting the organisation onto a sound financial footing, and when she retired spent six months at Woodbrooke as a student. Living in London suited her down to the ground; not only could she be on hand to lobby MPs in person, attend vigils, and march in the big demonstrations, she could go to the plays and concerts she loved, sometimes as many as three a day. She took courses at the City Lit, joined the Writers Guild, and started writing again. One play was given a rehearsed reading by The Monstrous Regiment, and another was commissioned by Radio 4, though in the end it was never broadcast. Despite this disappointment, Frances felt that she had managed in her writing to work through and come to terms with her often traumatic and difficult experiences when growing up, and counted it as an important part of her spiritual journey.

Frances never tired of taking up new challenges, be it apartheid, nuclear weapons or, despite her increasing breathing problems, learning to swim in her 60s and taking up badminton in her 70s. Her most personal, and most difficult, challenge was learning to accept and live with her increasingly disabling illness. As a woman of action, this was a great frustration. She struggled to find a new level of faith that would serve her present condition and in which she could continue to serve God. Where she had previously had a direct and personal relationship with God, there were times, some quite extensive, of spiritual bleakness and isolation, when ‘the lines were down’. She envied those who seemed to have a strong and constant faith, and drew strength from attending workshops in America with the Camps Furthest Out movement, from the writings and talks of Gertrude de Kock, and from her dog-eared book of devotions, *God Calling*. Taking to heart Advice no. 10 she came, complete

with her oxygen cylinder, as regularly as she could to Meeting for Worship, even when she was 'angry, depressed, tired or spiritually cold'. Diary entries repeatedly talk of Meeting being 'so helpful',

For many years she was impatient to be gone, feeling she was 'neither use nor ornament'. She couldn't fathom what God was waiting for, but eventually she came to accept her illness as being 'the only way God could get me to sit down, shut up and listen'. Once again she found a deep peace and joy in living in the Light, which she was able to share with us at Hampstead Meeting in her amusing and inspiring ministry. It is not surprising that in her last hours she gave her daughter a message to 'Tell them!' the following morning:

'Listen to God. We waste so much time and energy, and cause ourselves and others so much heartache and trouble, because we want to rush in there and 'do it'. We always think we know best, and we don't. He does. Sit down, shut up, and listen to God.'

*Signed in and on behalf of Hampstead Monthly Meeting
held at Golders Green on 19 January 2006.
Rod Harper, clerk*

Thomas Ewan Faulkner

11 iv 1911 – 07 iii 2004

On the 7th of March 2004, Dundee Quakers lost a very remarkable friend. Ewan joined the Society of Friends in 1940. When he died, a few weeks before his 93rd birthday, he had been a faithful member of Dundee Meeting for 64 years. In all that time Ewan was committed to attending regularly Meeting for Worship and business meetings. As long as he could climb the stairs of Dundee's Victorian Meeting House, he would be there. His gentle and discerning ministry impacted on the life of our Meeting. His phenomenal memory helped the Meeting keep things in historical perspective. He was in turn Clerk of Dundee PM and for many years an Elder. He was a Trustee of Dundee Friends Property Trust and its clerk for fifty years.

Ewan lived simply, having little need of comfort and luxuries. He preferred to walk whenever possible, and only reluctantly would accept a lift in a car going to Meeting. He ate sparingly and spent as little as possible on himself preferring to give to his favourite good causes. Tolerant of others of different beliefs, he was a man of sharp observation tempered with a non-judgmental appreciation of human frailty. We knew

him as a man deeply committed to family, to the Quaker Meeting and to social service in the community. He and his wife Margaret met in 1938 travelling to a Fellowship of Reconciliation Conference in Holland. They also visited a refugee camp in Germany together, early indicators of their shared concerns and commitment to working for peace.

They lived in Dundee from their marriage in 1939, bringing up four children, participating fully in the life of the Meeting and supporting each other in their social concerns. Service to the community was one of the hallmarks of Ewan's long life. These included being active as Chair of the Christian Auxiliary Movement and spending time helping those in the slum areas of Dundee who had got into financial difficulties through hire-purchase agreements; collecting rents for a voluntary housing scheme and listening to the social problems of local people; volunteering at the Dundee Citizens Advice Bureau. He never hesitated to challenge beliefs and policies which he thought were wrong.

Actively concerned with poverty, Ewan had canvassed for the Labour Party in 1945 and became a local Labour councillor from 1954. In 1955 he became Convenor of Education. The five years to 1960 was a time of post-war expansion and he oversaw the building of many new primary schools all over the city for the children of Dundee. He served on most of the committees of the Corporation, but concentrated on the Children's Committee, Health and Welfare and Town Planning, recognising that most work was done by sub-committees that met out of the gaze of the press. He was not re-elected in 1960, but was co-opted onto the Education Committee, serving until 1977. He was a member of the Public Schools Commission. Later, when this was extended to include the Direct Grant Grammar Schools in England and Wales and the Grant-Aided Schools, he was appointed chairman of the Scottish committee. He was a member of the Eastern Hospital Board while Ninewells Hospital, Dundee was being equipped and built. He successfully prevented the introduction of private beds ensuring that single rooms would be used for those in greatest need.

All this activity stemmed from his deep religious convictions. He tried to live 'Be patterns, be examples unto all nations...' In reflecting on his life and service we have come to appreciate how his early roots had shaped him and had grown down deep over the years producing the extraordinary person we knew. He grew up in penury. His mother was widowed when he was two, but he was a much loved and cherished son who in turn cherished the values she instilled as she managed their affairs to ensure there was always food on the table. He won scholarships that funded his education culminating in a degree in Mathematics from Cambridge University. His time at Cambridge, as undergraduate and 4 years of postgraduate research, developed his talents as a mathematician. In 1935, he won the Raleigh prize for his dissertation on algebraic surfaces. But Cambridge also was the place of his widening awareness of the world of social policy and economics. Here the seeds of his future commitment to pacifism and eventually to the Religious

Society of Friends were planted.

He attended the Emmanuel Congregational Church and was involved in the Student Christian movement, the Fabian Society and the Left Book Club. With the rise of Hitler in Germany there was much debate, and Ewan was active in the peace movement, joining the Peace Pledge Union and the Fellowship of Reconciliation (FoR). The convictions and ideals he developed at university were to influence the rest of his life. His lifelong support of the Labour party ended when he resigned his membership in 2003. The letter he wrote to Prime Minister Blair was a testimony to his unswerving belief in peaceful negotiation. He was appalled at New Labour's decision to invade Iraq.

He moved to Dundee in 1937 to become lecturer in Mathematics at the University College of Dundee, remaining until his retirement 41 years later. Ewan met Quakers through involvement in the Peace Pledge Union and started to attend the local Quaker Meeting, becoming a member in 1940.

At the start of the Second World War, he had registered as a conscientious objector and was given exemption conditional upon continuing his existing occupation at the university. During the war years he chaired the Dundee Peace Pledge Union, and enjoyed solidarity and friendships with other pacifists, both religious and political. During the war there were no elections or much political activity but Ewan gave lectures on the social and economic issues raised by the 1942 Beveridge Report, and Rowntree's *Poverty and Progress*. It is easy to forget the influence of major world changes. Britain was still a colonial ruler, and meetings of the 'Friends of India' were part of the support for the movement towards independence. Ewan was part of that group. Margaret and Ewan were good companions.

Despite his busy public life, Ewan readily supported her work in running the Dundee branch of Amnesty International and the drop-in centre in the Meeting House for the Chilean refugees from the violence of Pinochet's regime. Ewan cared for her throughout the period when she was a partial invalid and missed her greatly when she died. In his last years, with no Margaret for company, he regularly joined an ecumenical house group and engaged in thoughtful and sometimes hilarious discussions to celebrate Advent, Lent or Harvest. We do not have this intellectual giant walking amongst us any more. He is greatly missed, but his pacifist ideals and simplicity of lifestyle were a living witness to his Quakerism. His mother, whom he thought the world of, would have been well pleased with her son's life so well lived.

*Signed in and on behalf of East of Scotland Monthly Meeting
held in Dundee on 11 February 2006*

Angela Arnold, clerk

*Signed in and on behalf of General Meeting for Scotland
held in Edinburgh on 11 March 2006*

Pamala McDougall, clerk

Nancy K. Fraser and William R. Fraser

25 ix 1916 – 8 iii 2005 and 30 v 1918 – 1 x 2005

Nancy Sherborne was born in 1916. Although neither of her parents were Friends, all their six children attended Friends' Schools, the boys going to Leighton Park and the girls going to Sidcot. Shortly before the war Nancy embarked with some friends on a business venture (a hotel and restaurant in Dorset), which came to an end when the building was requisitioned by the armed forces. She worked with the Friends Relief Service during the war, where she developed a reputation for strong organisational efficiency.

Bill Fraser was born in Glasgow in 1918 and brought up in the Church of Scotland. He gained a first in Modern Languages at Glasgow University, spending a year in Germany as part of his course. On the outbreak of war he refused military service and spent six months in prison in Glasgow before being registered unconditionally as a conscientious objector in 1943. He joined the Friends Ambulance Unit and served in France, where he and Nancy met. They were married in Reading in 1946.

After the war, Bill became a teacher, first at Ackworth and then in Sheffield. In 1952 he and Nancy and their three young children moved to New York to work with the Quaker team at the United Nations. After their return to the UK, they continued to be actively involved in Quaker international work and studied Russian together. In 1958 they moved back to Yorkshire, where Bill became Lecturer in Education at Hull University. In 1963 they became Wardens at Woodbrooke, where they remained until 1971.

At the core of Woodbrooke's life in those years were the 11-week term groups of students from many different countries and of many different ages. Bill and Nancy were much younger than most previous wardens and combined the traditional role of 'parent figures' for the students with finding ways of helping the college to move forward into the mid-20th century. Nancy brightened up the decor and provided loving care both for her own family and also for the students and staff at Woodbrooke. Bill described Woodbrooke's style as an 'alternative model of education' in which learners took responsibility for their own learning, and where being members of a residential community involved helping out at all levels from the scullery to the library. With his alert mind, he had the ability to provide thought-provoking turning-points for people as they struggled with ideas or life-changing decisions.

Reflecting later on the experience of caring for Woodbrooke's premises and people, they wrote that *'any civilisation is built on drains and pipes'*

but also that ‘most days brought a celebration too – a new insight, a word read or found or spoken, a tension released, a wrestle of minds, a glimpse of beauty or even of truth.’ (*Woodbrooke International Journal* December 1971). The Annual Report of Woodbrooke Council in 1971/2 said: ‘Woodbrooke today is both a better and brighter place for William and Nancy Fraser’s efforts.’

After leaving Woodbrooke, they moved to Dorset, where Bill taught for some years at Weymouth Polytechnic. In retirement they lived in Stroud for 12 years before returning to Birmingham in 1990.

Friends at Stroud were rather apprehensive about the imminent arrival of such well-known Friends, but their fears proved of course to be unfounded. Bill and Nancy were enthusiastic about Stroud’s arrangements for shared eldership and oversight, the meetings in each others’ houses and the large number of children in the meeting.

Nancy’s organisational skills came to the fore in her ‘organising’ of Friends into making rag rugs; she involved Friends in many different ways and always seemed genuinely surprised at a negative reaction. It is thanks to Nancy that Stroud Meeting arranged for a plaque with the Peace Prayer to be mounted on a wall in one of the local parks. She also worked at the Citizens Advice Bureau for many years, using the skills which Friends knew from her oversight role. She always knew exactly the right thing to say or do on every occasion whether joyful or tragic. Her forte was compassion – she was the one everybody turned to if they needed a shoulder to weep on, or a listening ear when a problem had to be discussed.

Bill was a great intellectual, and the library at Stroud Meeting is one of his legacies. He always insisted that people came prepared for a discussion and brought intellectual rigour, as well as humour, to all he did. He was Clerk of Gloucester and Nailsworth MM for some time and could also be found washing up after MM. He became known for his wicked sense of humour and his reading of Burns’ poems, although he was reticent about reading his own poetry. Outside Friends, he became involved in the support group housing two families of Vietnamese Boat People refugees, running the meetings along Quaker business method lines. He was a great gardener, and he and Nancy shared their vegetables with great generosity.

During this period Bill became the first clerk to the *Book of Discipline* Revision Committee, a huge task which involved many hours of travelling and discussion, all carried out calmly and patiently. Although he would not reveal how much of his own work was in the final text, the phrase in the introduction to *Advices and Queries* about their being ‘for our comfort and discomfort’ would fit his willingness to face up to difficult questions as well as give assurances.

On their return to Birmingham, Bill and Nancy attended Bournville

Meeting, where they contributed greatly to the life, worship and welfare of the meeting. Their commitment and concern for their Monthly Meeting were equally strong. Nancy brought into the open issues which she felt were not being faced, and together they served as exemplary convenors of the Hospitality Committee.

Throughout their lives, both Bill and Nancy maintained a strong interest in music, literature and poetry. They drew great strength from their marriage: Bill once said that although people got to know them through his many roles in the Society, they stayed their friends through Nancy. They remained steadfast in their Quaker beliefs throughout their lives together.

Prepared by Friends in Warwickshire Monthly Meeting, with help from Stroud Meeting and others.

*Signed in and on behalf of Warwickshire Monthly Meeting
held at Woodbrooke on 15 October 2006
Anne Ullathorne, clerk*

Carole Hamer

25 i 1943 – 4 ii 2006

Carole was well known to Friends and others, both locally and further afield, as Warden of the Old Jordans Guesthouse for nearly twenty years between 1983 and 2002. She had first come as a cook, but her loyalty and commitment led to her appointment as warden in 1986. With Carole in charge, Old Jordans was a happy place to visit and to work in; she led by example, with enthusiasm, humour and above all with warmth and compassion. She knew instinctively when guests and staff needed support and she gave it unstintingly.

Christmas at Old Jordans was regularly the time of Carole's 'house party'. It is the time of course for families to get together, but for many there is no family and Old Jordans offered a wonderful alternative.

Carole herself had grown up without a close family. She had been brought up by her beloved grandmother who died when she was sixteen, and just about to go on to sixth form. This meant that she had to leave school and find work. It was a huge disappointment from which she never fully recovered.

After some years in a succession of mainly domestic jobs, Carole found herself working at Lee Abbey, an Anglican Community and Retreat Centre in Devon. Her grandmother's strong Christian faith had left its

mark on Carole and she immediately felt at home in this setting. She was upheld in particular by one of the Chaplains at the Centre and his wife, and later became 'almost part of the family' and a great support to all the children. This warm friendship continued throughout her life.

With hindsight it seems clear that she saw in Old Jordans the potential for providing the support for others which she herself had received at Lee Abbey. After being appointed as warden, she attended a number of residential conferences for wardens of Quaker institutions, arranged by BYM Central Committee for Wardenship and was greatly attracted by the Quaker understanding that 'Christianity is not a notion but a way.' She gradually became convinced that by becoming a Friend herself she would be able more adequately to contribute to Friends' work. She joined Friends in 1997.

The later years of her wardenship saw the fulfilment of some of her hopes. The unfortunate and unlucky often seemed to seek out Old Jordans looking for a 'safe port to refit' before setting out again. There were teenagers looking for a direction in life and latterly several asylum seekers, who asked for work and a roof over their heads, but got much more. Carole became their friend. Above all, and at the same time as being ever ready to give a warm welcome to visitors, she built up a group of staff whose loyalty knew no bounds and who cared for her during several years of illness following her leaving Old Jordans at Christmas 2002, right up to her death in February 2006.

*Signed in and on behalf of Jordans Monthly Meeting
held at Aylesbury on Sunday 14 May 2006
Ian McFarlane, clerk*

Lewis Westcott Headley

21 vi 1914 – 13 iv 2006

Lewis W. Headley was born into a Quaker family in Ashford, Kent, and lived there all his life. He ran the family grocery business, the third generation to do so; but it is as much for his outside interests, and particularly for his service to the community and to the Society of Friends, that he will be remembered.

Lewis loved music, particularly the great choral works of Elgar. He had a fine tenor voice, and joined Ashford Choral Society at the age of eighteen. He went on to sing in the Royal Choral Society from 1948 to 1967 under the baton of Sir Malcolm Sargent, and in the Philharmonia Chorus from 1968 to 1984. He was able to share his musical interests

with his wife Theodora (Theo), whom he married in 1940 when she was a music teacher at Ashford School. They often performed together in local concerts, Lewis in the choir and Theo in the viola section of the orchestra.

As a conscientious citizen of Ashford, he served as chairman of the Ashford Chamber of Trade and as President of the Rotary Club, and was a member of the Council of Ashford School from 1947 until 2000. He was connected with local hospitals and the National Health Service from 1948 to 1998 in various capacities, notably as chairman of the Community Health Council and as a member of the William Harvey Hospital project team. He was chairman, too, of the South East Kent Research Ethics Committee, where he is remembered as being always calm, fair, courteous and dignified, and completely undaunted by medical jargon. He also gave blood on eighty-eight occasions, until he was forced to retire at the age of sixty-five.

Lewis had a remarkable store of knowledge about the Society of Friends and about Quakers past and present. We always turned to him on matters of Quaker history and practice. He and Theo came faithfully to Meeting for Worship for more than sixty years, and he would minister by reading passages from the Bible, often repeating a section if he thought it deserved our closer attention.

His service to Friends was at local, regional and national levels, and included terms as Clerk to both Ashford Preparative Meeting and East Kent Monthly Meeting. He was at various times Elder, Overseer, and East Kent's Meeting for Sufferings representative, as well as its Registering Officer for fifty years. The Quaker burial ground in Kennington, Ashford, was also in his care, and he was greatly concerned to see that it was used properly.

Lewis was an unusually young Clerk to Meeting for Sufferings for nearly seven years from 1945 to 1951. A report in *The Friend* of 14 December 1951 refers to the friendly spirit of his Clerkship, the clarity of his speaking and the easy firmness of his guidance of the sessions. It goes on to pay tribute to his ability to explain complex matters in straightforward terms, his lightening of difficult matters with a touch of humour, and the flexibility which enabled him to adopt a fresh approach in the interests of good sense and simplicity, while adhering to the rules of the Quaker business method.

It was indeed his passionate and meticulous concern for the right ordering of all things Quaker that could at times cause him to appear sharp and disapproving when he perceived a lack of care or a frivolous approach among Friends. But behind the sometimes prickly exterior lay a charming and witty soul whose playfulness was brought out especially by children. His recitation of *The House that Jack Built* at a children's gathering has become legend; and on another such occasion he was discovered swinging a hassock round on the floor on a piece of string so that the children could jump over it, which they did with huge enjoyment

and shrieks of laughter. His grandchildren in particular remember him with great affection.

His family was very important to Lewis. For his son-in-law Peter's fortieth birthday Lewis arranged a trip in Concorde to visit the Pyramids, being aware that the trip had to be completed in a certain minimum of time, as Peter was then on dialysis and could not be away from home for very long. The arrangement pleased them both; Lewis was as keen to fly supersonic as Peter was to see Egypt.

Lewis loved his garden and had a special fondness for roses (one of them was named Malcolm Sargent). Friends would give him plants, which Lewis would enjoy all the more because they brought back memories of the giver.

Lewis and Theo were very much an entity. It was hard to think of one without the other. Theo's unexpected death in 2003 hit Lewis very hard; he never got over it and missed her most sorely. Nevertheless his determination was largely undiminished and he kept up a lively interest in friends, family, and what was going on in the world. He died peacefully at home.

He was constant in his careful and devout custodianship of our Quaker values and procedures, and it behoves us all to take heed of this, his legacy to us.

*Signed in and on behalf of East Kent MM
held in Broadstairs on 16 September 2006
T. Michael Staynes, clerk*

Robert John Allen Jackson

17 xi 1918 – 12 ii 2006

A Friend in Welwyn Garden City who had known Allen Jackson at Meeting since before he joined Friends in the early 1970s has said how pleased he always was to meet Allen, whether by chance or by arrangement; such meetings always heralded friendly greetings from Allen, conversations invariably took place and one was happy about the meeting. But somehow there was a feeling that neither really understood the other. Their knowledge, training and experience were in very different fields and it seemed that they looked upon the world in very different ways; but this did not destroy the grace in his life of being open and friendly to all; a manifestation of the Grace of God within him.

In his childhood Allen was seriously ill, setting back his education by more than a year. At a London technical school he learnt some commercial subjects, leaving in 1935. He obtained employment as a shipping clerk and studied shipping and shipping law at evening classes. At the outbreak of war the shipping trade decreased and he had to seek other employment. This coincided with military conscription. Allen was a conscientious objector and obtained exemption on the condition that he did agricultural work which he did until 1944. His registering as a CO marked the beginning of a life dedicated to peace witness and work for peace.

For two years until 1946 he was a volunteer subject in medical experiments at Sorby Research Institute in Sheffield exploring the role of vitamin C in the healing of wounds. The ‘guinea pigs’ were looked after by nurses, one of whom was Kathleen Booth, who he later married. This was followed by work as a general assistant in the theatre at the Atkinson Morley Hospital, London and by administrative work at the Medical Research Council, London. During this time, Allen, who played the violin, seriously contemplated a career as a professional musician. However he did not pursue this ambition – deciding that, for him music was better as a hobby than as a job.

He and Kathleen were married in 1950 followed by a move to Devon where Allen was a resident master and Kathleen the matron at Oakley Wood School, a school for maladjusted boys. In 1954 his training as a teacher was accomplished and he taught in state schools in Devon.

From 1963 to 1964 Allen and Kathleen were able to serve the peace movement as wardens at Dick Sheppard House in London, the headquarters of the Peace Pledge Union. After a year lecturing in Education at the Institute of Education, London he became a Senior Lecturer in Educational Psychology at Balls Park College Hertford and Wall Hall College.

Allen and Kathleen had three sons and one daughter. The family moved to Welwyn Garden City in 1968, was attracted to the Society of Friends by its peace witness and undoubtedly by the intellectual freedom that it offered. He and Kathleen joined the Society early in the 1970s.

In preparing a Testimony the important matters are not what he did nor where he went but What was he like? What was it like to meet him? What was he like to work with? What inspired and motivated him? These are the difficult questions.

A colleague at one of the colleges where he worked and who later became a Friend has written, ‘His calm bearing and benign wisdom seemed as much a part of his nature as his Quaker faith. No one he talked to could fail to realise that he respected what was being said and respected the person saying it – an attitude that not all of us could easily sustain during episodes of student turmoil in the later sixties.’

‘When speaking with him I always felt complimented by his genuine and thoughtful attentiveness. That aspect of his grace was a mark not merely of his habituation as a good teacher but also of his deep sympathetic interest in his fellow creatures.’

A mature student, already a deputy headmaster, studying under him for an Honours degree wrote, ‘We would sit there, tired from working in school all day, and listen to him going on about Psychology and Education. Sometimes it was interesting. His lecturing style was decidedly discursive so one never knew whether it was going to be interesting or time to nod off. What I do remember of Allen was a friendly man who managed to make the tedium of evening study bearable.’

At the time Caring in the Community was being put into practice Allen’s caring concern about people led to setting up in the local Meeting, of a mental health group. This followed a request from a local Friend, herself in need of mental health support, to know ‘What are Friends going to do?’ Two strands developed; some Friends felt that they were led to concentrate their time befriending sufferers personally. Others felt that they needed to work for improvements in social, medical and community care which led to a Friend becoming a member of the local MIND group, and the Community Care Council and active in the Mental Health Committee. This Friend has written ‘Allen’s gentle and effective skill showed in the way the group developed and we were each enabled to take our concerns out into wider groups outside the Quaker concern.’

We knew him in Welwyn Garden City Meeting for over thirty years and got to know Kathleen and the children. In some ways he was not easy to be with; by disposition and intent he was always friendly and open to people. By way of being loving towards them he would on occasions credit them with great knowledge and wisdom in particular spheres, even when this was not the case, and it was quite difficult if not impossible to convince him otherwise! Some felt that he lived in an intellectual world which they did not share and there is a measure of truth in that.

He was dedicated to the cause of peace and peace making. This did not end when his time of alternative service was completed. Organising regular peace witness in the town centre, meetings with our Member of Parliament, letters to the Government; all these were part of his life right up to the time, relatively late in life, when his health declined. In this he worked closely with Kathleen, who at times would have been needed to keep the show on the road.

He was closely involved with national peace organisations; a founder member of the Peace Tax Campaign Committee, a trustee of the Give Peace a Chance Trust from its inception, a founding member of the West Country FoR/Peace Pledge Union annual peace conference, and chaired the first meeting of Peace Museums world-wide at Bradford University organised by the Give Peace a Chance Trust. And, as mentioned earlier, was warden with Kathleen of Dick Sheppard house in London.

He brought to these a strong Christian pacifist belief coupled with his understanding of the learning process and the psychology of education.

One of his sons has written 'He was a principled man. He was a Christian who believed in the progressive revelation of God's purpose'. 'He was a sincere, caring, courageous, good and hardworking man who will be sorely missed'.

*Signed in and on behalf of Hertford and Hitchin Monthly Meeting
held at Hitchin on 12 November 2006.*

Barry Wilsher, clerk

Barbara Webb Millard

24 v 1920 – 6 ix 2005

Barbara was born in Woolwich, the youngest of three children and, despite the hardships the family experienced in the 1920s depression, her childhood memories were rich and happy.

On leaving school, she worked in the offices of the Unilever factory in Stratford, East London, where she met her future husband, John Millard. At the outbreak of World War 2, Barbara joined the Women's Land Army – growing tomatoes and lettuces in greenhouses, visiting allotments, digging up London's parks for vegetable beds and being a tractor driver's mate. John, as a conscientious objector, was consigned to land work in Monmouth. They married in 1942 and their first home was a tumbledown cottage in Monmouth, where their first child was born.

After the war they moved back to London where John did Youth Club work and Barbara made endless supplies of rock cakes and cocoa for the young people and suppers for the Youth Club workers.

Two more children were born and the family moved to Harlow New Town where the pioneering, egalitarian, socialist ideals of the town planners coincided with Barbara's and John's visions. Family life centred on the Methodist church. As the children grew, Barbara began working in the local library, a job that suited both her love of books and her sense of order.

After the children left home, John's job took them to Newcastle-under-Lyme and then, following retirement, they moved to Poole, where their spiritual journey took them from Methodism to Quakerism.

The passions of Barbara's last 20 years have been her 'Quaker family' and her tapestries. These tapestries combined her creativity and her longing to express the beauty, harmony and spirituality of life. She also

worked for many years as a volunteer at the Oxfam shop in Poole, where she is remembered with affection and respect. She belonged to a choir, too, for many years. In the footsteps of her mother, who set up a Women's Co-operative Guild in Barkingside in 1930, she was concerned with women's issues in politics and society. She participated in the Quaker Women's Group Swarthmore Lecture in 1986.

Barbara has been an inspiring example of living one's faith with love. She had the gift of making those she spoke with feel really valued and she kindled love in others. As doorkeeper 'extraordinaire' she always gave a warm welcome to members and new attenders alike. She had the capacity to connect with people and a good memory for names. Many in Poole Meeting connect their coming to Friends with Barbara's welcome and friendship.

Hers was an adventurous spirit and she approached each chapter of her life, even her widowhood and her own approaching death, with awe and joy. It was in this spirit that she sold up the house in Parkstone, Poole and moved to Quaker House, New Milton for what she called her 'finale'.

We remember her enthusiasm and love of books – often for new books, especially Quaker writings; and her dedication as librarian of Poole, and more recently of New Milton, libraries. At Quaker House, in her last months, she encouraged other residents to read, if they were able. She wrote the entertainment that was performed there last Christmas and was an enthusiastic member of the poetry group.

Her life was not easy. Towards the end she lived with pain and discomfort and had more than her share of inconvenience to deal with. Nonetheless, the joy shone through – and shines still. We have all been enriched by it.

*Signed in and on behalf of Bournemouth & Swanage MM
held at Bournemouth on 14 January 2006.
Patricia Needham, co-clerk*

Barbara Moodie

4 iii 1925 – 22 ix 2004

Barbara was born on 4 March, 1925. She attended Harrow school for girls. During World War 2, Barbara's whole family was evacuated to Bangor. Barbara enjoyed school in Bangor, but it was a school which rather concentrated on the arts, putting much emphasis on preparing for the Eisteddfod. She thought that physics was especially badly taught. By this time she had decided on a career in medicine so she left school and finished what

was the equivalent to an A level course at a section of UCL then in Bangor. The UCL medical faculty was evacuated to Leatherhead in 1943 and it was here that she met Gordon. She qualified in 1948. Barbara and Gordon were married in 1949 at Harrow Meeting House. At the time of their marriage Barbara was working in a TB unit in South Mimms. (This was the time before TB was treated with antibiotics when streptomycin was being trialled.)

There followed a move to Dundee where Gordon worked at Dundee Infirmary. Helen was born in 1951. Whilst here Barbara became involved in mass radiography for TB, which was so successful in picking up early cases that it was thought TB might be eradicated in this country. But there was opposition from some of the unions as members thought their jobs would be in jeopardy if found to be infected, and it was also thought politically incorrect to screen immigrants. Barbara was greatly saddened when the number of cases started rising again. Barbara and Gordon moved to Worksop in 1954 when Gordon took up a one-year appointment. However, things developed and they stayed. Jane was born in 1955 and Ian in 1958. For a few years Barbara was occupied with three small children and the many duties of a doctor's wife. The family was always extremely important to Barbara.

In 1964 she restarted work when she was asked to set up a Family Planning clinic. At this time family planning was still rather a taboo subject – it wasn't taken up by the NHS and there was no local facility. They were given premises in Worksop but the notice was not allowed to be displayed on the front of the building; it had to be put up the alleyway.

Eventually Barbara worked for Nottinghamshire County Council when it took on the work of family planning. She was involved in developing the family planning area in the Health Centre in Worksop, where she worked. She was also involved in sessions in the hospital where she found counselling especially worthwhile. Barbara retired in the early 80s. She developed hypertension and had continuous treatment, some of which disagreed with her. Barbara was a birthright Friend. On one occasion when Barbara was asked if she was a birthright or a convinced Friend, she answered very firmly, 'birthright and convinced'.

When Barbara and Gordon moved to Worksop there was no established meeting. They attended Chesterfield, which became the parent meeting for Worksop Recognised Meeting. In Worksop, Barbara and Gordon were instrumental in starting a monthly meeting for learning and worship and, in the late 60s, regular twice monthly meetings for worship.

Barbara served as clerk for Chesterfield Preparative Meeting. She has also served as a Monthly Meeting elder and overseer, but felt happier in the role of overseer. She was involved in the new membership arrangements and has acted both as Nurturing and Supporting Friend. She has given faithful service on the nominations committee and regularly attended monthly meetings. Her other involvements included Amnesty International and work for Save the Children Fund.

Above all, Barbara cared. Her hospitality and friendship had a special quality which Worksop Friends and their families will greatly miss and will remember with thankfulness. We give thanks for the life of Barbara Moodie.

*Signed in and on behalf of Nottinghamshire & Derby MM
held at Chesterfield on 10 September 2005
Geoffrey H Evens, clerk*

Harold Nichols

3 ii 1921 – 17 vi 2005

Throughout the life of our Friend Harold Nichols his deep loving concern for other people was expressed in many and a variety of ways. It reflected his upbringing in a committed socialist family from which sprang a pacifist outlook and later his deep spiritual experience which he endeavoured to share with others by ‘letting his life speak’.

Harold had a literary background, joining the Leeds Library Service, eventually becoming the Leeds Reference Librarian. He has always been keen to share his professional expertise. Here as elsewhere, he taught by example, encouragement and wise guidance not only in the intricacies of librarianship, but also in the needs of library users, and ready to turn his hand to anything that was necessary.

His service in Leeds was broken by the war. Though at heart he was a pacifist he felt unable to register as a conscientious objector, having at that time no religious convictions. He spent the war with the RAF lecturing and training men in radiotelegraphy, before returning to librarianship.

Harold’s love of sharing his knowledge led to his taking up lecturing and researching at Loughborough University’s Library School. Here he was able to take a great interest in overseas students whom he was tutoring, always regarding their welfare and recognising their needs, with Ann making them welcome in their home. His students were people – people with whom he was able to meet as equals. He regarded pastoral care for them as an important part of his responsibility as a tutor, this sprang from his deep spiritual commitment to others. It was at Loughborough that he became affectionately known as ‘the gentle giant’.

Harold’s first experience of a Quaker Meeting for Worship, with his wife Ann, was at Adel Meeting in Leeds at a time of great spiritual need.

Later, settling into Roundhay Meeting the whole family, close knit and loving, was able to participate in its life. Meeting for Worship was to become central to Harold's life.

It was not in Harold's nature to say 'no' if his experience and expertise could be of service. He became Clerk to Preparative Meeting, then Monthly Meeting followed by Quarterly Meeting. He undertook the same forms of service when, several years later the family moved to Nottingham, and then to Wokingham, where he soon became a welcome servant of the Meeting as an Elder, and as Treasurer as well as Clerk. He saw this service as part of his commitment to the life of the Meeting, at all times infusing the Meeting with his strength of spirit.

When Harold and Arm moved to Beverley, the Meeting was very conscious of his wish to let his life speak, and of his spiritual strengths. Meeting was central to his life and with his usual generosity of his gifts, he quietly gave service as an Elder, as the Meeting's Librarian, encouraging newcomers, and reminding us of the needs still to be met in the world.

*Signed in and on behalf of Pickering & Hull MM
held at Malton on 11 November 2006
Susan M Dickinson, clerk*

Kathleen Mary (Molly) Packer

30 x 1913 – 16 v 2001

Molly was born on Mersea Island, Essex, the daughter of Henry and May Green. Christened Kathleen Mary, but always known as Molly, she faced a long period of separation from her mother who suffered from spinal tuberculosis and was in an isolation hospital in North Wales. At the age of three Molly contracted polio, which resulted in her wearing a caliper throughout her school days, and at eight she had diphtheria. She said in later life that being in isolation and having to lie in bed for long periods as a child had been one of the things that had taught her to be calm and patient.

Molly did well at school, encouraged by her father whose contribution to education was an inspiration to his daughter. She won a scholarship to Newnham College, Cambridge to read geography. While there she rowed in the women's eight and finally dispensed with her caliper.

Molly's professional life was in teaching to which she gave great personal commitment, finishing her career as head of Geography at La Retraite School, Bristol. She had a sharp mind and strong character; she was kind, thoughtful and engendered a happy working atmosphere.

Molly was a pacifist and socialist and it was through her involvement during the war with the Commonwealth Party that she met Ian Packer whom she married in 1951. Together they made their home a centre for political ideals and activities. Their daughter Helen was born in 1953 and in subsequent years they went on the peace marches as a family.

In 1961 Ian died unexpectedly. Molly quietly set about rebuilding her life with Helen. She went back to teaching full time so that they had an income. Gradually she widened her activities; she loved the theatre and visiting the countryside. She worked with the local community to raise a large part of the amount needed to develop a derelict chapel as a community centre.

Having attended Redland meeting for several years Molly had become a member of the Religious Society of Friends in 1958. She made a huge contribution to Friends locally as registering officer, an overseer, an elder and for seven years as PM clerk. As clerk of overseers she knew who everyone was on Redland's long list of members and attenders.

She brought a quiet competence and her sense of humour to all matters she dealt with. She had a thorough knowledge of the provisions of Church Government. She carefully prepared in advance for events and meetings, ensuring matters were presented clearly and concisely to business meetings and that the formalities of a Quaker wedding were fulfilled without fuss. She was a faithful attender at Meeting for Worship, Monthly, General and Yearly Meetings.

Molly was accepting of, and interested in other people and what was going on in their lives, willing to offer help and support to those in trouble and encouragement to those taking a new job or path in life. She gave a warm welcome to new attenders and Friends newly moved to Bristol. She supported local Young Friends, for example by lending her car to one of the leaders of the group thus enabling a widely spread group to meet.

She was gifted in knowing when a small act of kindness could make a great difference. A cup of tea and a sympathetic ear after a fraught day at work, a visit to the cinema after a much-loved pet had died, invitations to lunch or tea on a bank holiday to Friends who lived on their own.

Molly felt she had been blessed by the circumstances that had led to her being the owner of a large house and she let parts of it at very reasonable rates to people who otherwise might not have been able to find or afford a place to live. At the time she first started letting, a colour bar was operated by many people in Bristol. Molly contacted the accommodation officer at the University to tell them that she was willing to let to students from overseas. She always kept part of the house free for the use of people who suddenly needed temporary accommodation

and a haven. A nephew on his return from teaching overseas and several members of the meeting whose marriages were ending were helped in this way.

While some people's experience was that Molly kept her distance, she had many warm, open and loving friendships. She had a particular affinity with 'spiky' people.

Shortly after Helen's marriage to John Drewery in 1982, Molly suffered her first stroke but she remained fiercely independent at home. It was through her visits to Helen and John in Sutton that she got to know of the Appleseed project, which was then in its early days. Her loving support and gentle wisdom were much appreciated.

After her second stroke in 1995, her doctors did not expect Molly to recover in any meaningful way but, with that determination and resilience that characterized her life, she fought back and became fit enough to move to Avenue House, the local Quaker home for elderly people. There she was able to continue the wonderful friendship she and Norman Chubb had developed.

Molly was accepting about most of the limitations that her stroke had brought to her physical and mental life. She continued to take a keen interest and pleasure in form, texture and design. Despite an inability to convert thought into coherent speech most of the time, this did not mean that communication broke down. She listened intently to what was said to her and could answer yes or no to simple questions. Holding hands was punctuated by squeezes and gestures of delight.

Molly had a strong faith around which her life centered. She possessed a simple sincerity which shone through all she did.

An abiding memory of Molly is the great welcoming smile with which she greeted all visitors to her room in Avenue House. There was a spirituality that was tangible in the room. There was a relationship of love which did not need to be sustained by words, it just was.

*Signed in and on behalf of Bristol & Frenchay MM
held at Frenchay on 18 March, 2006.
Chris Willmore, clerk*

Lorna Vincent Paulin

23 iv 1914 – 7 i 2005

Lorna Paulin was born in Bexleyheath on April 23rd 1914, the third daughter of Arthur Cocks Paulin, an architect and his wife, Mary Harriet, a professional singer, accompanist and advocate of female suffrage. It was from her mother that Lorna inherited her life-long love of making music, especially the cello, which she started to learn at the age of ten and was still playing in the Hertford Orchestra in her mid-eighties.

We are also thankful for other early influences on Lorna's life. Edith Fryer who was a Quaker and headmistress of Dartford County School nurtured her early love of reading and literature. Maude Royden was an ardent pacifist, suffragette and one of the founders of the Women's International League for Peace and Freedom (WILPF) and a Congregational minister. Lorna heard her sermons while attending University College London and gaining a BA, MA and Diploma in Librarianship.

The power of divine grace, acting through these influences, became clear as Lorna's career developed. This grace is most strongly evidenced by the national and international influence for good which Lorna went on to have in the field of librarianship, well before most women had careers at all.

In 1936 Lorna joined the Kent County Library Service and by 1945 was Deputy County Librarian, moving on to Nottinghamshire in 1948 as County Librarian. While there she helped to develop a modern library service, including such innovations as the introduction of mobile libraries to serve rural areas.

In 1952 Lorna became Hertfordshire's County Librarian where she developed her ideas further so that the 1950s and 60s became a legendary time for the school library service in particular. Overall an integrated library service was established for one of the fastest growing counties in post-war Britain, as within a relatively small area Hertfordshire contained four New Towns.

From the 1960s Lorna's professional role extended both nationally and internationally. This involved her in much travel to many parts of the world and broadcasts on radio and television. At home she was instrumental in setting up a system of academic qualifications for librarianship. These were implemented in 1977 in what became known as the *Paulin Report*, which ensured that librarianship became a graduate profession. The report also encapsulated what became known in librarianship circles as 'Paulin's Law', that people become as they are treated as being. She also became increasingly involved in the working of

the Library Association, becoming its first woman president in 1966. For her work in the library service she was awarded the OBE in 1970 and she retired in 1976.

When she retired Lorna had already been a member of Hertford and Hitchin Monthly Meeting for some fourteen years. Contacts had obviously been made with Friends in Hertford and she would have been attracted to Hertford's historic Meeting House and its peaceful atmosphere. She certainly delighted in showing visitors around, gave talks on Quaker related topics and organised and extended the Meeting House library. Her role as Chairman of Hertford Music Club which provided small scale concerts in the Meeting House brought many people into their first contact with Quakers. For many years Lorna was Convenor of Elders and a valued contributor to all business meetings. For example, she always asked that instead of just thanking a Friend formally for some service they should be 'thanked warmly'. Her wise advice, common sense and clarity of vision guided and inspired us in our deliberations.

Lorna was also a regular attender at Monthly Meetings, serving as Monthly Meeting clerk in the early 1980s and registering officer for many years. Nationally she was clerk of QPS Central Committee from 1989-1993 and also its representative on Meeting for Sufferings.

Lorna's ministry during Meeting for Worship was deeply considered and of great help to many, as was also the listening attention she knew so well how to give. Her impressive height and clear voice made what she said readily audible; she was clearly someone used to public speaking. At the same time her warmth and sincerity left a lasting impression, with her kind and gentle ways and quiet demeanour coming from the inner strength and spirituality she brought and gave to meeting. Frequently in ministry and in conversation Lorna would express deep appreciation of beauty in all its forms. She could describe how, having been part of a British delegation to the then U.S.S.R, they were taken to a viewpoint of such scenic beauty that she found herself overcome with rapture and thanksgiving and could neither move nor speak for a full five minutes while she took it in.

Many recall one aspect of the grace of her being which was Lorna's sense of humour. Hilarious sagas about trying to sell a piano, for example, or the repeated and inopportune attempts by the licensing authorities who insisted she have a TV licence, when she had no set. These, and often at Christmas, her annual rendition of a song about a German band which had a complicated chorus, would have us in stitches. We loved her dearly.

She remained strong and vigorous until her late 80s when her sight began to fail and her health deteriorate but, as she said, 'I've had 87 years of good health so why should I complain about difficulties now?'

Lorna's Memorial Meeting in March 2005 was attended by a large gathering of family, Friends, and former professional colleagues. She

would have appreciated both the sunny day and the depth of ministry offered. Hertford Friends continue to give thanks for the grace of God made manifest in all that she did in life.

*Signed in and on behalf of Hertford & Hitchin MM
held in Letchworth on 12 March 2006.
Barry Wilsher, clerk*

William Antony Reynolds

22 v 1919 – 16 iv 2005

Tony will be remembered for his strong, clear voice, his ready generosity, his steadfast search for connections between people and ideas, and his deep faith, grounded in a sense of what he called ‘the mystery’. In his ministry, he always returned to the central importance of meeting for worship.

Born into an extensive Quaker family, Tony began his education at Sidcot and started his working career in the Borough Surveyor’s office in his hometown of Bridport in Dorset. The war brought a decisive turn: registered as a conscientious objector, Tony joined the FAU, which took him from crewing an ambulance in the London blitz to volunteering for service in the Far East, leading convoys of humanitarian supplies over ‘the Hump’ from Burma to China. This experience both brought his practical skills to the fore and ignited a lasting love and respect for the Chinese.

China brought another deep fulfilment to Tony, for it was here that he met his wife, Johanne, in the beginning of an inspired partnership. Johanne was a Danish social worker who had become a Quaker while living in London. On their return to Britain after the war, they were married in Friends House (London) in 1946. Henceforward, wherever they lived, their homes were places of warm friendship and open hospitality for visitors from around the world, so natural that it was only later that their sons recognised what made them such special parents.

Tony entered Emanuel College, Cambridge, as a mature student in Engineering Studies. After graduation, he spent some ten years in production management and consultation before joining the Department of Engineering Production at Birmingham University. In 1973, however, came the opportunity to initiate the new Department of Industrial Engineering in the University of Hong Kong, a wonderful return for Tony and Johanne. Five years later, he was appointed Professor, eventually retiring in 1981, remembered by staff and alumni as ‘a modest but great

man and dear friend'. A memorial prize fund for the most improved student has been set up in his name. Tony treasured his links with China for the rest of his life, making frequent visits. He was a committed member of the Quaker China Group and vice-chair of the Universities China Committee.

There were many sides to Tony, interweaving practicality and imagination. He was a keen Morris dancer and lover of music, folk and classical; a reader of books and a teller of stories, always with 'a point' – he had a special storyteller's hat from which to extract delights. He loved poetry, ranging from Dorset dialogue to translations from the Chinese classics. In Queen Mother Court, where he and Johanne moved in 1992, he was very active on the 'Amenities Committee', taking people on regular shopping trips or to concerts and organising illustrated Travellers' Tales and the Christmas party.

Especially he loved the garden, knowing the ways of plants and working tirelessly to create a place for them. Tony's work in Warwickshire MM embodied his blend of commitment and application. He served as MM clerk, and for over 20 years worked unstintingly for projects at the Woodlands, spending countless days discussing, negotiating, and physically working to achieve the splendid result of the Spinney and the refurbishment of rooms.

After many years of attending Stourbridge Meeting, including supporting the extension of the Meeting House, Tony and Johanne started to support Dudley meeting, where Tony's tireless energy helped the meeting to grow, enabling it to become a Recognised Meeting in 2000. After Johanne's death, Tony regularly and reliably drove over from Queen Mother Court to maintain his active participation. He took on many tasks: premises, treasurer, clerk, and all kinds of repair from hedge-cutting to constructing a squirrel-defeating bird feeder. A seasonable contribution was to bring to Meeting for Worship his home-bred daffodils. Dudley Friends witness to all they learned of the very practical aspects of Quakerism from one who simply sought to apply his beliefs in every area of his life.

This was the heart of Tony. Under what could seem a dominating presence, he nourished a humble connectedness with people and the world of nature. He kept a 'quiet time' every day and had a book of readings by his chair. Silent sharing meant a great deal to him, and he was also faithful to friends further afield: many will treasure his letters of support, signed in an improbably small hand, 'in Peace, Tony'. He was a real Friend in our shared tradition to each of the meetings to which he belonged and a true friend in his own individual mould.

Prepared by Friends in Warwickshire Monthly Meeting, with help from Hong Kong Meeting.

*Signed in and on behalf of Warwickshire MM
held at Woodbrooke on 15 October 2006.
Anne Ullathorne, clerk*

Ronald Rule and Gwynneth Rule

1916-2002 and 1921-2000

Ronald and Gwynneth were members of Jesus Lane Meeting for over 50 years – from their marriage in 1944 to their deaths in 2000 and 2002. Those of us who knew them at that time will remember them for three things that they achieved together. Firstly, for the service that they gave to Friends at Jesus Lane, not only for the many appointments that they undertook, but also for the friendship they showed to others in this Meeting.

Secondly, for their contribution to local people through Berrycroft Stores, their family business for over 50 years. Berrycroft Stores was held in high regard by those who lived in Willingham and by many from further afield.

Thirdly, their devotion to each other and to their son and daughter over these years was an example of close family life for us all.

Ronald was a Monthly Meeting Trustee for 36 years from 1960 to 1996 – not just three years or six years but 36 years.

At Jesus Lane Ronald did periods of service as clerk of PM, treasurer and elder, and at Monthly Meeting he was at various times clerk, treasurer, trustee and clerk of Nominations Committee. He also represented MM on the County Ecumenical Council. The multi-denominational church at Bar Hill was very important to him as he was a founder member, representing the Society of Friends. He and Gwynneth regularly worshipped at the Bar Hill Services, to ensure a Quakerly contribution.

At any meeting where Ronald was clerk we knew that the business would be done in right order, and done with a Quakerly calmness and with moments of humour in which we could enjoy his chuckling laugh.

Gwynneth was central to all this Quaker service, not in taking on such appointments but in supporting Ronald in their undertaking. She played a full role at Jesus Lane, in both worship and business meetings; regular in her attendance, she had, as one Friend commented, a natural elegance and a wonderful sense of colour. She was a person who was always interested in people and their needs. Gwynneth served as an overseer, and was on the catering committee through most of her years of membership. She was in Communion with God through the common things of life, seeing manifestations of God in the natural world, in her garden, in music and in literature, and in the people she met.

To those who used Berrycroft Stores it was something rather special. It was not simply a retail business but, in a way that is now passing, it was

a local business that was a service to the community. The Stores were so imbued with this spirit by the Rules, that it hangs on in the shop and its activities even now.

Both Ronald and Gwynneth were country people which gave them an understanding of local people in and around Willingham.

Ronald was also a knowledgeable bee-keeper and more than once dealt with a swarm of bees in the village.

Many of us could see links between their Berrycroft lives and their Quaker lives in that both involved elements of service and friendship.

When many of us think of Ronald and Gwynneth, we think of the wonderful closeness of their family life. They always seemed to be together and for many years Jane was often with them, creating a devoted threesome. Gwynneth loved the Bible and Ronald and she made daily readings aloud to each other every day of their married life. Reading aloud was a thing they loved and they would read books to each other and to their children round the fire in winter or on family holidays – something they continued to do even when the children became adults.

At Jesus Lane, at Berrycroft Stores and in their home they lived a life of unselfish service to others. We give thanks for the Grace of God as shown in the lives of Ronald and Gwynneth Rule, who achieved so much together.

*Signed in and on behalf of Cambridge & Peterborough MM
held at Hartington Grove, Cambridge, on 14 October 2006.
Janet Gilbraith, clerk*

Alfred Stewart

2 ii 1909 – 10 i 2005

Alfred Stewart was a gentle, warm-spirited man who would never say an unkind word and was universally respected and loved. He had grit and determination in his personality, passionately focused, as he always was, on the twin issues of peace and justice. Born into a close-knit family in a Dundee tenement, early experiences of witnessing poverty and the effects of material deprivation left their mark on him and started him on the path he was to pursue all his long life. Seeing a boy coming to school barefoot, and being punished for lateness made Alf determined to work for a fairer world for all.

He was apprenticed to a Dundee printer at fourteen and worked as a printer in Dundee, Edinburgh and then with the Scottish Co-operative Wholesale Society in Glasgow until 1939. When war began Alf was, in his words, *'unwilling to kill my fellow men'* so he joined the Peace Pledge Union and was sent to work in forestry at Tayport. He had joined the Labour Party at the age of seventeen and after the war he chose to take a job with the National Council of Labour Colleges, lecturing to Trade Unions on politics. In 1952 he took a job in Dundee with the Labour Party, later working as agent for the local M.P.

Alf met Nan through the Peace Pledge Union, as she was already a member, and they married in Dundee in 1943. Together they created a warm and welcoming home, delighting in the arrival of their five children, eleven grandchildren and eventually their great-grandchildren. He joined the Society of Friends in the 1950s and was a faithful and very active member for the rest of his life. He particularly loved the fellowship of Friends. Alf reached out to each person in the Quaker community, making each one, young or old, feel cared for and special.

Through the Labour Party, the Trade Unions, the UNA and the Society of Friends Alf worked unstintingly towards peace and justice in the world. He marched for peace and against apartheid, he prepared and served fund-raising Hunger Lunches and he was always urging and encouraging others to get involved also. He was positive and confident that together men and women really could make the world a better place – that as his beloved Burns put it,

*Man to man the world o'er
Shall brothers be for a' that.*

When he retired he and Nan moved to St. Andrews and began a new phase of living life abundantly. He served on the Community Council, drove patients to the various hospitals in Fife for St Andrews Community Service, worked for Help the Aged and tramped streets collecting for Christian Aid and other charities. He also attended with Nan many university extra mural classes, nourishing their shared appetite for music, theatre, literature and much else.

From his teens he loved the mountains and years later would still describe sleeping out under the stars in the Cairngorms with vivid excitement and wonder. A sense of adventure and enthusiasm for new places took him with Nan all over Western Europe and North America. He would drive and they would sleep under canvas until he was well into his late eighties and even then he did not give up travelling. They went to Moscow and St Petersburg with Saga Holidays after that ('fascinating, but not quite as good as going on our own') and even in this last year, aged ninety-five, he and Nan went to Italy together, with their daughter.

He maintained steadfastly his inner sense of the spirit at work in the world, sustaining his vision of a more peaceful future. Clear, consistent,

with complete integrity and brimming with love, Alf followed the advice of George Fox:

Be patterns, be examples in all countries, among all sorts of people, walking cheerfully over the world meeting that of God in everyone.

*Signed in and on behalf of East of Scotland Monthly Meeting
held in St Andrews on 14 May 2005.
Angela Arnold, clerk*

*Signed in and on behalf of Scotland General Meeting
held in Aberdeen on 11 June 2005.
Pamala McDougall, clerk*

Renate Warner

27 iv 1921 – 28 x 2005

Renate was the lynchpin, the corner stone, and the guiding force in Ifield Quaker Meeting for nearly fifty years, and her contributions to other Quaker organisations, to the wider world, and to other causes, are legion. Her friends have gathered information for this testimony from her autobiography, which she was always about to finish when she had time, and the words of many contributors who loved her..

Renate's start in life was difficult and unhappy. She was born in Germany at a difficult time just after the end of the first World War. Her parents were very young students, who soon separated. She was left in a babies' home and only reunited with her mother at weekends. Her mother remarried and, with her new husband and Renate's half brother, Peter, emigrated to the United States. Renate's father had to place his five year old daughter in a children's home. As Renate herself said 'For the next ten years there was an outward frame of routine, but an absence of close family relationships which might have provided the learning area to become a balanced person.'

It says much for Renate that as an adult she was able to achieve a loving and caring relationship with both her parents, but especially with her father who maintained contact with her while she was in the children's home and who later came to live in England.

Her schoolteacher father, who was Jewish by birth but not by faith, found himself in danger and without a job in Hitler's Germany. Both he and

Renate had developed links with the Berlin Quaker Centre, so that with their help he was able to send her to safety in England. Renate, thus, in April 1937, at the age of just 16, with only one year of English lessons, became a boarder at Walthamstow Hall, Sevenoaks, where she was able to add piano to her cello and recorder playing. In 1939 her father escaped from Germany but was interned as an Enemy Alien Class B (doubtful) until 1941. (Renate herself was classed as C – harmless.) Renate's father was helped by Friends to go to Woodbrooke where he gained the certification to resume his teaching career in London.

Meanwhile, the Refugee Children's Committee arranged for Renate to be trained as a school matron. She was unhappy but found respite in the homes of kind Quakers. In 1942 she moved to Beckenham, and worked as an au pair while she trained as a secretary.

Here, back in London, she made contact with Young Friends, joining morning worship, and engaging in social activities with them.

After the war Renate enrolled for evening classes at the London School of Economics and was awarded an Economics degree in 1949. She entered into membership of the Religious Society of Friends in that year too.

In 1950 Renate went to work for the Quaker Centre in Geneva for a year – but stayed five years. That 'wonderful period' of her life ended when she came back to England as she was in danger of losing the roots she had put down here. As she said, 'five years is a long absence from a country that had only relatively recently become my home of adoption.'

Her involvement with Ifield Meeting and Dorking & Horsham Monthly Meeting began when she took a secretarial job with Phillips in Salfords where she worked for the next ten years.

There were few positions within Ifield P.M. and Dorking & Horsham M.M. she did not fill over the years. She served as Clerk and Treasurer of Monthly Meeting, and indeed she was the Clerk of the Ifield Meeting until the day she died.. She served as an M.M. Trustee at a difficult time when a meeting had to be laid down. Renate will also be remembered for organising Dorking & Horsham's panel of the Quaker Tapestry, encouraging many to add a stitch or two. In 1963, she started the monthly yellow bowl collection for the Rhodesia (now Zimbabwe) Educational Bursary Fund. She also taught more than one P.M. treasurer how to do their job.

In 1970 she entered full time education for a year, and gained her teaching qualification. She then taught secretarial subjects for 13 years full-time and some years part-time at Crawley College. She even devised her own system of German shorthand based on the English Pitman system.

Renate was a founder member and the first secretary of The Crawley Friends Housing Association, or Camfield, which was set up in 1967. She oversaw the actual building and all that that entailed, working on

the huge amount of correspondence needed to bring the project and its vision of help for local lonely people to fruition. Her unwavering energy and patience were hugely beneficial in the earliest days of Camfield, and her unparalleled eye for detail and agile intellect were invaluable right up until the time of her death. Together with Bryan Reed and Elizabeth Harland she attended countless meetings (minuting many of them).

As Camfield developed, so did Renate's involvement. She became chairman for a period, treasurer at a later stage, and, latterly, secretary, to the increasingly complicated Housing Association. On a day-to-day basis, for almost forty years, she was attentive to the varying needs of residents, staff and fellow committee members, and was sensitive to the needs of the community as a whole whilst appearing tireless herself. Perhaps her greatest gift to Camfield was her real understanding of and compassion for those whose lives did not conform to what was generally expected, and who, therefore, experienced many difficulties. She confessed not to be 'very good with people', but she had an understanding of others that went far beyond her own direct experience of life and she was never judgemental.

Renate wrote a history of Camfield in 1996, having already in 1976 produced the official history of lfield Meeting for its 300th anniversary.

In January 1989 with the 'Talking Friend Association' Renate established a recording group to read *The Friend* at her home for the benefit of blind and partially sighted members, and she led this for sixteen years. Other reading groups were able to draw on her experience, and she was able to use her understanding of the limitations of the partially sighted or blind. Her intrinsic kindness and integrity and her concern for her listeners shone through in the way she read the text and in the particular care with which she described visual images. She became secretary of the Talking Friend Association in 1991 and it became clear that this small charity was in safe hands. She attended every committee meeting from 1991 until prevented by illness in September 2005.

Renate estimated that half her time was spent on Quaker matters and the other half on music.

She was offered a free place at the Royal College of Music in 1941 but could not take it up because there was no bursary for her living expenses. She herself said that 'were it not for Hitler I would most likely have made music my career, but as it was it had to be kept in my leisure time and probably it was better that way'.

From 1953, when she first heard the sound of the bamboo pipe in Geneva she was 'hooked'. She joined up with the Pipers Guild and spent all her holiday time attending and teaching at their British and international summer schools She started a successful local piping group with Crawley U3A teaching the making and decorating of pipes as well as teaching her group how to play them.

Margaret Graham recalls, as a member of the Ifield Children's Meeting, being taught by Renate to make her own pipe. 'There were six or seven of us excitable children, but I cannot remember any accident or bloodshed, despite the use of craft knives, saws and pointy files. It did not matter if we thought ourselves ham-fisted or tone deaf, Renate would draw out talents we did not know we possessed. However did Renate's finely-tuned ear put up with us stumbling our way through beautiful carols in French and German? But she was determined not to give up on her theory that we would grow more proficient as the years passed. Renate was perhaps rather over-optimistic here.'

Renate also introduced the Meeting's children to Continental customs they were highly enthusiastic about – chocolate maybugs in Spring, egg-hunts at Easter, and Advent wreaths and candles as Christmas approached; also card-making and all sorts of handicrafts, and there was nothing so sweet and tasty as Renate's famous flapjacks.

Renate was also a shareholder and keen supporter of Ifield Park, even taking some residents to music appreciation classes, and talking and reading to others, especially those whose sight was poor, or those who needed more stimulating conversation than just small talk. Her expertise in languages was a godsend to those who longed to hear their native tongue again.

She was immensely practical – she loved organising and managing people and projects. She was a wonderful teacher, and she made sure she got the best from her pupils; but she did not suffer fools gladly.

Spiritually she was very pragmatic and any doubts she had did not prevent her letting her life speak. She always had something to do, arranging, making and listening to music, gardening or embroidery.

Having no natural family around her she gave great support to Ifield Meeting and she regarded Friends as her family. She also gave unstintingly of her time, knowledge and enthusiasm to many other groups.

A self-made woman, she constructed her life by her own efforts, rising above insecurity and unhappiness, showing no bitterness or regret. If anything needed doing then she got on and did it. Her zest was for life and people. Her interest in everything, and her delight in finding out all about new people, and new things, was truly inspiring. She seemed to see the Light in everyone, giving them as much as she knew how on first meeting them.

Her insistence on order and her kindness to strangers showed in her encounter with Cary Palmer, her last lodger. Cary writes:

'I saw a quite agile old lady with her backpack walking towards me. I asked her if she knew of anyone in the area who would rent a room to a decent couple – my husband and myself. She smiled and in a very relaxed way said 'You know, I used to have students in my house but

when I turned 80 I decided that I needed my privacy. But I think I can trust you. If you want, you can come to my house now – I'll show you the room and you can decide if you like it.'

'When we arrived outside her house she told me 'You can park there, that will be your parking area.'

'I was so puzzled, we were talking as if we had known each other for a long time. She showed me the house and told me: 'This is your room', and then sat at a table where on a piece of paper she wrote all the conditions, the rent and the exact time for her and for me to use the bathroom and kitchen. Two weeks later we moved in with Renate and spent ten months in her house, happily and in harmony.

'She used to correct my English and tell me stories about her experiences in life, her work and travels. I enjoyed living with her and learnt better ways of using my time in life.'

Renate lived her life fully, and she lived it right to the very end. When she became ill and needed help she remained in charge - she directed the friends who cared for her. Her capacity for work was amazing. Even up to the day before she died, there she was, busy organising the man fixing up a new telephone connection, while she made a 'to do' list as long as your arm.

Renate said, 'Life is to be lived forwards, but understood backwards.'

Her spirit never failed.

*Signed in and on behalf of Dorking & Horsham MM
held at Dorking on 11 November 2006.
Roger Baker, clerk*

John Duncan Wood

10 xi 1910 – 24 ii 2006

When, in his thirties and after long thought, Duncan Wood applied for membership of the Society of Friends, he did not do so, he said, as a result of a sudden sense of calling or conversion. *'I simply asked for recognition that Quakerism was part and parcel of my being'*. He was born in 1910 into a Quaker family and spent the years of World War I at Woodbrooke, where his parents, H.G. and Dorothea Wood, were wardens. Living among pacifists, he was *'aware that something wicked and terrible*

was going on elsewhere' and the service of thanksgiving on Armistice Day confirmed his growing conviction that peace is the Will of God.

After early schooling in Birmingham, he moved to a Quaker preparatory school where he first started bird watching – a life-long fascination born of seeing a nuthatch moving head first down a tree trunk. In 1924, he went to Leighton Park, a school where the peace testimony was integral to daily life. In his formal studies he discovered his love of classics and history. He also pursued his love of bird watching, another facet of that love that inspired him throughout. In his later life he wrote that he had found *'the still small voice of God manifestly at work in the natural world...'*

In 1929 he went to the Queen's College, Oxford, on an exhibition to continue his studies in classics and history. Graduating in 1934, he returned to Leighton Park as a member of staff, and many pupils remember his vivid and thoughtful teaching of history. The head master put him in charge of the boys' Meetings for Worship and encouraged him to expound Christian pacifism in his teaching. He was also asked to teach French, which involved a term of study in Nancy in 1936; a fortunate circumstance, for there he met his future wife, Katharine Knight.

Meanwhile the world was sliding into war again. Duncan decided that he could not oppose the evils of fascism by force, though he had sympathy and respect for those Friends, including his own brother, who decided otherwise. He knew that his father's words were true: *'Remember that whatever you decide to do you can't be happy'*. When he received his call-up papers in the summer of 1940, he did not face the tribunal as a Quaker, already an accepted position. Instead he put his case out of convincement *'that this was what the Lord wanted me to do'*. The tribunal accepted his plea and allowed him, as he had hoped, to serve in the Friends' Ambulance Unit. He joined a group that was to go out to China to give what help was possible in a country that had been on a war footing since the Japanese invaded in 1937.

The unit members went out in small groups and it was not until September 1941 that Duncan and the last six men boarded a troop ship bound for Singapore. The voyage round the Cape of Good Hope gave Duncan bird watching opportunities, and the group reached south-west China shortly before Singapore fell to the Japanese in February 1942. The Japanese advance cut the Burma Road, which made it difficult even to obtain the medical supplies which they had hoped to ferry in their trucks to the ill-supplied Chinese hospitals. Duncan did his best to deploy their limited resources, as a fellow Unit member recalls: *'Those of us who were privileged to have him lead us in those years still recall how much we looked up to and admired him and the way he mastered the many difficulties we all had to face together in often very trying circumstances'* (Peter Leyland). Duncan came home after the Japanese defeat in April

1945, to marry Katharine and take up his post at Leighton Park again. Katharine herself continued lecturing part-time in French and German at Royal Holloway College before Rachel was born in 1949.

In 1951, Duncan and Katharine were approached by the Friends' Service Council asking whether they would be interested in service in Geneva. Full-time Quaker representation at the League of Nations began in 1924, and continued after World War II and the establishment of United Nations. It was strengthened by the formation in 1937 of Friends World Committee for Consultation. This became the recognised international Non-Governmental Organisation (NGO) whose status gave a succession of Quaker appointees their accreditation at UN.

Duncan and Katharine agreed to take up the post in Geneva, continuing the Quaker peace work already established. This was truly a shared calling, an opening to live out their Quaker faith, especially the peace testimony. When they arrived in 1952, the appointment was initially for three years. It was twenty-five years before they left! This dedicated service has contributed to the respect in which Quakers are held in the international community.

Duncan and Katharine responded to Quaker concerns, following the progress of many issues in the field of Human Rights, such as the status of women and the treatment of refugees. Duncan took part in the discussions among Non-Governmental Organisations which would later feed into the formal sessions at the UN. He was a sensitive and skilful chairman and often took the lead in this way among NGOs represented in Geneva. He worked on the NGO contributions to debates within the Human Rights Commission against slavery, and also on the issue of conscientious objection, making statements to the Commission both orally and in writing. In the early days of UN it had been suggested that the Declaration of Human Rights should include the right to conscientious objection to military service. The issue was one of ongoing concern to Duncan, but the item was still on the agenda of the Commission when he and Katharine finally left Geneva. The present QUNO team in Geneva (2006) remains in the forefront of work to carry this issue forward at UN.

During the Vietnam war, Duncan became involved in expressing Quaker opposition. He and Katharine were often called upon to use their facility in French, acting as interpreters at various meetings. Geneva is the home of the UN's negotiations on disarmament, discussions which Duncan followed over many years. He was elected Chairman of the Special NGO Committee on Disarmament and served in this capacity during the 1970s, almost until his retirement. As Quaker representative to the UN, he always knew that he had the responsibility of upholding the reputation of Quakers as peace-makers and peace-builders. This he and Katharine did faithfully throughout their time of service in Geneva.

In addition to discussions with NGOs, Duncan and Katharine established

good relations with many diplomats representing their countries at the UN. They would raise with them those issues that were of concern to Quakers and to NGOs. These meetings were often informal gatherings at which the diplomats could be – however briefly – free of their government instructions and meet other diplomats as fellow human beings with different approaches to common problems. These meetings were ‘off the record’, and their effect on the attitudes of national negotiators cannot be measured, but Duncan and Katharine had faith that this would bear fruit in the spirit. There would be occasional encouragement, such as the Geneva-based diplomat who deliberately sought out the Quaker office in New York when he was transferred there. This work was perfectly described by Rufus Jones when he said: ‘I pin my hopes to quiet processes and small circles in which vital and transforming events take place.’

In 1952, the Quaker Centre was housed in a spacious and elegant ‘country house’ but soon had to make do with a much smaller apartment until, in 1973, a permanent home was found for Geneva Meeting and the Quaker United Nations Office. Meanwhile, the Wood family home hosted a vast number of visitors of all nationalities, beliefs and political standing. Duncan and Katharine created an ambience of homely warmth and hospitality into which they could welcome politicians, international diplomats and travelling Quakers. For Katharine it also meant cooking countless delicious meals, eaten at a round table so that there were no difficulties of rank or status! Rachel’s presence was greatly appreciated by many of these guests, far from their homes and their own children. The setting of the house also delighted visitors, surrounded as it was by an extensive garden full of flowers and birds.

Duncan told the story of the late Peter Benenson’s visit to Geneva for advice on how to enable Amnesty – then a purely British organisation – to be granted consultative status at the UN. Peter found Duncan and Katharine sitting under the old apple tree in their garden. The discussion that ensued eventually led to the birth of Amnesty International some months later. If not born under the apple tree, Amnesty International was surely conceived there! Amnesty International soon became an active member of the NGOs in Geneva, giving support to Friends’ work on getting conscientious objection recognised as a Human Right, just as Friends gave support to Amnesty’s campaign against torture.

Another aspect of Quaker work in Geneva concerned the International Seminars and the Conferences for Diplomats, held once or twice a year for over fifteen years, always in beautiful surroundings. Katharine and Duncan and young Rachel were often there as ‘core’ Quakers, helping to ensure that things ran smoothly. Like the small-scale meetings of diplomats, these were ‘off the record’ events, though with a more formal programme of presentations and discussions on topics illustrating the dilemmas of national interest and international responsibility. There was time for participants to meet face to face as individuals, hopefully leading to a clearer understanding between UN delegates, who were

responsible for building and maintaining the international institutions of world peace. Duncan acted as chairman at several of these conferences, making it clear that the programme was an outcome of the Quaker Peace Testimony. He was always ready to answer questions about the beliefs and practices of the Society and invited all to attend the short periods of worship if they wished to do so.

Soon after Duncan arrived in Geneva, he became involved in establishing the Geneva Summer School. This annual course aimed to train young Quakers to play their full part in peace building, by increasing their understanding and support for the work of the UN. Over the next fifteen years Duncan and Katharine planned and led the Summer School, which brought together international groups of young people. One Irish Young Friend, who later rose to high office at the UN Headquarters in New York until he spoke out about the effect of sanctions on Iraqi civilians, recalls the Summer School of 1958. He remembers Duncan's 'quiet management of the School, its programme and the international mix of Young Friends. I have often thanked Duncan Wood in my mind for his foresight in running the Geneva programme ... I am sure there are many others who were equally and positively directed along life's path by that good man...'. (Denis Halliday)

After Duncan's death, this tribute to his qualities came from a successor in the QUNO work: 'Duncan was the essence of a quiet Quaker diplomat. He was scholarly, reflective and an excellent listener. He influenced through the power of his personality and presence and by his rigorous respect for the eternal within each human being. In fact his whole ministry in Geneva and in the rest of his life was based on the promotion of a deep mutuality of love and respect across the boundaries of difference. In this pursuit he walked cheerfully on the global stage answering that of God in every person and helping each person to realise their deepest yearnings.' (Kevin Clements)

As well as playing a full part in representing Quakers in UN international affairs, Duncan, Katharine and Rachel were active members of Geneva Meeting and of Swiss Yearly Meeting and regularly attended gatherings of European Quakers. The Wood family always lived fully as part of the local community, nurturing good relations with their neighbours and delighting in local customs and culture. Despite the pressure of work, they often went out into the countryside to enjoy birds and flowers. From July 1973 to January 1974, Duncan and Katharine travelled to Australia, spending five months with Quaker groups, speaking and lecturing, and also visiting many other countries, including Kenya, Madagascar, Ethiopia and Egypt.

In 1977, they finally retired and moved to Arnside, Cumbria, to be near Rachel, her husband Andrew and their two children. No sooner had they settled in their new home than they set off again, from August 1978 to March 1979, on their second world-wide tour of travelling ministry,

taking them to Quaker Meetings all over the USA and into Canada, but also to New Zealand and Australia, lecturing and sharing their wisdom, understanding and knowledge of international affairs and Quaker insight.

Back in Arnside, Duncan and Katharine cultivated and delighted in their garden, planted with many reminders of their years in Switzerland. As members of Yealand Meeting they contributed to various study groups, and their sympathetic listening and thoughtful words were of special value to the Attenders' Group formed in the 1990s. Duncan ministered regularly in Meeting for Worship, often speaking towards the close and skilfully drawing together the thoughts of those present. As a friend from Geneva days remembered, Duncan often began his ministry by taking out his Bible – a gift from the leader of the war-time China Convoy – and reading a passage that related intimately to what had been said earlier. Sometimes, after a particularly dark week in international affairs, he would speak with sadness, but never despair. There was always hope in his message, stemming from his faith.

Katharine died in 2001, after a long period of failing health involving spells in hospital and finally in a nursing home. Duncan visited her faithfully, taking her the most delicate of posies from her beloved garden. Frail himself and with rapidly deteriorating sight and hearing, he remained in his home for another two years, supported by a team of carers with whom, typically, he soon established very good relationships. He was always quick to express his gratitude and appreciation of their care. He continued, with the help of friends, to pay weekly visits to the local shops and enjoyed maintaining contacts with the Arnside residents who addressed him by name and clearly held him in high regard.

During this period he continued to be visited by many friends, some from Leighton Park and Geneva days, and some who shared his ornithological interests. It was at this stage that he completed his book entitled *Horace Alexander, Birds and Binoculars*, and travelled down to Woodbrooke for its launch – a very happy occasion.

In December 2003 Duncan moved to a residential care home. Quaker literature, ornithological journals and letters from friends in many parts of the world still arrived, and for some time, with various visual aids, he managed limited reading. Listening with head-phones to Radio 4 provided a vital source of information, so that he was always up-to-date with current news. There was never any shortage of material for discussion when visiting Duncan.

The warmth in his voice when welcoming a friend will remain unforgettable. It was as if this were the one person in the world he most wanted to see. A great communicator, his listening possessed a special quality which bestowed a blessing. Surely this was because he was seeing that of God in everyone.

Although it cost him tremendous effort, he still attended Meeting for

Worship in his final weeks. He was there only a few days before he died peacefully in his sleep, on February 24th 2006, at the age of ninety-five.

The letters which his daughter received on his death testify to the profound influence which Duncan Wood, in his quiet, modest way, had on so many lives, causing some to change direction, leading some into teaching, into ornithology, into peace work. One Friend wrote, *'It was not only in the world of international affairs that he was so remarkable an example ... Duncan never foisted his erudition nor his spirituality on us; he lived them and quietly let us take what we were able from his wisdom and caring'* (Sam Legg). Those of us who have had the privilege of knowing him in his last years at Yealand are all the richer for that experience.

*Signed in and on behalf of Lancaster Monthly Meeting
held at Blackpool on 14 October 2006.
Roy Stephenson, clerk*

Eileen Joyce Wragge

27 ii 1925 – 7 iv 2006

Eileen Troon was born in Bristol into a devout Methodist family and throughout her life she valued her continuing contacts with her brother and sisters and their families as well as her own immediate family. But her love and interest in other people was far wider than just her own family. She seemed to care for all those she met, in whatever strata of society, whatever their age, and was able to reach out and respond to their needs.

Many of her relatives lived in Cornwall and it was there that she spent the war years, and made many friends. She developed a lifelong love of that part of the country – a love which was kept alive by yearly visits. She relaxed among the rugged peace and isolation of Cape Cornwall, enjoyed the artists and the poetry, and always felt at home there.

On leaving university Eileen became a youth worker at Bristol University Settlement and it was there that she met Philip. They were married in 1949 and moved to Woodbrooke where Philip had obtained a staff post. Both their children, Judith and Andrew, were born there.

After leaving Woodbrooke, they moved back to Bristol and Eileen was received into membership while attending Horfield Meeting. However, she always retained her love of Methodism, having been influenced by the great Methodist evangelists such as Leslie Weatherhead and Donald Soper. Throughout her life she was involved in ecumenical matters – loving the Collects from the *Book of Common Prayer* and sung evensong at York Minster. She was deeply committed to working with Churches Together, and representatives from all the churches in Huntington and New Earswick, and from the Bereavement Group she helped to found, were at her Memorial Meeting.

Philip and Eileen lived for a time in Welwyn Garden City and then in West Sussex where they were both involved in running courses for the YMCA. Meeting became very important to Eileen – she was an elder and then an overseer and also found time to train as a marriage guidance counsellor.

When Philip started working in Friends House, Eileen was able to fulfil her own professional interests and she became Adoption and Fostering Officer for the London Borough of Waltham Forest. To the end of her life she remained in contact with foster parents with whom she had worked. She was sent to America to look at the way adoption and fostering was organised there, and she also worked with disadvantaged children in an American summer camp. These experiences opened new horizons for her.

After Philip retired they moved to York and worked first for a short time at Bootham and then for three years at The Mount School. As well as serving on various education committees, local and national, she continued to take a personal interest in the Schools – going to most of their plays and concerts. Five years as wardens of Kirkby Moorside Meeting House followed and then they came back to York. New Earswick Meeting then became a central feature of their life, though Eileen's wider service to Friends continued. She served on Meeting for Sufferings and its support group, and also The Retreat and Breckenbrough School Committees and in addition she found time to work with Family Mediation (both in York and Scarborough) and with the Probation Service at the Crown Court.

Throughout her life, Eileen cared for others, but if this account of her life sounds worthy, but a bit dull, that would be a mistake. Eileen was never dull. She was always dressed stylishly and like Margaret Fell/Fox she would have thought the idea that 'we should be all in one dress and colour' to be a 'silly, poor Gospel'. She loved theatre and opera and enjoyed visits to Glyndebourne, Covent Garden and Aldeborough, and she rejoiced in the fact that she was able to go to concerts in which her musical grandchildren played.

Eileen was a truly rounded person – loved and trusted by everyone. Her quiet and significant involvement with, and support of, many people was attested to by the very large attendance from the wider York community at her memorial meeting in New Earswick's Folk Hall.

*Endorsed on behalf of Quakers in Yorkshire
(otherwise known as Yorkshire General Meeting)
at their meeting at Harrogate on 21 October 2006.
Susan V Hartshorne, co-clerk*