

Quakerly Musings and Poetry

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Dedicated to Topsy Evans



Positive peace and Makaratta

DAVID EVANS | SOUTH AUSTRALIA AND NORTHERN TERRITORY REGIONAL MEETING



War in the Pacific ended in 1945 when I was nine years old, and as a stamp collector I bought blocks of four of the new Peace stamps; the two and ha'penny; three and ha'penny; and the five and ha'penny. We were all happy the war was over.

However, as I reflect back now, dropping atomic bombs and calling it Peace is a unilateral one-sided declaration of Peace, Negative Peace.

For lack of better words Negative Peace includes ceasefires and ending violence.

On 8 May, 2020, the City of Berlin enjoyed a one-day holiday, a Day of Liberation celebrating the 75th anniversary of the ending of the War in Europe and an end to the Third Reich.

Writing for *American Studies* Virtual University, Kai-Arne Zimny in an article entitled 'May 8 – Celebrating the End of World War II as a German' writes.¹

75 years ago, the world sighed in relief. After six gruesome years and over 70 million lost lives, World War II was finally over. May 8, 1945, marked both the end of a ruthless regime and the war in Europe ... At 11:01 p.m., the war in Europe was officially over. In the U.S. and the UK, the day is celebrated as 'Victory in Europe Day,' and for decades, May 8 (and in some cases May 9) has been a holiday in various European countries – but not in Germany. However, for its 75th anniversary, the Day of Liberation has been declared a one-time holiday in Berlin.

Personally, I can remember feeling discomfort talking with German people. One of those I have met recently left her home in Germany aged 9, and says, 'I was twenty-five before I got over the embarrassment of being German'.

Change of attitude and thinking is a long-term process. However changes

do come, and I feel Angela Merkel, Chancellor of Germany, is one of many inspiring leaders of Positive Peace.

Makaratta

On the table for our present government is Makaratta. How long will it take for us to move forward together?

Makaratta is a complex Yolngu word describing a process of conflict resolution, peacemaking and justice. 'Makarrata has so many layers of meaning,' says Merrikiyawuy Ganambarr-Stubbs, a Gumatj woman and principal of Arnhem Land's Yirrkala School.

'The first one, and the main one, is peace after a dispute.

It can be a negotiation of peace, or a negotiation and an agreement where both parties agree to one thing so that there is no dispute or no other bad feeling,' says Ms Ganambarr-Stubbs.²



Liberation Day, Berlin



Merrikiyawuy Ganambarr-Stubbs

The 'Australian Frontier Wars' (as described in Wikipedia)

... is a term applied by some historians to violent conflicts between Indigenous Australians (including both Aboriginal Australians and Torres Strait Islanders) and non-Indigenous settlers during the British colonisation of Australia. The first fighting took place several months after the landing of the First Fleet in January 1788 and the last clashes occurred in the early 20th century, as late as 1934. A minimum of 40,000 Indigenous Australians and between 2,000 and 2,500 settlers died in the wars.

If 1934 was the last of these lethal battles, it is now more than 75 years since the killing stopped. A Makarratta Peace Settlement is overdue and a Constitutional Permanent Place for the Indigenous Embassy established, financed by the Australian Government. A Hall of Fame for Notable Indigenous Persons might be included.

It is not a question of whether a referendum is needed for this change to take place but rather how many referendums are needed before the answer is YES.

A necessary step forward for Positive Peace.

1. <http://blog.asjournal.org/may-8-celebrating-the-end-of-world-war-ii-as-a-german/>

2. <https://www.abc.net.au/news/2017-08-10/makarrata-explainer-yolngu-word-more-than-synonym-for-treaty/8790452>

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The art of plain speech

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I love listening to whoever in the wider world says Quakerly things.

Triple champion international debater Julia Dhar in her TED talk¹ *How to disagree productively and find common ground*, is inspiring in this regard. Julia says it starts with finding common ground; separating ideas from identity; engaging directly and respectfully face to face; and being genuinely open to persuasion. The common ground is where you agree, spoken in plain speech; speech that everybody understands.

From the common ground one can proceed to different pathways exploring the options.

Being genuinely open to persuasion reflects we have a lot to learn in whatever is – the issue at hand. Being ready to debate, not knowing which side of the argument you will be representing also promotes opening the mind. Starting with Jargon terms is like preaching to the converted, prejudicing outcomes.

However we do need Professional Jargon. Let's say you mention Artificial Intelligence (AI). Those who have worked with it perhaps understand better than most. Those who have

heard of it might think talking about AI shows you are 'with it'. Some can see the results without pretending to understand. Those who have no knowledge can only guess. And for all there is still so much in the future yet to be discovered.

My real difficulty is Religious Jargon, talking with those who 'know' about their religion. Exhortations may initiate conversation as you are invited to join with them in a 'spiritual' encounter. The common ground has not been agreed. References to 'Christian' and 'being saved', and even 'God', are fraught with difficulty in relationships.

Our first Advice is illuminating.

Take heed, dear Friends, to the promptings of love and truth in your hearts. Trust them as the leadings of God whose Light shows us our darkness and brings us to new life.

The challenge is to express the reality simply, perhaps; 'I had a strong feeling I should come and see you'; or, 'a little dickie bird told me to come'; or, 'it felt like a body blow that I had to make a change'. It is my concept of a spiritual aspect of everybody's life.

'God whose Light' in the Advice might be a problem to some Quakers, and is perhaps best avoided in general conversation. The problem is socialising

positively with those who use these phrases in their everyday manner of speaking. My own policy is to go along as far as I can, even, as has happened recently when my friend says, 'Shall we pray', or, 'Can we say grace?' I feel the aim is to co-operate as far as possible in the positive aspects of the social encounter.

Deep Silence is an in-house Quaker term. It is wonderful to experience. Perhaps too personal to describe. But we feel at one with other people in a spiritual sense; and are left wondering. It also happens in the wider world. One example is in music concerts where you could 'hear a pin drop' and the audience is so enthralled they are late to applaud.

Continuing silence, or, a sharing glance may be the plainest speech.



Julia Dhar

1. <https://mail.google.com/mail/u/0/#search/TED/>

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Direct recruitment from refugee camps

Global workforce an addition to humanitarian aid

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Ukrainian Refugees Picture FRESHJobs

In 2019 a little-known visa project brought highly skilled refugees to Australia. Five refugees and their families have arrived in Australia thanks to a humanitarian pilot project helping businesses fill skill shortages. *

In August 2020, an approach was made to the Australian and New Zealand governments asking whether, given the direct recruitment of Syrian refugees to work in Australia – see example above – New Zealand employers could recruit straight from Australian detention centres. The New Zealand minister for immigration did not respond directly to this question, however the minister reaffirmed the 2014 offer to award placements to refugees in the Australian government's care. Finally, just prior to the 2022 federal election, New Zealand's offer to take 150 refugees each year for three years was accepted by the Australian government.

Ukrainian refugees

In May 2022 FRESHJobs reported that a South Australian Pub Group would offer employment to Ukrainian Refugees.

The owners of the Duxton Pub Group in Adelaide want to provide more to help Ukrainian refugees aiming to employ upwards of 40 refugees from the war-torn nation to turn their lives around and enable a safe, financially stable livelihood in South Australia. 'Everybody is so desperate to do something right now, but they feel like they are too small', says Peter 'we are not too small...if we can do something good in this area, we will'. The idea seems to have resonated with other members of staff, with an overwhelmingly positive 'yes, please, let's do it' from the group's chefs and other employees. The wider Duxton Group has regional assets, including accommodation, to help provide homes for people in need. Meanwhile the Federal Government has stated that Australia is welcoming displaced people from Ukraine with Australian connections, having granted 7000 visas to Ukrainian nationals since the Russian invasion in February."

It is an important observation that new workers from different cultures need to be welcomed by co-workers in the employment situation.

Long term refugee camps

Cisarua learning

In 2014 refugees arrived as boat people from Afghanistan. Indonesia collaborated with UNHCR, and since then an active community has developed focusing on education for children and adults using primarily their own skills and determination. The refugees are allowed to mix with locals but are not permitted to work. Education, sporting and skill development are high on the agenda.

Afghani refugee Muzafar Ali received a UNHCR resettlement to Australia. He teamed up with film director Jolyon Hoff and they took a leading role in the establishment of Cisarua Learning with an office based in Adelaide. They returned frequently to make the film Staging Post. ***

Kenya

The Dadaab and Kakuma camps in Kenya are long term refugee camps with communities that have become functional countries. Some of the original South Sudanese refugee families now have grandchildren graduating with IT degrees. After

20-30 years of development, these refugee families regard the camp as their home.

Somali-American, Halima Aden, an international fashion model, was born in Kakuma refugee camp and lived there for seven years. Aden, now aged 20, said that despite sometimes not having enough food to eat and being sick with malaria, she enjoyed a happy childhood.

There has been significant international support for these self-governing and self-supporting camps in Kenya. Along with survival and health issues, the concept of Friendly Societies has developed. Yo Yo Ma's Silk Road Ensemble took a Music School to camps in Kenya. Adelaide enabled a Barefoot to Boots Program with football boots and uniforms and leading to intercamp football competitions. ****

Immigration and resettlements

It is a great privilege to be associated with those who have received resettlements from UNHCR. At Eastern Suburbs in Adelaide, we have an Australian-Burundi extended family. Jean-Paul fled to Zimbabwe and Marie-Gorette followed with two daughters. A third daughter was born in a refugee camp and their son in Adelaide. After establishing a home in Adelaide, they organised immigration for two nieces and two nephews. They are pleased to be Australian and no longer refugees.

Conclusion

Becoming involved with refugee groups is a positive step forward. Making a modest donation to Cisarua Learning is also a good way to see what is happening in our region. In Indonesia and Borneo there are 11 other camps where help is



Kakuma Refugee Camp Kenya (Google Image) Picture Reuters

needed. By looking at the long term, a sustainable process might emerge:

- First, with UNHCR registration each individual would receive a UN identity and a UN passport giving the possibility of obtaining a work visa somewhere in the world.
- Second, an educational focus improves eligibility for employment.
- Third, self-government with local 'Council and Mayor' aids community development
- Fourth, economic development in two forms, that of local enterprise, and remittances from family overseas.
- Fifth, Friendship Societies with volunteer contributions from around the world.

The vision - Leasing land for a new country

The inspiring long-term refugee camps in Kenya (Dadaab and Kakuma - 30 years) and Indonesia (Cisarua - 10 years) suggest that 'New Countries' will emerge and become part of the world community with self-government. These functional countries would come into being under International Law and under the auspices of the United Nations. The land in question is where UNHCR has acted under their mandate to provide emergency shelter and provisions for a refugee populous. A 25-year lease would be enacted between the Hosting Country and the

United Nations. The new functional country would be appropriately named with preservation of culture being an important aspect.

The United Nations High Commissioner for Refugees (UNHCR) mandate is to lead and coordinate international action to protect refugees and resolve refugee problems worldwide. Its main purpose is to safeguard the rights and wellbeing of refugees.

Current options include return to homeland, being recruited for employment from a third country, accepting resettlement in a third country, and immigration to the hosting country or a third country.

In time the New Country might become an independent state or territory within the hosting country.

* <https://www.sbs.com.au/news/article/the-little-known-visa-project-bringing-highly-skilled-refugees-to-australia/67qkd4y8a>

** <<https://freshjobs.com.au/news/south-australian-pub-barons-offer-jobs-to-ukrainian-refugees>>

*** <https://www.cisarualearning.com/news>

****<<https://www.one.org/international/blog/tedx-broadcast-kenyan-refugee-camp>>

AF



The timeless hour

DAVID EVANS | SOUTH AUSTRALIA AND NORTHERN TERRITORY REGIONAL MEETING

The timeless hour

Let action go; and with it all the thought
Of action. Even when the world is racked
It may be worthier to refrain from action
Than it is to act.

Forget the world one hour; when you return
Its beauty will be there, its tragedy;
And though the past and future shake their chains,
The now is free.

Think yourself out of thinking; exorcise
Even that ghost of thought, the echoing word
Till in the haunted chamber of the brain
No sound is heard.

Then when its windows open on a world
Beyond the world, when all its walls are dumb,
Into the silent room, the wordless mind,
The Word may come.

Clive Sansom.1957

**You can read Clive Sansom's ¹ poem on p76
of *This We Can Say*.**

In my early Quaker days at the Hobart Meeting House I listened enraptured by Clive Sansom's Ministry – deep religious thought expressed simply like his writings for children. Quietly spoken and unassuming, he always left me wondering and longing for more.

Sometime later *The Timeless Hour* was read in Meeting. Joan Roberts went over to the piano and played a verse of the hymn *Dear Lord and Father of Mankind*. There followed a deep silence in the meeting that I treasure as a memory, and as an awareness of spiritual life. In my 50 years or so with Quakers, these moments of deep silence, when 'The Word may come', are like a personal collection of jewelry, treasured forever.

Moments of Deep Silence also happen with inspirational music in concert or recital when you could hear a pin drop. One I remember especially was in an orchestral concert in Hobart conducted by Stuart Challender² in 1991. It was his last concert, as Challender had developed acquired immune deficiency syndrome (AIDS) and died soon after.

Clive's timelessness, and moments of inspiration reassure me that the greater world is alive, all around me and you. We ask the same philosophical questions when we are old, as we did when we were young, e.g., what is goodness? The title for the current Storytelling Guild Meeting³ at this time of writing is 'Thank Goodness...' The invitation is there to present a short talk about goodness. Let's go for it.

The ocean of light is alive and well.

1. Clive Henry Sansom - Australian Dictionary of Biography
<https://adb.anu.edu.au/biography/sansom-clive-henry-15760>

Stuart Challender: Australian Biography

2. <https://adb.anu.edu.au/biography/challender-stuart-david-29678>

3. <https://australianstorytellers.org.au>

The Storytelling Guild of Australia has branches in each state and is part of a global network of storytellers. In South Australia we have monthly meetings, a newsletter 'The Pied Piper', and special events. People come along, members and visitors, and generally make a presentation of five to ten minutes related to the theme of the meeting.

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Live the Spirit

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We need to be reminded constantly we live in a spiritual world.

Some Quakerly reminders have come my way in recent times, and I would like to think them over with you in a worship sharing way, i.e., not as a statement of belief. Unpredictable as the wind, spiritual experiences come and linger and fade, and leave you with a longing for more.

Actually I do have a credo. It is not very original and is like the Christmas message, *Work for peace with a spirit of goodwill*. My working definition of peace is *Peace is the enjoyment of good relationships*. Good relationships are great and attainable, and are built on a basis of goodwill. However, like climbing to the top of the slippery pole, we slide down again and have to start over.

In a further attempt to get belief out of the way in order to talk about spirituality, I would like to refer you to an article by Eric Palmieri in a recent issue of the *Friends Journal*.^[1] Referring to the tragedy of the deep divisions of the children of God worshipping within major religions including Judaism, Christianity, and Islam, Palmieri concludes,

The time has come for us to recognize the truth that we are all related by the Spirit, by that of God in everyone, and that no amount of dogmatic schism

will ever change the deep-seeded need to love and be loved by one another. We are all Friends in the Spirit, and we are all siblings in the family of God.

This statement of belief gets my full applause.

Moving to expression of spirituality, Sue Wilson has done a wonderful job in her recent article in the December 2015 issue of the *Australian Friend* entitled 'The breathtaking breadth of Friends' experience. (A plea to listen to each other's spiritual experiences rather than debate our beliefs).^[2] Sue talks of her 'Road to Damascus' experiences in a similar way as does Malcolm Whyte in his contribution to experiences of the spirit in *This We Can Say*.^[3] Sue says:

my preference for talking about experience rather than beliefs grows out of my own spiritual experience. Three or four times in my life, I have suddenly felt surrounded by a presence – Love and Goodness filling the space around me, like a huge balloon, bursting against the walls. The presence was all around me and yet it was in me as well. Each time, this overwhelming experience lasted about twenty minutes. It was beyond any words to describe it.

Malcolm relates how it happened for him one night in October 1960, saying,

I experience something very basic and important, personal, liberating, caring,

practical.... an experience of what's beyond the cloud of unknowing..... it was something I had read about and not understood....a Damascus road experience.

What we can say is that over-the-top experiences like this are not everyday fare, but milestones of your life experience – game changing milestones. Milestones that give you faith in the worthwhileness of our existence in spite of all the tragedy around.

We need more Quakerly spiritual stories. One of my own is that I was in trouble, and my wife Topsy hundreds of miles away knew at the time. Talking this way, other people will share stories of their own, anytime anywhere. Worship sharing is a great place for Quakerly storytelling. We express ourselves as we will. The moment is unrepeatable. In Meeting for worship, or in worship sharing, a deep silence may come. The feeling is of being at a deeper level of shared spirituality, a growing excitement related to a consciousness of a greater world; and you are there.

[1] Palmieri, E. Spiritual Kinship in the Family of God. *Friends Journal*, Feb 2016, 62, p5.

[2] Wilson, S. The breathtaking breadth of Friends' experience. *The Australian Friend*. Dec 2015

[3] Whyte, M. Experiences of the spirit *This We Can Say* 10.1 p.9



Know Thy Friend

DAVID EVANS | SOUTH AUSTRALIA AND NORTHERN TERRITORY REGIONAL MEETING

Now aged 84 for both of us, it is 50 + years since Topsy and I moved to Tasmania, sent by my employer to work at the Commonwealth Pathology Laboratory in Hobart. After 10 years of moving from here to there I said to Topsy as we were travelling on the *Empress of Tasmania* from Sydney to Hobart, 'travelling with you is staying home'. We thought we would stay if we liked it.

We had married at Holy Trinity Anglican Church in 1960 after a long engagement whilst I finished my studies. A year later we left Adelaide, returning after 41 years in 2002 to be near senior grandchildren. SANTRM welcomed us and we attend Eastern Suburbs Local Meeting where I am currently Clerk of the Meeting. The 50-year membership of the Religious Society of Friends has been great for both of us. We took our three children, Susan (9), Rowena (7) and John (5) to the Hobart Meeting to see what Quakers were like, and we were more than pleasantly surprised. My feelings were that I liked the meditation, the freedom to speak, the tolerance for differing opinion, and especially good positive people to associate with.

Later I took on Editorship of *The Australian Friend* following on from Ross Cooper. Our committee would sit around the dining room table individually scoring the contributions as In, Out, or Possible, and later I would

put it together. Although enjoying the exercise greatly, after three years I decided to hand over, and, being conscious of proper Quaker procedure, asked around the local Meeting for a Hobart Friend to fill the void. No response. So I referred my wish to AYM Nominations. At YM that year Margaret Hodgkin came up to Topsy and asked if she would agree to be editor. Topsy said yes, and the committee carried on for another four years.

Quakers have given me the chance to integrate my work, enthusiasms, concerns and pleasures with religion. A side issue of my work in Hobart was to develop a special interest in Sexually Transmitted Diseases. The laboratory started HIV/AIDS testing in Tasmania and I was given opportunity to do a study tour visiting research centres in Europe including Belgium where African AIDS was discovered. Later going to conferences in Africa, I went armed with Quaker contacts which always paid off in local orientation. As Chairman of the AIDS Advisory Committee, I became spokesperson for STD related issues in Tasmania. There is a reference in Hansard of me getting upset debating with the then Minister for Health at an Australian Medical Association meeting on the need for Gay Law Reform. Later, volunteering with Pathologists Overseas, I was given the opportunity to work for short periods in Nepal. Once again work

and Quakerism combined when I met up with our Nepalese Friend Pradip Lamichhane who has been a visitor at AYM.

Although writing up various work-related papers, opportunity to do formal research in my field did not come. However, retirement is different. I can sponsor myself, and I studied Humanities with the Peace Unit at The University of New England. The theme chosen was domestic violence towards eloping couples in India and Nepal. This has led me to become involved with the International Peace Research Association (IPRA) which is currently publishing my contribution at a recent conference in Ahmedabad, India.

A wonderful happening for me is that my small book *Marriage for Peace* (www.ddeevans.org) is being published by The Friends Girls School in Sohagpur, India. A current concern of mine is possible working visas for those in long term refugee camps, like Dolo Addo on the Somali/Ethiopian border.

I love to share interests. However I tend to bore people asking if they know about GO, Real Tennis, and Barbershop Singing (more at <https://ddeevans1.com/>). Retirement suits my mental frame. A piece of advice given me by a 100-year-old man in our Retirement Village was, 'Keep on keeping on'.

AF



COVID-19-20-21-22-23

DAVID EVANS | SOUTH AUSTRALIA AND NORTHERN TERRITORY REGIONAL MEETING

'We had a family gathering. My Dad died.'

'We went to choir practice. 60 choristers were infected and two died.'

COVID-19 has emerged from a sea of coronaviruses in animals and humans able to take over the tissue cells naturally lining our respiratory systems and wreak damage before the immune system gets going. The damage may be fatal. In 2020 COVID-19 continues to evolve with new strains that each have their own potentialities.

Oldies like me have a high mortality rate and need to be careful. The world stopped to save the old and I am most grateful. We now distance ourselves, go into isolation and get tested when we have colds and 'flu. The light at the end of the tunnel is a long way off. It will come when the whole world is vaccinated and is immune.

Vaccinations do work. Do you remember the last case of smallpox? In 1975, Rahima Banu, a three-year-old girl from Bangladesh, was the last person in the world to have naturally acquired smallpox. Poliomyelitis is now mostly eradicated. Only Pakistan and Afghanistan have reported cases in 2020. Never was it more true to think globally and act locally. Vaccination of everybody is our best hope. Research scientists are looking for a Nobel Prize chasing an effective vaccine. Essential epidemiology studies are being done in haste to elucidate parameters such as whether there is a carrier status. Associated syndromes such as brain damage in young children are being investigated. It will be interesting to

see how well countries with little or no infections manage to keep control. They may set models for the future.

Local lockdown is necessary whenever a new cluster appears. There is mention of the R factor: how many other people get infected from one sufferer. It is obvious that social/physical distancing lowers the R factor. So keep your distance. Wash hands often. Get tested with cold-like symptoms.

Personally I have enjoyed the isolation and adaptation COVID-19 has brought. But now being able to see the family in the flesh again is marvellous.

AF

POETRY

Spirit of Equality

A rare commodity
Can you find it?
The answer is nearby.
It's measured in time
You have for each other
When you see eye to eye.
Forget about money
Forget about fame
Treasure the moments
Fleeting or long
When you see eye to eye.
It may be someone you hold in awe
Is travelling close by
Exchanges are made with a smile
As you look them in the eye.
You remember the smile
You remember the day
The presence was so real
The moment was there
Treasured forever
When you looked them in the eye.

David Evans

*South Australia and Northern
Territory Regional Meeting*



Sustain Survive and Share

They say we will have 10 billion
or more
traipsing over the earth,
high-rise housing in cities tall
where office work is done.

Is there room to journey the land,
revive the spirit and mind
feel the wind, love the earth,
sunshine, and the rain?

Smog lies over the cities
refuse clogs the streams,
the oceans collect the litter,
no longer are they clean.

The sun sends energy a
thousand times o'er
the needs of human kind:
it starts off clean let's keep it
clean
to serve each soul and mind.

Work to be done to sustain us all
is to dispose of our litter and
mess
in a way that is safe, in a way that
is clean:
cooperative success.

The missing link spelt in one
word
backed by love and concern,
a simple word, a word of care
that simple word is – share

David Evans

**South Australia and Northern
Territory Regional Meeting**

A POEM FOR AN OLD MAN

by David Evans | 25 Nov, 2025 | 2512 December 2025

David is a previous editor of the Australian Friend

I treasure each moment we have together
And treasure each morn waking again
A week is a bonus, a month even more
A year, celebration toasting for more

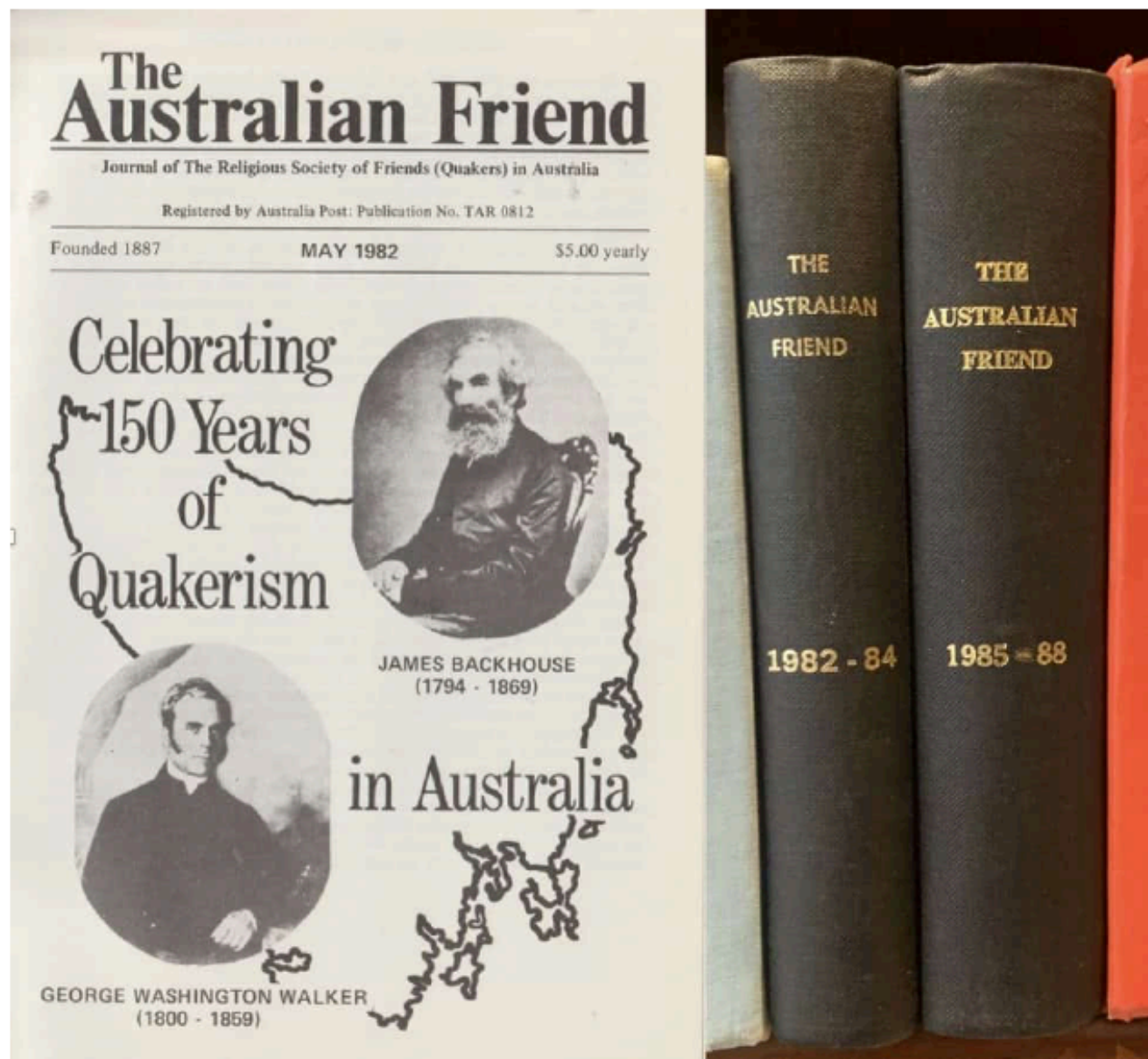
Past times we travelled oblivious of time.
Parties and birthdays dotted the line
Relics collected and old folks moved on
Relentless the journey that takes us along

It's the moment that matters each breath that we take
The vision of now is the scene to embrace
Talking with friends is a full cup of joy
A sense of togetherness. Let's enjoy.



The Australian Friend 1982-1988

by [David and Topsy Evans Hobart Regional Meeting](#) | Sep 21, 2026 | [September 2026](#)



What a Joy and what a way to listen to what Friends have to say.¶

The opportunity came in 1982 when Ross Cooper (VRM) laid down his editorship leading to firstly David Evans and then Topsy Evans (TRM) taking over the role. The story of this latter change of editorship was a lesson in Quaker Custom. When after three Years in the role David thought it would be good to pass it on, the idea was to see if anyone in Hobart would be available and willing. No offerings came. After advising YM that we needed to look elsewhere, Margaret Hodgkin at YM asked Topsy, who said Yes. The AF stayed in Hobart for another 4 years. We treasure the bound volumes of The Australian Friend 1982-84, and 1985-88 on our bookshelves.¶

Our custom was for the committee to meet in our home around the dining room table. Each offering was in a manila folder with a form on the front with a table where the reviewer would indicate. YES NO and POSSIBLE It was then left to the editor to put it all together doing the layout with the very cooperative manager of the publishing firm who helped amazingly with ideas., especially for the covers.¶



So many memories.¶

The May issue 1982 featured the Sesquicentenary Celebrations of Quakers in Australia in Hobart.¶

The July issue 1982 reviewed *Sydney Friends* by Vaughan Evans with illustrations of the four Sydney Meeting Houses by Halcyon Evans together with a Quaker Shop Historical Supplement provided by Ngaire Thorp. Clayton Bredt's handwriting was so good we published the handwritten report of his presentation to the Chinese Christian Council as written.¶

The September 1982 issue featured *Peace Pages* with the 1662 'A Declaration from the Harmless and Innocent People of God, called Quakers to Charles II.' Perhaps this could be sent again to Charles III?¶

The November 1984 issue has reference to two published songs by Walter Stiasny two poems by Clive Samson, *Inscription for an Old Tomb* and *The Forest Wind*.¶

David Evans¶



