

FEBRUARY 2022

WALKING CHEERFULLY

FOUNDED 1926



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NEWSLETTER OF THE RELIGIOUS SOCIETY OF FRIENDS
(QUAKERS) SOUTH AUSTRALIA - NORTHERN TERRITORY
REGIONAL MEETING.

Ecological concerns are a deeply religious, spiritual matter. To pollute the environment, to be responsible for a disastrous warming, is not just wrong and should be a criminal offence; it is certainly morally wrong. It is a sin.

Archbishop Desmond Tutu 'God's Word and World Politics, address to United Nations, March 2004.



David and Topsy Evans with friend at launch of *Love and Honour* - see p7.

A MELBOURNE HOTEL IS A FOYER OF HELL

Susan Connelly

Sister of St Joseph from New South Wales.

The Djokovic farce has highlighted at last
That a Melbourne hotel is a foyer of hell.
Men who've broken no law are behind its brick wall
And for seeking asylum our pollies revile them.

Tho' true refugees, they've been brought to their knees,
Being locked up for years to placate Aussie fears,
Just pawns used for votes - 'cause they came here by boat,
Just balls in a game that's Australia's great shame.

Behind the veneer of some God-talk we hear
Our "leadership" crowd quite appallingly proud
Of what they have done to these men on the run,
As though scapegoating victims befitted a Christian.

I challenge you now - please explain to us how
Jesus Christ would defend the abuse of these men.
If you're in any doubt, take your good bible out,
Matthew 7:21 is the *sine qua non*.

Let all tennis stars, from Australia or Mars,
Please do a Craig Foster; your nation will prosper.

**THE 'THREE PANDEMICS' OF CORONAVIRUS,
HUMAN VIOLENCE AND GLOBAL HEATING.**

To Friends around the world, 13th January 2022.

From Tim Gee, General Secretary of Friends World Committee for Consultation (FWCC)

Dear Friends,

Thank you for entrusting me with the role of FWCC General Secretary, beginning this week. The prospect of working for the global community of Friends, that enables so many to know God's love through the Quaker experience is a profound joy.

I am also aware of the phenomenal challenges of the times we are living through, [described by Marie Odendaal](#) of Southern Africa Yearly Meeting as the 'three pandemics' of coronavirus, human violence and global heating. All our work takes place in this context, as we experience the effects and seek to tackle the underlying causes.

My work to date has mostly been involved in campaigning; for peace, climate justice, equality and human rights. As a part of my role with FWCC, I hope to keep working for these causes, but in a way which is distinctive to Quakers.

I know that the individual change each of us makes will at times be difficult to assess. Nevertheless, I believe that if we act in faith doing the right things for the right reasons then we will be part of the great movement which will address the world's great problems. I remind myself as often as I can of the Parable of the Sower which speaks of good seeds growing in fertile ground. The world isn't short of good ideas to get us out of the crises we face. What we do have is an overabundance of 'stony ground' – where people don't have "eyes to see or ears to hear". I believe though, that the global community of Friends can be the good earth, from which plants grow which gently break up the hard ground, and return it to nature again.

Giving ministry in a shared worship session with Kenyan and British Friends last year, FWCC Africa Section clerk Bainito Wamalwa cited Job: "There is hope for a tree if it is cut down, that it will sprout again...at the scent of water it will bud and bring forth branches". This powerfully underlines for me the importance of our global community – in ancient woodlands trees *do* connect their roots underground and sustain, revive and rejuvenate one-another, but they cannot do so without water – which in our context is the living water of Christ.

We could think of ourselves as living through pandemics – or alternatively as living through storms (and some of us literally are living through storms). And how do trees weather storms? They connect, they reach out, and uphold one-another with their roots underground. In our Quaker community, those connections are built through love, joy, community and friendship, all of which are cultivated through FWCC.

In Friendship

Tim Gee

General Secretary, Friends World Committee for Consultation

NEWS OF FRIENDS

Wendy Hartley writes "In greeting you at Christmas time this year, I would like to make the statement "Local is Luscious"! Last year I banged on about the power of bulbs – what we can learn about their resilience, ability to regenerate, and resplendence all because of dormancy.(=lockdowns, mandates and restrictions). All lessons for our flexibility. It's only uncertain times for us humans. We are supposed to be the pinnacle of Creation. The virus only wants to stay alive, (and has no brain). Anyway, may we all turn into epicureans and make the most of all new opportunities which present themselves.

I continue to celebrate Christmas Day as a symbol and marker of the concepts and enactment of compassion, forgiveness, service, atonement, redemption and selfless love entering our world in a civil and lasting way

Our choir sang this lovely verse:

My life flows on in endless song above Earth's lamentation.

I hear the real though far-off song that hails a new creation.

Through all the tumult and the strife I hear that music ringing.

It sounds an echo in my soul, how can I keep from singing?

With all good wishes for this coming year, and (in the words of Anglican priests)- Go Well. Wendy.

Ruth Campbell The memorial meeting for Ruth Campbell was a relaxed occasion when many of her friends spoke appreciatively of her friendship and insights into life. Her sister who adored Ruth spoke in loving detailed length about her singular life. The most memorable reference was her indomitable will. Although severely dyslexic Ruth was able to complete a PhD. Readers of *Walking Cheerfully* will remember her enlightening reports about her work in a Lebanon Refugee Camp when she was working for Australian Volunteers Abroad. She wanted to do more for healing the world's problems than by writing letters to the editor, and praying. Much was said about her cat Charlotte. The meeting concluded by a friend of Ruth's singing a tribute to her in a deep and harmonic bass voice. It was followed by pleasant outside refreshments in the meeting house grounds. Ruth Campbell was another of the worthy members of the Society of Friends in Adelaide.

Peri Coleman's on-going lobbying for work to be done to fix the damage to the mangroves at St Kilda has received national news. A near-by salt operator has caused the trouble because there was no environmental agreement. Brine needs to be pumped out of the mangrove area.

The English Teacher and the Nazis. This article in *the Guardian* for December 5th is particularly interesting to Friends. It concerned the work of Evelyn Newell, before she came to Melbourne where she was known for her retiring nature. In the 1930s she was instrumental in helping an untold number of Jews and political dissidents from escaping Nazi Germany. The story was unearthed by Frances Newell who delved into old boxes in the garden shed.

After their migration to Melbourne in to 1950s the Newell family became integral members of Melbourne Meeting. Frances Newell twice went to jail during the Vietnam War and often had to wear disguise. Jim Newell is remembered with great affection.

AUROVILLE



This is a totally inspiring project in the Tropical Dry Evergreen forest area, unique to Tamil Nadu (South India) and Sri Lanka. Due to farming and fuel needs over the centuries, only 0.1% remains. In over forty years, this area has been transformed from nearly desert, to a self-generating forest ecosystem with more than 800 species of plants and a sanctuary for a wide range of fauna, including 80 bird species and 50 butterfly species. It's become a Bio-resource centre with extensive community outreach,

and an ethno-medicinal forest. Some activities include: documentation of the knowledge of more than 200 local healers, planting of village herbal gardens. There are 5000 people living in the wider watershed. working with a local village become more sustainable, women's projects in the same village.

This is a living miracle of recreating a sustainable ecosystem. All power is solar, with battery storage used at night. 140 people are directly employed. Our Friend, Joss Brooks, is a longtime member of Auroville. Our Quaker Service Australia funding is met by DFAT government funds.

ECOSIA

Olga Farnhill, with love and hopes for a better year, commends Ecosia.

Here is the reason I use Ecosia as a search engine (or browser), instead of Google. They not only plant balanced local vegetation using the funds earned from ads, but also use donations from gifts from their store for helping women and food production in developing countries, and for helping to plant a belt of trees along the south of the Sahara to prevent continuing desertification. You can read more about them on Wikipedia, as well as seeing their own videos of their work. Trees for Life use their search engine.

So I'm sharing this with all the Friends whose addresses I have. Please spread the message further.

The way to use Ecosia is to download it as an app. Then, in your Settings, choose it as a preferred browser, or search engine. You can then click on it instead of Google to do any Internet search, though of course you can still use Google any time. If you have any trouble installing it, Google "How to use Ecosia as a search engine" on your particular device.

Creating Our Desired Futures

A focus is on what Quaker organisations' experience can tell us about organising ourselves to live together well. Look for this zoom hosted by Di Bretherton, Anne Herbert, Adrian Glamorgan and Rowe Morrow.

Climate Emergency and Species Extinction Questionnaire

We have only a little time left to fill in the questionnaire that will reveal what Australian Quakers know about the Climate Emergency and Species Extinction and what we would like to know. The CESE Working Group is hoping that all Australian Quakers will fill in the survey to give them a sense of what is needed and how we might formulate a distinctive Quaker response to these existential threats. Please could you complete the nationwide Quaker survey? As an immediate reward you will receive a lovely photograph to use as a screen saver to say 'thank you' for filling the survey in. Share your views and inspirations via this short questionnaire: <https://forms.gle/EAqUzTyAMqVnKEWV9>

QUAKER SHOP NEWS

The Quaker Shop reopened on Thursday, January 27th. During the time the shop was closed many volunteers were at work behind the scenes, keeping on top of donations and rubbish, replenishing supplies, trimming trees, and sorting out cupboards.

Covid 19 still hovers over us. To keep risks to a minimum, additional precautions for staff are being arranged. P2 respirator masks are available for all staff members who work in front area. These masks are safer than either the surgical masks or cloth masks. Available in both small and large sizes, P2 masks need to fit well. They can be worn for several days or even weeks. Karina Powers, an occupation environmental physician says "The virus can't spread in places where you've got safe indoor air and put on a mask".

In mid-January thieves caused significant damage to both the Post Office and to Adnan's shop. Perhaps our Christmas windows deterred the thieves, or perhaps the security cameras did the job, but thankfully the Shop was spared.

QSA PROJECTS IN CAMBODIA

Jo Jordan

Quaker Service Australia (QSA) posts regular information on its projects in both the *Australian Friend*, on its website and emails its quarterly newsletter *QSA Notes* to anyone who requests it. On 27th November, members of QSA were given an additional update by Fleur Bayley about four projects currently supported by QSA in Cambodia.

Fleur spent two and a half years living and working in Cambodia before taking up her employment with QSA in March 2021, with a special interest in monitoring projects in Cambodia.

As many Friends know, QSA was one of the first organisations giving aid to Cambodia after the downfall of the Khmer Rouge in 1979 providing timber manufacture and prosthetic limbs. From 1986 -1993 the CELT program offered English language teaching to teachers, public servants and academics as the university was re-established. From 1993 Ro Morrow provided extensive permaculture training and from 1995 HIV AIDS training was given to health workers, and still continues.



WATER TANK FOR IRRIGATION

At present there are four projects QSA has with long-term partners, all with a permaculture focus, in the north west and central regions of Cambodia. These are rolling projects, offering training in a particular village for one to two years, mostly with women, and then moving on to another village. The aim is that each community becomes self-sufficient, building skills in food production, establishing small businesses and training in financial management.

COVID and climate change have brought extra hardships for the people of Cambodia with loss of tourism, severe flooding in some regions and reductions in food imports. Fleur said that those who had received permaculture training were

more able to recover because they could continue to produce their own food and generate income rather than those who were dependent on income from cash crops.

NGOs have established schools, health centres and orphanages in Cambodia because the government has not invested sufficiently in these services. Fleur says that a number of NGOs use these as vehicles for missionary work and evangelism. QSA has established good relationships with local communities and is highly regarded for its project work which does not seek religious converts.

Cambodian project partners report frequently to QSA. Since restrictions in travel, they have participated in quarterly zoom meetings with QSA as well as providing financial reports and annual audit reports.

See the QSA website for many more details about the projects in Cambodia.

LOVE & HONOUR. Marriage for Peace by David Evans.

LOVE & HONOUR. Marriage for Peace by David Evans. Balboa Press. Soft cover: \$12.76, E book \$5.66, audio \$4.20.

See <https://www.balboapress.com>bookstore>bookdetails>



LOVE AND HONOUR WAS LAUNCHED BY LYNN ARNOLD

Review by Mihir Shah

"So, why did they fail to understand this simple stuff?... the reason could be the fear of losing one's culture or the fear of acculturation..."

The bedrock of legendary love stories, regrettably, is bloodshed and tragedy. In this text, Evans sifts through numerous cultures, countries, and classes to uncover a series of tales featuring forbidden love and its mostly heart-breaking aftermath. Digging deeper, he probes into the debate of honor, duty versus love, and the

glorification of each on either side of the spectrum.

In the twenty-first century, one might be hard-pressed to find cases where two individuals in love could not be wed in holy matrimony. Nevertheless, Evans highlights couple after couple who preferred (or were subjected to) death rather than living apart. Referencing four tragic, iconic love stories of Punjab, ranging from Heer Ranjha to Mirza Sahiban, Evans denotes how, to date, their sad demise is overlooked even as generation after generation view them as legends, their actions heroic to their core. Unpacking each story, Evans examines the societal pressures that inevitably play a pivotal role as well as the stepping stones to progress.

The warring families theme from *Romeo and Juliet* is mostly perpetuated by unions between Hindus and Muslims. Even when they are nonviolent, the level of distrust between the two is astronomical and ingrained, leading to stories like Amreen and Lokesh, a Hindu-Muslim couple who, despite being legally married, are ostracized and given the choice between separation or death. Interestingly, many of these cases are prominent in uneducated tribal and village territories. Progress, however, is not far behind with stories like Asad and Ujjala. Their story could have ended in the same violent manner, but a disapproving father who chose nonviolence made all the difference. As the tapestry of stories unravels, Evans' timely work begins to reveal a consistent trend: the secrecy of love—the gall to go against societal norms and fall in love—as the primary barrier to peace.

RUTHLESS DENIGRATION OF THE PEACE SOCIETY

Charles Stevenson.

It was as though an eagle clutched the Peace Society as prey to dash its principals on the rocks as propaganda fodder. The Adelaide press in early 1860 delighted in the inauguration of a Peace Society which consisted mainly of Friends. It gave just the ammunition they needed to boost their propaganda campaign in support of the Volunteer Rifle Corps. Hence unabated and scathing pelting. According to Edward May: "a martial spirit is being stirred up amongst the people and that they are volunteering, and now the government have been



SOUTH AUSTRALIAN ADVERTISER, 10 FEBRUARY 1860

proclaiming the adoption of the militia act."

Adelaide in the 1860s was "a charming little town where everyone was acquainted with the other. The city was peaceful, quiet and neighbourly." (wrote C. R. Wilton) So the press of the day knew whom they were attacking with such vigour.

The South Australian Advertiser ran a ruthless

campaign. Even the revered Rev. Quentin Stow joined in condemnation by some satirical comment the content of which was not disclosed. Purposely misunderstanding the Quaker peace testimony *the South Australian Advertiser* (13 Feb 1860) confidently raged:

Are we to understand that in this Colony there are persons who profess Christianity who would so far forget the natural responsibilities of fathers, masters, men, and citizens, as passively to acquiesce in burglary, plunder, violation and murder?

The centrepiece of the withering condemnation centred around the fact that the Peace Society were so naive as to take a literal interpretation of Jesus's injunction "Love your enemies". We are not enlightened as to what was the proper interpretation. (Incidentally, it is noteworthy that the Peace Society's resolution was never challenged: "... that they may seriously reflect that the object of their training [by joining the Volunteer Rifle Corps] is to acquire dexterity and certainty in the destruction of human life, which is, we believe, opposed to the whole testimony of Christianity".)

The Peace Society was heavily Quaker plus five others initially The Friends were William and Edward May, Thomas Millington, Samuel Cornish, Joseph and Henry (chair) Phillips, James and Daniel Kekwick, William Crabbe, and George Armfield. Amongst the non-Friends were John Tangey, a prominent Wesleyan Methodist, Allan Webb who became a leading Baptist minister, and George Birks, whose brother's firm in Rundle street, Charles Birks, was well known until only a few years ago. (George Birks was an idealist who died in Uruguay, bitterly disappointed with the failure of the New Australia scheme).

The Peace Society was formed because of the war hysteria in the community over a possible invasion of England by the French. Volunteer Rifle Corps were to be established.

They would defend South Australia while the Peace Society would, according to the merciless ridicule, row out to the invading ship and provide the enemy with afternoon tea.

The innocent Quakers had walked into the eagle talons of a formidable opponent who devastated wishy washy Quakerism. Those Quaker men were no match for the Rev. J. H. Barrow, editor of *the South Australian Advertiser*, and himself a keen rifleman. Edward May was fairly articulate, but one suspects that his legal friends advised caution about rebutting the condemnation. One can only surmise though, for all we have to go by are the newspapers and the single letter of Edward May. If only we could know the hearts of those peace advocates and what they thought, felt and discussed amongst themselves. Even more, if we only knew what their wives thought about the whole matter!

Edward May wrote (13th Third Month, 1860)



Edward May worked in a law firm with his friend, Samuel Way, (later Chief Justice). He died on Christmas eve, 1864, aged 44, having taken fatally ill on the morning of his intended marriage.

I have been latterly very much interested in a movement commenced among a few young men in Adelaide in reference to peace. Though thou art so far removed from the stirring commotion of many men and minds yet I suppose thou heard what was doing, how that a martial spirit is being stirred up amongst the people and that they are volunteering and now the government have been proclaiming the adoption of the militia act. Some few young men holding scruples about the lawfulness of war called a meeting by advertisement. My brother William and I were present; the meeting resulted in the formation of a Peace Society. Those who join do so on Christian grounds entirely believing that all war is unlawful for the Christian. I do not think we have enrolled more than 30 members, so few are they who can go all the way with us.

The young men have been most active in commencing the peace movement are not members of our Society. This circumstance I thought more interesting and encouraging than though it commenced among ourselves. It is nothing new for a Quaker to be a peace man, but it is something encouraging to have others agree with us here. We know of no ministers who will join us. Is not this discouraging? ...

Edward Gibbon Wakefield, on whose principles of colonisation South Australia was founded, said nothing about raising an army. (Did that derive from his Quaker upbringing?) Indeed, there was apparently no military organisation in the early colony.

What was behind this South Australian war hysteria in 1860? It could hardly have been the rumoured attack by France on England. Adelaide was at the antipodes. Was it that inborn aggression deeply imbedded in homo sapiens, of Old Testament proportions? Was it

to protect the material progress in South Australia, (greed and aggression go hand in hand)? Was it a fear of backlash from the near annihilation of the native population? Was it a sense of impotence against a climate and vegetation so alien to the land of their Mother Country?

What is certain is that this war spirit is even more deadly in this present century with a weapons research establishment and now nuclear submarines. The voice of peace is not heard in South Australia. Jo Jordan wrote an important piece in the last issue of *Walking Cheerfully* 'Militarisation in Australia, Normalisation and Mythology'. The article points out that South Australia is promoted as 'the Defence State'. It says that Militarism is infiltrating all of our lives, promoted as a civic benefit.

We may well ask what has changed since the little Peace Society was formed in 1860?

ACCOMMODATION AT DEVONSHIRE STREET



Friends' House at Devonshire Street in Sydney welcomes accommodation bookings from travellers. We have Covid-safe precautions in place, and are currently taking bookings. Please contact volunteer wardens Brian and Marie on RMNSWBookings@quakersaustralia.info; 0466 265 915; or 02 9698 7158 to make a booking enquiry.

ZOOM MEETINGS FOR WORSHIP.

The Australia Yearly Meeting Online Meeting for Worship via Zoom is a weekly event. You can join either by computer or phone, details are available on the webpage:

<https://www.quakersaustralia.info/online-meeting-worship>

The FWCC-AWPS Section Meeting for Worship Online is held every week on Thursday 6pm AEST (Sydney time). Contact Michael Searle for details at michaelsearle@inet.net.au or visit the FWCCAWPS website.

RAINBOW FRIENDS AND ALLIES (LGBTIQ + allies) **Fourth Sunday of month 4 pm AEST.** Zoom Link:

<https://us02web.zoom.us/j/83253846845?pwd=K1MwS2Z3blZnRmo0WmQ1VE1UeTZZZz09>

Meeting ID: 832 5384 6845 Passcode: 457636

For further information: markmacleod@gmail.com or text 0425 233 144.

HANDLING THINGS with GRACE

A tale of bin lids and how my association with Quakerism is helping me in mundane daily life.

Margaret Hunter

As with most people of my acquaintance, the past couple of years have been characterised by more than the usual ups and downs, tensions, understandings and misunderstandings. In 2021, I was "under the weather", particularly during the long, grey, damp, dismal winter which didn't allow Spring burst until December, when I started to come to life with a vast list of neglected "I must dos".

There were half a dozen items which involved contacting Local Council - some long term projects - but others simple requests - previously successfully "ask and it shall be done jobs. We'll let you know when."

One such minor task, was to have the lid of my blue waste to landfill wheelie bin replaced. There was a crack across the middle which lets in water, and one of the handles has parted company with the lid. With Covid "encouraging" on line communication, and public holidays meaning only emergencies are dealt with via phone, I braved our Council Website to connect to the subcontractor Waste Management's email contact. Since I last had a bin lid renewed (no fuss), Council now has a new subcontractor who is doing the bin pickups very efficiently, despite holidays and Covid. (THANK YOU) In the name of office efficiency there appeared to be two email systems, because I was invited to experience their new "portal". I admit I don't know what a "portal" is.- I was raised in Queensland, so for me a "port" is a place of ships, or a case into which one packs for a trip. I tried, I really tried. I didn't lose my cool and throw things or shout- I coped (Quaker wise? calmly and quietly). No matter what I tried on my steam age laptop, I kept getting knockbacks from the electronic forms. I COULD fill in the various boxes (or had the machine pre-empted my name, address etc,) but the screen kept on rejecting my current email address INSISTING that my old defunct addresses were preferable to my current and operating address. I had even more trouble describing idiosyncrasies like my residential address being different from where our bins are put out on kerbside on a parallel road. This means I do not have a residential street number, but can direct the bin's location via an intersection with a lane which currently does not have its sign on its perfectly sound pole. (The re-installation of the lane's sign was one of my other requests to Council list).

I tried, but failed the I.T. Challenge.

What would a Quaker do? Well, probably, calmly review the situation, and think creatively, of alternate methods to achieve my goal.

Next morning was the first day the Council Offices would be open, and logic was saying that at this Covid crisis time, one should reduce interaction with others as much as possible. My experience has been that there is far less traffic, far more parking and fewer people about to get in queues with. I would consult the experts - the great staff on the front counter at Town Hall.

It was eerily quiet as I fronted up, and explained my extreme difficulty in using the Council's on-line communication (again) or hearing on the phone. Helpfully, from my notes and Q&A my requests were logged in for me.... Until we got to the bin lids issue. ..

By this time, there were a few other folk stating their business - simple, quick stuff like dog registrations, giving a fast turn over in the other parallel queue. Now, counter staff, Georgia, and I were both masked and appropriately distanced, my hearing is problematical, not helped by those in the queue beside ours reacting to being misheard, by raising their voices through their masks.

I seemed unable to have Georgia understand about the broken handle, and the fact that there were now two bins involved - One mine the other from the neighbouring Unit in the same building. She declared, "You'll get new bins."

"But I don't want a new bin". "I don't NEED a new bin." I NEED a new bin LID because the handle is broken and it leaks." (Too much information in one sentence leads to peculiar grammar).

"But if the handle is broken, you HAVE to HAVE a new bin."

"It is an appalling waste of resources to MAKE me have a new bin when my current bin is fine"

"But it has a broken handle. You automatically get a new bin."

This farcical conversation was attracting some interest from those nearby. It was repeated, and again!!!

Shades of a Quaker Book Group conversations came to mind.... Have empathy. The other person is probably just as frustrated. She is not just offering a new bin, but is being knocked back on her offer. She must feel??????? especially as the new bin won't cost ME anything.

I meanwhile am aghast and dramatically venting at the waste of resources. My Quaker friends have frequently pointed out ways to husband what resources we have. Let's face it, Wheelie bins are not a fashion statement, unless people individualize them with stickers and such, and there is a place for that when a long row forms along a kerb on bin collection day.



I stupidly did not remember I had a photo of my wheelie bin lid on my phone. Quakers would remind me to use my resources in problem solving and ... they can occur in different forms.

I visualized a bin. My imagination is usually accompanied by mine and gesture, so I acted throwing open a lid, and closing it. My one eyed interest was the LID, Georgia's bin vision was broader i.e the WHOLE BIN.

A wheelie bin has three handles, two on the LID to lift the lid with

either right or left hand (or both together) and a long BAR HANDLE attached to THE BODY OF THE BIN, which one uses to push or pull! I demonstrated before the accumulating audience, lifting and shutting and pushing and pulling imaginary handles.

They were entranced!

We had managed to see each other's point of view. Oh, that world peace was so easy! Georgia tapped away happily on her side of the Covid barrier.

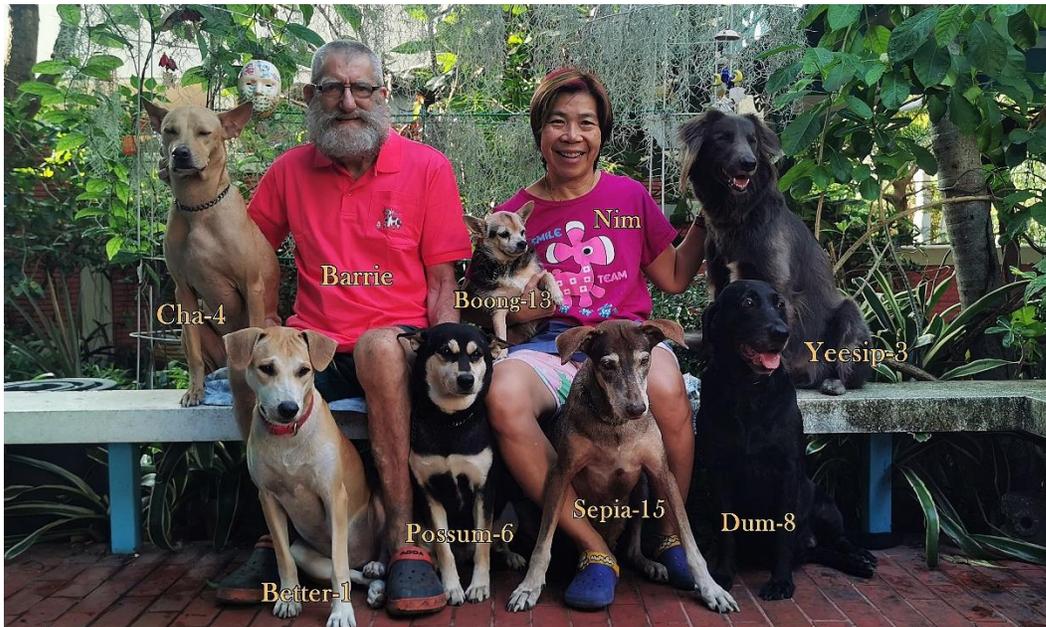
I'd like to report that all is well, but the later formal emails in response to my request indicate the issues of their being two separate bins involved, each with the same problem, and of it being a lid handle issue and not a push pull handle issue has become mangled en route.

Still, my neighbour and I have done as email directed - emptied and washed our bins, attached a plastic bag to each, so they'd not become confused with bins out for emptying, and we have wheeled the bins to the spot I had indicated via email. Unfortunately, there is a well justified severe wind warning right now. This means that empty bins are wont to have wind assisted take off, challenging traffic, and damaging their bodies, wheels, lids and handles. I have tied both bins to our lane sign pole, like Siamese twins. (The sign for our lane is missing - but that's another request the unflappable Georgia keyboarded in for me). Fortuitously, the owner of the residence they are in front of, happened along. I was able to explain why our twins were lashed up, on a non bin night.

Thank you to all those Quakers who have helped me a long the challenging journey of developing empathy, sensitivity, creativity and frugality.

N.B. Two Broken Bin Handles

The Siamese Blue Bins weathered the ferocious wind overnight, and by morning tea time, the bin lid fixing elves had replaced the bin lids, The new lids are BETTER because inscribed on them are the permissible items one can deposit- and they look smarter, up market! The lid elves had relashed the bins onto the pole but unfortunately in the process had broken and jammed an old ratchet which happened to be on the "lashing". As a result, I had to return home find a very sturdy cutting implement to free Bins 3 and 4. I called in at City Hall again, to express thanks to Georgia, the counter staff, and to present her with a memento of her success - one of the handles, now minus its bin. Its always good to give feed back.



Barrie Halcrow, once a very active Friend in Adelaide, now lives in Thailand with his wife, Kim, and his beautiful dogs.

OPEN WINDOWS ...

A BREEZE SWEEPS OUT THE LAZY HEAT OF YESTERDAY

ROBIN SINCLAIR

MEETINGS FOR WORSHIP

At the time of publication all meetings for worship are zoom only. As the Covid situation is fluid Friends should contact their local meetings to find out whether zoom is still in operation.

SOUTH AUSTRALIA

Adelaide: 11 am every Sunday and 1st Wednesday of month 5.30 pm
Friends Meeting House, 40a Pennington Terrace, North Adelaide.
Clerk: Geoff Greeves.

Fellowship of Healing: 2nd Wed and 4th Fri of month 12.30 pm
WMSAdelaide@quakersaustralia.info

Meeting House bookings: RMSANTBookings@quakersaustralia.info

Eastern Suburbs: 10 am every Sunday. Leabrook Guide Hall, Rochester St., Leabrook
Clerk: Topsy Evans 0417 517 471 WMSEastern@quakersaustralia.info

Fleurieu: 11 am second Sunday of each month. Contact: Chris Collins (08) 8552 1654
WMSFleurieu@quakersaustralia.info

Hills: 10.30 am second Sunday of each month. Various venues.
Contact: Robin Sinclair 0418 908 163 WMSHills@quakersaustralia.info

Southern: Third Sunday of month. Contact: Barbara Talbot
WMSSouthern@quakersaustralia.info

NORTHERN TERRITORY

Alice Springs: 4 pm every Sunday at Campfire in the Heart, Ragnesi Road, Alice Springs.
Contact Diana Campbell 0422 472 918 WMSAlice@quakersaustralia.info

Darwin: 4.45 pm first & third Sunday of each month. Salvation Army Community Centre. Cnr
Lee Point Rd & Yanyula Dr., Anula, Darwin.
Contacts: John Duguid (08) 7978 7080 Barbara Sampson 0447 201489
WMSDarwin@quakersaustralia.info

REGIONAL MEETING.

Business meetings: 1 pm first Sundays of February, April, June, August, October, December.
Clerks: Emily Chapman-Searle and Yarrow Goodley RMSANTClerk@quakersaustralia.info
Treasurer: Lee Harradine RMSANTTreasurer@quakersaustralia.info

WALKING CHEERFULLY, South Australian – Northern Territory Regional Meeting Quaker
Newsletter. February 2022. Walking Cheerfully is published bi-monthly. Editor: Charles
Stevenson. cestev@adam.com.au or RMSANTNews@quakersaustralia.info