

## MEMORIAL MINUTES

### ADAMSON, JAMES (JIM) HAMILTON

16 October 1918 – 18 February 2020

Jim Adamson was born at home in Pickering Township near Cherrywood, Ontario. In considerable contrast to the educated, cultured, musical home of his paternal grandparents, Jim's parents had chosen the rustic simplicity and hard labour of farm life in Pickering and later near Hampton, north of Bowmanville. These values shaped Jim's life.

He learned to drive at age 16 and chauffeured neighbours to school in a Model T Ford. It became a lifelong habit. Jim continued to chauffeur friends, including driving from Pickering into downtown Toronto to attend Meeting for Worship at Friends House, until, at age 98, he gave up his car.

By the early years of the Depression Jim was in high school. He left before finishing his final year to take a well-paying job in the accounting department of Goodyear Tire Company, enabling him to contribute to family finances, but he continued his education through evening courses and passed the departmental examinations.

When the Second World War broke out, Jim joined the Non-Permanent Active Militia, but realized that he did not want to serve in active combat. Trained as a radio and radar technician, he served as an airplane technician in England, Egypt, and Italy. When he returned to Canada at the end of the war, the RCAF discharge options included free university entrance. Jim was finally able to fulfil his dream to study engineering and physics at the University of Toronto.

During the postwar years Jim was introduced to Bobby (Bobi) Callum, his sister's school friend. Bobi and Jim married in 1949 and settled into a tiny cottage in Pickering. Over the years, they renovated it themselves, building additions to accommodate their growing family of five daughters, and they maintained a huge vegetable and flower garden, putting into practice the testimonies of simplicity and care of the earth long before they encountered Quakers.

Jim chose not to move when his engineering employment relocated their offices, and instead answered the acute need for teachers in the baby boom years. He taught math and computer science at the local Dunbarton high school. He retired from teaching at age 61, enabling a younger teacher to be spared a layoff.

Jim wrote that he and Bobi "felt that children should learn about religion at an early age." The local churches were not a good match so they began to explore, and Bobi's mother thought Quakerism might suit them best. In 1962 an advertisement in the *Globe and Mail* led them to Friends House and Toronto Monthly Meeting (TMM). For a time they were also part of the Willowdale Allowed Meeting where they met families involved in Camp NeeKauNis and forged deep and lasting friendships.

Self-described introverts, Bobi and Jim wanted to study for themselves the meaning of Christianity and Quakerism. They read widely and also attended the Quaker study groups held nearby at the home of Fritz and Kathleen Hertzberg, and at Friends House in Toronto. The silent Meeting for Worship and the search for the “still small voice” matched their temperaments, as did the Quaker way of simplicity. Convinced Friends, they became members of Toronto Monthly Meeting in 1970.

The “do-it-yourself” aspect of Quakerism also suited them. Jim, always practical, was involved in a number of TMM committees, including House and Premises and Finance, but it was Camp NeeKauNis, a Quaker camp on Georgian Bay, that provided Bobi, Jim and their children their deepest connection to Friends. The family began attending Camp in 1962, and NeeKauNis became the avenue through which Jim most generously shared his beautiful spirit. As a school teacher his summers were free to dedicate to Camp. In 1970, together with Bobi, Jim became Program Director, and he served for the next sixteen years. Throughout these years Jim ensured that the intent of NeeKauNis to nurture the Quaker way was always uppermost in Camp activities and traditions.

Jim was not a Friend who gave vocal ministry in Meeting for Worship. His contribution was quiet and practical, but under his direction, each day of a Camp program began with a Quaker reading at breakfast. Campers gathered for worship each morning in the Meeting Centre or outside on the hill, which was, for Jim, a “favoured location” in this world. He gently made it clear, by example, that work was a service to Camp and thus to the beloved community that Camp served. Under Jim's guidance, NeeKauNis campers learned about being grateful, cherishing and preserving the natural environment, caring for each other, and serving God by serving the community. Jim appreciated the simplicity of the camp facilities, the dedication that volunteers could bring to the creation of a loving Quaker community, and the practical contribution that he was able to make.

Jim directed all the Camp programs, from Junior Camp for children aged 8 to 10, to Community and Family Camps, which welcomed campers of all ages. From 1999 to 2009 he served as co-director of Carry on Discovering (COD), a camp for “seasoned Friends” over 55. (He was then aged 81–91!) Gradually Jim handed over the various programs to new volunteers, who held his service as an inspiring and educational example.

When his beloved Bobi developed cancer, Jim nursed her at home through her last months, wanting to share this final time together. He had the grace-filled ability to care lovingly for the terminally ill. Bobi died in 1996.

Rita Hilder, part of his camp community and a member of the Toronto Meeting, needed computer help for writing her memoir. Jim eventually moved to Toronto in 2002, and they enjoyed a short period of companionship before her death later that year.

Kathleen Hertzberg, Jim's long-time neighbour in Pickering and a member of TMM, was now living on her own. She and Jim spent many hours together working on various projects including memoirs, and he drove Kathleen to Meeting for Worship at Friends House almost every Sunday until she went into a care home in 2016.

For more than 35 years Jim served as clerk for the Committee overseeing the historic Mill Street Friends Burial Ground in Pickering Village. He took the lead in grounds care and maintenance. He also stabilized the finances, established a Canadian Yearly Meeting fund, and arranged for the transfer of the cemetery ownership to Yearly Meeting. Bobi's ashes were the first to be scattered in the scattering garden that Jim helped to establish in the cemetery.

Jim's memoir, entitled *One Plus One Makes Seven: The Uncharted Journey of Two Do-It-Yourselfers* (2016) is a wonderful source of stories of his life. The title expresses succinctly who Jim was and what was important to him in his life. Jim died peacefully at his daughter's home in his 102nd year, gently cared for by his family, just as he had cared for others. As noted in Jim's obituary, "Each and every role in his 101 years he shouldered with characteristic cheerfulness, thoughtfulness, and dedication providing an inspiring example of a life well lived."

### **CLARK, SHERITA KAY**

30 November 1941 – 28 July 2019

Sherita Clark (nee Flack) was born November 30, 1941 in Cleveland, Ohio. Brought up in the evangelical tradition, she attended Erieside Baptist Church from 1964 to 1968. She had attended the Billy Graham University, University of Northwestern St Paul, though she did not find that it spoke to her spiritual needs. She enjoyed singing in the choir in the Baptist church. Sherita trained to be a dental hygienist and it was while working as a dental hygienist in Cleveland she met Sheldon Clark. Sheldon was a Quaker. This was the time of the Vietnam War and Sheldon had done his alternative service with AFSC in India as a conscientious objector. His description of his experiences spoke to her. They were married in Cleveland and moved to Toronto in 1968 where Sheldon did post-graduate work. They attended Toronto meeting and participated in a Quaker religious study group. Sheldon was offered a job at Pickering College in Newmarket in 1972 and eventually became the headmaster until 1995. Their daughter Amber was born 1976. Sherita as a parent helped guide Amber to be an independent person, a critical thinker, a survivor, one who could encounter the sometimes unkind world in positive ways, and a capable adult able to meet whatever life threw her with a measure of equanimity. Sherita continued working as a dental hygienist until September 2018.

Sherita applied in 1973 for membership in the Society of Friends at Yonge Street Monthly Meeting. She stated she felt "clear in my unity with the views and practices of Friends in their sincere seeking and striving for the Truth. The desire for membership is an outward commitment to this union." This commitment was the core of Sherita's contribution to Yonge Street Meeting and the wider body of Friends. Sherita was a faithful Friend and participated closely in all aspects of the meeting, spiritual and practical. She facilitated a program called Quaker 101 several times. She also organized an ongoing adult study group for many years reading mainly Quaker material. She was very active in First Day School beginning from her time at Toronto meeting. She participated in the New Foundation seminars that were held at Camp NeeKauNis. She was well versed in Organization and

Procedure and used this as a guide for the Meeting for Worship for attention to business. She was a trustee of Yonge Street Monthly Meeting and also was on Finance committee and House and Premises. She clerked Yonge Street Half Yearly Meeting and CYM Program committee. She had an amazing institutional memory. Her place of work was just across the road from the meeting house and so she was available whenever practical work needed doing. She loved flowers and would organize events contributing floral decorations and helped plan the garden in front of the meeting house. She organized sale of Fair Trade products as a leading to support farmers in Palestine and Central America. She was instrumental in organizing the bicentennial event at the meeting house, open houses as part of Doors Open, Newmarket, and the installation of an accessibility lift. Sherita loved to tell stories about Quakers and their history especially from the point of view of the individuals who were involved. She welcomed newcomers and mentored them. In 2013 she attended a conference at Pendle Hill on the topic *Heaven on Earth, Friends and the Second Coming* with Ben Pink Dandelion and Douglas Gwyn. It gave her hope for the future of Quakerism.

Sherita was working on her spiritual legacy near the end of her life. She wanted to put in writing her stories, values and wisdom, feeling that this is an important spiritual exercise for an individual to share with family and one's spiritual/religious community. Some of the thoughts she wanted to share are that an individual needs to be open and willing to follow the leadings of the Spirit. This means thinking deeply about what one says and one's actions. She spoke of the importance of religious education for children and adults. This involves reading with spiritual discernment and with the aid of elders in the spiritual community who are willing to mentor. One has to listen to the spiritual legacy and stories of others. She felt the necessity of knowing at least the nuggets of Scripture: the Minor Prophets especially Micah, the Beatitudes, and the Sermon on the Mount. Vocal ministry should be appropriate and not coming from a place of ego or ambition.

Sherita was very aware of suffering that we may experience in life. She suffered from deforming rheumatoid arthritis beginning in her twenties. She felt she had a distant and difficult relationship with her family and after her divorce in 1986 her living and financial circumstances were precarious. Life could be lonely. Sherita found solace and friendship in the Quaker community. She was however very concerned about the future of Quakerism. Sherita saw this as a serious business, but one should not take oneself too seriously! She always had a witty sense of humour. During her whole life Sherita was a "good and faithful servant" (Matthew 25:23).

## **COBAIN, TREVOR**

**12 February 1942 - 28 January 2020**

(South East Scotland Area Meeting) From December 2018 through to January 2020, Central Fife Local Meeting was very pleased to have Trevor Cobain regularly worshiping with it. This was once he had settled into the Kirkcaldy Abbeyfield care home where he was living due to having a long-term health condition. He had a heart warming impact on the Meeting over the period. Many tributes to him have been expressed by Friends in the meeting, including:

- a real character and a big miss to the meeting;
- a lovely soul who cared;
- he was an inspiration, laughing when life was difficult for him; and
- his cheery disposition and spirit will be missed in the meeting.

Trevor was brought up with two brothers in East Belfast, moved to Britain for a time, but then settled in Canada in his twenties. He eventually went to university there, later becoming a professor of English literature in Toronto for many years. There he met his Quaker partner, George Sanders, an artist.

The Niagara Meeting wrote:

“Niagara Quakers became Trevor Cobain's last Canadian Quaker home when he and George Sanders retired to Port Colborne in Ontario's Niagara Region. They came to us from Toronto Meeting, where they had long been active.

“For years he and George hosted a summer picnic for us at their lakeshore cottage. They actively engaged in our gatherings, both business and social, if they were in the country. They did travel extensively.

“When both fell ill, they were separated for the first time in many years. They made diligent efforts to reunite and eventually succeeded in gaining admission to the same long-term care home. . . . During this period our Meeting occasionally convened in the nursing home. Trevor also generously hosted several restaurant gatherings of their mutual friends to enjoy their company.”

Central Fife Friends have very fond memories of Trevor’s lively and warm company and his contributions to the Meeting. They are just sad that the period of involvement was cut short so unexpectedly.

## **CUNNINGTON, ALFRED RAYMOND**

**6 August 1920 – 9 December 2019**

Ray Cunnington, born in 1920, was the youngest of three children. His father, Alfred, was a professor of biology at St. Bartholomew’s Hospital Medical School, in London, England. Ray’s mother, Beatrice, died when Ray was only 12.

Ray was certainly influenced by the religious education he experienced with his parents, non-conformists who devoted much time and energy to doing good works in Clapham. Unfortunately, following the death of his mother, he was sent away to a British boarding school, an institution he always spoke of, in later life, with antipathy.

At the age of 18 he had been accepted to Cambridge University, but his father became ill, and the family felt that there would not be enough money for university. He decided to go on the stage. He studied acting in London, did some performing on tour, and in 1940 was

offered a position with the renowned Abbey Theatre in Dublin, but in May of that year Germany invaded Western Europe. War became the dominant issue for Britain, and Ray's career was cut short.

Perhaps influenced by his religious upbringing, Ray was even then a pacifist. He always said that he was willing to die for his country, but he wasn't willing to kill for his country. However, it was clear that he was going to be required to take part in the war, so he volunteered for the Royal Air Force and served five years in India and Burma, first as a medical orderly, but later, because of his acting experience, hosting a radio show in Calcutta for the troops.

After the war Ray worked for a large London-based film production company where, among others, he met the teenaged Julie Andrews and Elizabeth Taylor. He married Joanne in 1947, and they had two children, John and Francina. In the early 1950s the UK was a grim and depressing place, and the economy was not encouraging. In view of this, and looking for a new start, Ray and Joanne decided to immigrate to Canada.

Ray started in Canada by washing cars, and then dishes in a restaurant, but after a time he obtained a job in Montreal with a big-screen newsreel company and relocated from Toronto to Montreal. However, not long after he started the job, the company went out of business, largely as a result of the advent of television.

Ray worked for a time as a radio and television actor, a teacher of acting, a director, and the managing director of an English-language repertory theatre in Montreal. All these efforts, however, could not produce much of an income; by 1960 it was clear that he needed a more reliable income for his family. He went into an advertising firm, where he ultimately became the Creative Director. Though Ray was successful in advertising, his heart wasn't in it, and in his spare time he read extensively and thought deeply about social issues. He consolidated his thoughts about the nature of societal structure in a book which he wrote, entitled *The Invasion of the Mind*.

Once his children had graduated from high school Ray felt that he could leave advertising and the suburban life. The FLQ crisis in Quebec prompted him and Joanne to move in 1968 to Bloomfield in Prince Edward County, Ontario, where he got a job teaching communication at Loyalist College in Belleville. He eventually became the chairman of the department.

As he looked towards retirement Ray took courses in counselling and social work, and from age 65 to 72 he worked as a private and group counsellor. With a lifelong interest in the problem of violence against women, and in the hope of targeting the root of the problem, Ray developed programs aimed at helping men deal with their anger and violent responses, one of which ran in the prison at Kingston. After a few years in Winnipeg, Ray and Joanne moved to Hamilton, Ontario, where, twenty years ago, he found and began attending Hamilton Quaker Meeting, to our great benefit. He was welcomed and cherished by Hamilton Friends, and, although he never formally became a member, he was considered one of us, and an influence for peace and justice as Quakers all hope to be.

All his life Ray was a pacifist, and in retirement in Hamilton Ray was able to pursue his interest in peace studies. He was a founding member of Culture of Peace, Hamilton, and of the Peace Think Tank, a group that met regularly at Hamilton Meeting House to explore ways of promoting and securing peace in our time. He also established a UN Culture of Peace Fund with the Hamilton Community Foundation. He was instrumental in establishing Hamilton's annual commemoration of Gandhi's birthday with the Gandhi Peace Festival. His work in the community for the causes of peace and non-violence was widely appreciated and formally recognized: both the YMCA and the City of Hamilton awarded him medals for his service to peace and the community. His ideas about humanity's struggle to end warfare are contained in a small book he wrote toward the end of his life entitled: Towards Less Adversarial Cultures.

Ray worshipped at Hamilton Meeting faithfully and participated enthusiastically in our events, such as presentations and discussions, which furthered Quaker testimonies. He kept Hamilton Friends informed of various activities in the community which aligned with our beliefs. He exemplified, in an inspiring way, the admonitions to "Let your lives speak" and "Be patterns, be examples."

However, as Ray neared the end of his life, his physical challenges – which never diminished his mental powers – caused him to greatly reduce his attendance in meeting. When he was well enough to attend meeting, which he was able to do once more just before his final illness, his presence was dearly valued and generated a felt sense of gratitude among us all. A number of us enthusiastically attended a joyous 99th birthday celebration for Ray on August 6, 2019. On the night of the 8th-9th of December, Ray quietly left this life. Although he was ready to go, we could never really be ready to lose him, and Hamilton Friends miss Ray Cunningham sorely.

### **GAYFER, MARGUERITE (CLARKE)**

1927-2019

Marguerite was one of the founding members of Saanich Peninsula Monthly Meeting, a faithful attender, our eldest in calendar years and among the youngest in spirit. She was a most welcoming and hospitable person both at Meeting and in her home life.

The eldest of six children born to a Canadian mother and English father, her life was spent partly in England and partly in Canada. Retiring to Saanich with her husband Alan (d.1991) in 1990, she remarried Dick Jeanes (d.2015) and both were regular attenders at Meeting. She is survived by her son Christian, predeceased by son Alaric in 2004.

She was part of a large extended family, and group of friends, spanning all of North America, England and farther-flung parts of the world. Her grandchildren and great-nephews were especially precious to her.

She was a long-time volunteer docent at the RBC Museum, member of the Women's Institute, choir member, symphony attender, and much more.

"...Walk cheerfully over the world, answering that of God in everyone..." This was Marguerite!

**HOPE-SIMPSON, PEGGY**  
**1922 – 8 November 2019**

Peggy Hope-Simpson was a founding member of Annapolis Valley Monthly Meeting. She passed away November 8, 2019 at the age of 97. She was born Margaret Bowie in Lachine, Quebec in 1922. Peggy was a tireless activist for peace, social justice, environmental sustainability, women's rights, healthy communities, health care reform, experiential education for children, organic agriculture, housing for seniors... the list could be endless. Wherever she saw a need, she got to work and inspired others to work with her. She had boundless compassion, expressed in her interpersonal relationships and her passionate and creative advocacy for social justice and care for the earth.

Peggy trained as a nurse at the Montreal General Hospital and worked in health care throughout her life. She was profoundly impacted by her experience during WWII – caring for returning vets at Sainte-Anne's Hospital near Montreal. When she was 23 her first husband, Keith Maybee, was killed in action within a year of their marriage. In 1949 in Montreal she married her devoted lifelong partner, David Hope-Simpson, who was himself newly returned from the war. Peggy was devoted to her four children, 7 grandchildren, and 4 great grandchildren, as well as friends and the community of Wolfville, NS where she and David lived for over 30 years, having previously lived in Halifax, Quebec, Alberta, British Columbia, England, and New Zealand.

Peggy was unflappable. She wrote about being a young nurse alone on night duty in a men's ward in the Montreal General Hospital and approached while writing at her desk by a "swaying drunk, clad only in his flapping white johnny shirt ending above his knees, and brandishing the long bread knife from the kitchen." She backed off around the other side of the desk and made her way to the sleeping guard, who she "kicked and hissed at him to catch the idiot" he was supposed to have been guarding. In Halifax she related how she and David awoke in the night to find an intruder in their bedroom. She calmly asked him what was the reason for his visit? After asking a few more probing questions she deduced he was an escaped psychiatric patient, and put him at ease with small talk and by making him some tea and toast before calling a cab to deliver him back to the hospital. She later learned that this individual was "armed and dangerous" and had a history of violence.

While living in Halifax in the 1970's, Peggy left the Unitarian Church to join the Halifax Quaker Meeting. The Religious Society of Friends was her spiritual home for the rest of her life. She helped form the Annapolis Valley Monthly Meeting in the mid 1980's and was the

first clerk. She also served as treasurer and for many years on Ministry and Counsel. Peggy often gave ministry during worship. She called upon us to be faithful and live our lives from a place of love.

Peggy lived by anthropologist Margaret Mead's axiom "Never think that a small group of thoughtful, committed citizens can't change the world; indeed, it is the only thing that ever has." In the 1980's Canadian Yearly Meeting appointed Peggy as one of a handful of "peace elders" to inspire others to work for peace in the world. Peggy was a founding member of the Nova Scotia Chapter of the Canadian Voice of Women for Peace, whose central focus was to stop the cold war buildup of nuclear weapons, as well as draw public attention to the radiation hazard posed by nuclear materials. In the 1980's and early 90's Peggy travelled in northern and Eastern Europe, networking to help inform viable alternatives to nuclear threat policies. In 1985 Peggy was nominated to the International Affairs Committee of the federal New Democratic Party, charged with development of NDP's foreign policy.

Peggy founded many organizations ... some endured, and some lasted only a few years, among them MOVEMENT for Citizen Voice and Action (in Halifax), the Annapolis Valley International Community Centre, the Wickwire Co-op (dedicated to providing environmentally sustainable housing for middle income seniors), and the Wolfville Raging Grannies who sing to raise awareness of social justice issues. She ran a foot clinic for the Victorian Order of Nurses. She served on the Board of the Eastern Kings Memorial Health Centre in Wolfville and the Eastern Kings Memorial Advisory Council. She was instrumental in persuading the Town of Wolfville to cease using pesticides on town property and then worked to raise public awareness about the dangers of pesticides and advocate for provincial legislation banning their use for cosmetic purposes.

Peggy's concern for public health extended to organic agriculture and support of farmers. In the 1970's she kept bees and produced vegetables on a farm near Bridgetown NS. Through the 1970's, 80's and 90's, Peggy helped found organizations that promoted a growing organic agriculture movement in Eastern Canada. These included the agricultural committee of Ecology Action Centre in Halifax, the Maritime Sustainable Agriculture Network (MARSAN), a subcommittee of the Nova Scotia Environmental Network. MARSAN gave rise to the Nova Scotia Organic Growers Association (NSOGA), which provided certification to organic growers. Peggy edited their newsletter, "*Organic Times*."

Peggy's compassion and concern for justice led to politics. In 1984 she was the federal New Democratic Party candidate in the riding of Kings-Hants (Nova Scotia). She served for years in many capacities in her local provincial NDP constituency association.

During the Quebec referendum on separating from Canada, Peggy thought small towns in English speaking Canada should twin with similar towns in Quebec for cultural and educational exchanges toward building mutual understanding. She persuaded Wolfville and Ste. Anne de Bellevue to become twins, an ongoing partnership.

Peggy opened her home to friends and family who needed respite, to host meetings and events, and to create opportunity for like-minded people to connect – hopefully so they

would then go out and change the world! Her home was always beautiful, inside and out, decorated with trees, flowers and vegetable gardens. She loved to garden.

Peggy inspired us by her search for truth, social justice, and connection to spirit. She reminded us that our actions need to come from our spiritual grounding. Our Quaker community was blessed over the years by Peggy's mentorship and example. She was an avid reader and referred us to many spiritual writings. She inspired us again at her memorial service where many family and friends shared their stories of her. We miss her.

**PATERSON, FLORA ANN**  
**15 February 1932 – 23 May 2019**

Flora Ann (Singleton) Paterson was born in Toronto on 15 February 1932, the only child of Marion Wakefield and Dr. Arthur Singleton. Toronto remained her geographical home for much of her life. She was educated at Bishop Strachan School for primary and secondary years and went on to earn a degree in Physio and Occupational Therapy from the University of Toronto. She was raised in a community of faith within the Anglican Church of Canada. Prior to attending Yonge Street Meeting Flora Ann was an active member at Deer Park United Church.

Flora Ann's childhood carried more than the usual strains of growing up. Her father was a Radiologist of international distinction and Head of Radiology at the University of Toronto's medical school. Her mother lived with alcohol addiction. Flora Ann had loving but somewhat divided attention and was plunged into navigating on her own.

Flora Ann married Jim Paterson and together they had four children. She worked sporadically as a physio therapist while raising her family but never felt called to that work. Her true passion lay with the creative arts and particularly needlework. Her daughter recalled a large loom occupying space in the home and all the siblings being taught to weave. Flora Ann made clothes, smocked dresses, created needlepoint wall hangings, hooked rugs and always had a knitting project on the needles. She was accomplished in drawing, water colour and oils.

Flora Ann was a voracious reader in a variety of genres. She worked on a number of Library committees including Yonge Street Monthly Meeting's. From a curiosity about Braille, Flora Ann taught herself to read the language and was responsible for translating a couple of university level text books to facilitate education for people whose vision was impaired.

When her children were raised Flora Ann took time to further develop her creative expression. She earned a degree in Material Art and Design from the Ontario College of Art and Design. In later years she and Jim separated. Flora Ann chose to live year-round in the family cottage at Jackson's Point on Lake Simcoe. Flora Ann was compelled to seek deeply. She experienced peace living by the lake. In solitude she began to understand the link between her creative expression and her faith. She traveled extensively on her spiritual quest.

Flora Ann discovered The Religious Society of Friends when the local newspaper featured an article about the 200<sup>th</sup> anniversary of Yonge Street Meeting. She attended meeting and was drawn to the silence which cradled promptings from the Divine. Yonge Street was enriched by Flora Ann coming into membership. She served on several committees including the Meeting for Ministry and Counsel and Nominating Committee. She is remembered for her quiet presence, easy laughter, and her love of colour.

Flora Ann gave of herself in an earnest reaching to know people “in that which is eternal”. All four children spoke at her memorial service and the reflections of their mother were unique to each one. They knew that they were seen and took comfort in realizing that she did her best to mother to their individual needs. She had the gift of being able to dig below the surface.

Flora Ann was not able to get to meeting in the last few years. Arthritis took its toll and restricted her mobility. She viewed her confinement as a blessing. Her time in solitude drew her in to a greater recognition of her gifts and her purpose. She expressed gratitude for a Friend who, in her words, “recognized her eremitic call”.

In a New Year greeting (2019) to another Friend she wrote:

“I was very touched to receive a card from the Meeting. Even though I am unable to attend I feel a very close connection and you are all much in my thoughts and prayers. I have very belatedly come to realize that I feel called to the life of a solitary.”

## **STARR, STUART**

**27 February 1927 – 17 July 17 2019**

Stuart was born in 1927, the youngest of Elmer and Elma Starr's five children. He spent the first 53 years of his life on the family farm just outside of Newmarket, where he attended elementary school at the one-room schoolhouse in Bogarttown, and then completed the Commercial Program at Newmarket High School. He spent his last 39 years on a farm near Brechin, Ontario, where the family moved in an effort to find an area that wasn't experiencing the urbanization that was happening around Newmarket.

Stuart was a birthright member of Yonge Street Monthly Meeting and attended with his family for much of the 50 years he lived in the Newmarket area. His recollections of Quaker life and the meetinghouse before its modernizations were always of interest to Friends today. One story he recalled from his early childhood was being out with his mother when they encountered a neighbour who said, “Merry Christmas, Mrs. Starr.” Stuart asked his mother what Christmas was and who is “Mrs. Starr.” Stuart’s faithfulness as a Board member of the Pine Orchard Cemetery continued almost to the end of his life, when a family member would bring him to worship at Yonge Street before going on to the annual Cemetery Board meeting.

Stuart loved farming and never wanted to do anything else for a living. However, the income from a small family farm being what it was, and with the necessity of supporting his wife and children, he supplemented the farming income by driving school buses for several years, and then working as a letter carrier for Canada Post for 12 years, while also being a full-time farmer.

Another love of Stuart's was travel, and he managed to find ways to combine farming and travel on several occasions in the years before he was married. One year, he and his friend Walt made their way to the Canadian prairies where they helped harvest wheat before moving on to California to smudge orange groves. On two occasions he did trips working on cattle boats to Central and South America. He liked to refer to himself as a wandering cowboy, and said that he'd always been a cattleman; that he may not have been born into it, but that he loved cattle farming.

He also found a way to combine his love for being a Quaker with his love for travel. Stuart and other young Quakers joined the Mennonite project taking cattle to Europe for relief after the war. Thus he was able to attend the 1952 Young Friends Conference in London, England. He extended that trip and went on to Germany, where he met and made friends with a couple whom he would later sponsor when they emigrated from Germany to Canada.

He met his future wife Caroline in Ohio at the home of his sister and Caroline's uncle, who were married to each other. He then stopped in to visit her while she was visiting family in Monteverde, Costa Rica, on his way home from one of his cattle boat trips. He used to say that they "met in Ohio, courted in Monteverde, married in Iowa, and lived in Ontario." Stuart and Carol went on to have four children, two grandchildren, and two great-grandchildren.

Stuart was quiet and good, living his faith in a changing world, adapting to keep his way of life. Stuart will be remembered by Yonge Street Friends as a faithful Friend and a link to the years when the Meeting and its historic building were sustained largely through the efforts of a single family.

**THOMSON, MURRAY McCHEYNE**  
**1922 Honan, China to 2019 Ottawa, Canada**

In the days after our Friend Murray died, fulsome and loving tributes flowed in from many hearts, including favourite quotes, remembrances and reminiscences: "Progenitor of countless organizations and initiatives, especially for a world without nuclear weapons", "...fostered friendships", "...across the country engaging civil society", "Peace Warrior", "Let's mobilize", "a renaissance man of peace", and "live so as to be missed". One striking image showed him with walker and toque at age 96 in a March 2019 snowstorm at a "Say No to NATO" demonstration. The writers commented on his relentless good humour, his poetry, his bad puns and the inevitable violin, recalling "a guy who was fun to work with and be with and who had a lightness of being in his serious approach to global issues".

Murray took pride in being a “mish kid”, one of seven children born to a United Church of Canada missionary couple serving in China. It was a central part of his self-identity, as was his career as an adult educator for peace. He also took great pride in his role as father to Sheila and grandfather to Justin, Simone and Nicole.

He came to Canada from China as a fourteen year-old to continue his education. When the Second World War broke out he was at the University of Toronto and like many of his generation signed up for the air force. Although he never saw active duty in a war zone, he became a pacifist as a result of learning of the devastation of Hiroshima and Nagasaki.

Murray’s graduate work at the University of Michigan and early career in Saskatchewan reflected his growing commitment to justice, fairness, community development and building a better world. His correspondence from that era embodies his belief in challenging the powers – local, regional, provincial and federal – including Tommy Douglas and the Ministry of Education. He engaged as well with field workers, labour unions, community groups and students.

In 1956 he joined the American Friends Service Committee in their Delhi, South Asia, International Affairs office. Here he embraced the Quaker principle of promoting understanding across divisions through dialogue. Together with his colleagues he organized seminars and circles, discussion groups and conferences in different parts of the region. These events were sometimes for diplomats, sometimes for students and youth, and sometimes included work camps, but the focus was always on seeking together ways of change that were based on non-violence, community building and understanding.

Among his personal files in the Peace Archives at McMaster University is Murray’s hand-written 40-page (legal size) draft of the schedule of activities for a two-week seminar in Dharmasala in 1961 with representatives of thirteen countries plus staff and consultants. It includes a table listing the regional nations and the main problems for peacemaking between them as he understood them at the time. The title for the seminar was “Our Responsibilities for Promoting World Peace”. The participants sought alternative ways to move toward a peaceful world by creating small international communities of people with different views, backgrounds and religions, who would study, work and live together while developing a deeper sense of commitment to personal responsibility for world peace. The Canadian Friends Service Committee was one of three Quaker sponsoring agencies.

The participants at the Dharmasala seminar were students and young professionals. Along with personal attitudes, they explored Science and World Peace, Non-violent Resistance, Teaching International Understanding, Peaceful Co-existence, National Sovereignty and World Peace, Centralization, Communism, Socialism, Capitalism, and Democracy. Part of the time they worked with the local Tibetan community to establish a vegetable garden with irrigation, sew mosquito nets for the local nursery, visit the Dalai Lama, play volleyball, and enjoy evenings of poetry, music, folk dancing – and a talent night! Some of the participants began envisioning an “international peace brigade” and discussed how it might work. The report at the end listed “51 Acts for Peace”.

While working in India and South Asia, Murray's study of the teachings and lives of Mahatma Gandhi and Martin Luther King Jr. who, in the face of military, political and economic forces, taught him that the methods and spirit of "truth force" – "satyagraha, sarvodaya, non-violence, ahimsa, shanti sena" – provided alternative models of response to violence. He considered this an important step in his spiritual growth.

When Murray returned to Toronto in 1962 he visited Fred Haslam of the Canadian Friends Service Committee (CFSC) to propose a new position of Peace Secretary. Friends explored the idea in depth and eventually agreed. To this position, Murray brought his vision of seeking "to contribute to the quality of ideas and action, growth of insight and skill required of peacemakers today". Murray and Friends from Ottawa, Montreal, Toronto and Hamilton, each with special knowledge and skills, went on to develop the CFSC Peace Education program. Quakers believe there is a life-affirming force in every person that can answer to love, to God, and to the Spirit. Friends thus approach world tensions in non-military and life-affirming ways. The CFSC Peace Education Program was one such response.

With rent of \$1/year from sympathetic owners, Grindstone Island in Big Rideau Lake near Portland, Ontario, became a hub of Quaker peace activities. Between 1963 and 1976, some 1600 adults and 300 children participated in 97 projects that included Training Institutes in Nonviolence, conferences for diplomats, French-English dialogues, interfaith seminars, high school workshops, and conferences for journalists. United Nations Educational, Scientific and Cultural Organization (UNESCO) international seminars explored such themes as Resolving International Conflict and Building Institutions of Peace. Simulation exercises were based on issues of the day: Biafra-Nigeria, Pakistan-India, apartheid in South Africa, Women's Rights, East and West Germany, UN Reform, and the danger of nuclear war.

The most dramatic and memorable Training Institute in Nonviolence at Grindstone was simulation of a civilian nonviolent defense known as "31 Hours". This was a simulation of an armed attack on the island and the efforts at non-violent resistance by the defenders, but it was called off when feelings ran high as thirteen defenders were declared "dead". Although some saw the exercise as a failure, the many analyses and reports by internationally respected researchers agreed that it was a vital learning experience which pointed to a need for continued thinking and analysis about nonviolence and how to develop and learn appropriate and effective techniques.

From 1970-76 Murray worked for the Canadian University Service Overseas (CUSO) in both Thailand and Ottawa. In 1976 he and Ernie Regehr, a Mennonite, co-founded Project Ploughshares under the umbrella of the Canadian Council of Churches. Ploughshares was originally described as a "working group on militarism and underdevelopment" but its focus soon expanded to include nuclear disarmament. Murray served as a consultant at both the first and second sessions of the United Nations Special Sessions on Disarmament (UNSSOD I & II) in New York.

In 1980 Murray worked with others to found the Group of 78. Their 1981 statement, "Canadian Foreign Policy in the 80s", signed by 78 prominent Canadians, was sent to Prime

Minister Pierre Trudeau and released publicly. The G78 remains active, reviewing different sectors of Canada's involvement in world affairs from year to year.

Peace Brigades International was co-founded by Murray and activists with practical experience of nonviolence in various countries after they met on Grindstone Island for several weeks in 1981. It continues to work to open space for nonviolent initiatives where conflicts have arisen. Peacefund Canada – a not-for-profit created in the 1980s to raise funds to support 300 small peace-building projects in Canada and 35 countries overseas – now exists to support the work of Peace Brigades International.

Murray also helped found: Canadian Friends of Burma, Canadian Friends of Ethiopia, Canadian Centre for Days of Peace, and Canadian Seniors for Social Responsibility. He was engaged in many other activities including the Pugwash conferences.

Murray was committed to pacifism. He showed us in both his life and words that the Quaker peace testimony is as relevant and applicable today as it was when first declared to Charles II in 1660. Both religious and political in character, it affirms that moral choices should be embodied in all decisions, and challenges the entrenchment of power and privilege.

In Murray's 2006 Sunderland P. Gardner lecture to Canadian Yearly Meeting, "Toward a Culture of Peace – Can We Afford to Pay the Price?" he maintained that "we should be willing to risk our reputation but not our beliefs." He claimed that Canada has abandoned its traditional role at the UN as a middle power that contributes leadership in disarmament and human rights initiatives by now emphasizing security in terms of its NATO alliance and a reliance on more powerful nuclear weapons and militarism. He quoted Quaker economist Kenneth Boulding: "The world military system is a single system in which the component national forces derive their legitimacy and therefore their budgets from rival national and military forces"; and economist John Kenneth Galbraith: "The modern military establishment, in the organization it dominates, the money it controls, the politicians it commands, the scientific community it subsidizes, and under the cloak of patriotism that protects it, has become a polar force in its own right. It embraces and controls the civilian authority that legally, and constitutionally, is presumed to be the source of its restraint." The expanding role of world military forces takes a huge toll on the environment with vast greenhouse gas emissions and extensive damage by mining for resources consumed by the military. In the past many Quakers have been involved in initiatives to counteract militarism. He asked - Can we develop Quaker policies such as affirming disarmament and development, promoting a non-violent defence policy, and encouraging Canada to withdraw from NATO and end government support of the military industry? How would we deal with the complications inherent in such planning?

Murray received many awards including the Pearson Peace Medal, the UN Pomerance Award and the Order of Canada. At age 85, he founded Canadians for a Nuclear Weapons Convention (CNWC), which brings together recipients of the Order to support the United Nations' Secretary-General's plan for nuclear disarmament, including the endorsement of a nuclear weapons convention. CNWC informs Canadians about the increasing danger of

nuclear proliferation and nuclear war and seeks to engender the political will to adopt a nuclear weapons convention as part of Canadian foreign policy. At the time of Murray's death, 1034 recipients of the Order of Canada had called on the government to show leadership in outlawing nuclear weapons. A similar initiative has been started with prominent Australians, modelled on CNWC.

Looking back at his work on the occasion of his 90<sup>th</sup> birthday celebration, Murray said, "The first track, familiar to most of us, is to increase, improve, or combine with others what we have been doing all along." That was his style, and his wisdom, to start where people were and work creatively to build momentum and move them along. He once commented to a friend about the eight sports teams on which he played at university, saying "I was neither very fast nor very tall, but I knew where I was going." Indeed he kept his eye on the ball right up to the very end of his life. As one tribute noted, the best way we can honour him is to carry on his work.

## **VELLACOTT, JO**

**20 April 1922 – 22 February 2019**

Jo Vellacott was born on 20 April 1922 in Plymouth, England, to Harold Vellacott, a surgeon, and Josephine (nee Semphill), a head nurse at a hospital. Jo had two older brothers: Douglas the eldest, and George, Jo's closest friend as she was growing up. Jo had a remarkable memory, and could recall a time before words. She learned to read at an early age, and was taught at home, first by a beloved Nanny and then by a not-so-loved string of governesses. Later she attended a private day school and in 1935 was sent to Downe House, a private boarding school. Jo loved the years at Downe House. During her time there she had her first exposure to Quakerism through Jean Rowntree, a well-known Friend and an inspiring history teacher.

In the summer of 1939 it became clear that war would break out. Jo was acutely aware of the war: Plymouth was badly bombed, both her brothers had enlisted, and her close friend's boyfriend was killed. She began her undergraduate studies in 1940 at Somerville College, Oxford, and earned a Bachelor of Arts and a Masters degree. By the time she graduated in 1943, she had decided to join the war effort. Her her early exposure to Quaker teachings through Jean Rowntree, however, had left her conflicted. She later wrote, "*I never did kid myself that I was not killing people when I made anti-tank mines or serviced training planes. Nor was I able to depersonalize the enemy I helped to kill. I knew they were people, and the cheering when a German plane and crew were shot down chilled me.*"

In 1947 Jo was hired as to teach English in a girls' school in Johannesburg. Here she met Peter Newberry, a young medical student. They married in 1949 and their first two children – Douglas and Mary – were born in South Africa. Not wanting to raise their family under the apartheid regime, they immigrated to the United Kingdom in 1953, living in London and later in Cornwall, where their daughter Soo was born.

With a lack of medical opportunities in Britain, Peter, who had been a pilot during the war, joined the Royal Canadian Air Force as a doctor, and in 1955 the family moved to Canada. Living in various communities in Alberta and the Yukon and moving frequently, Jo felt very alone in a new raw country and in her marriage. She found these years hugely challenging, but there were also great adventures as they embraced the outdoors, and Jo worked as a supply teacher in Namao, Alberta.

When the family moved east to Ontario, Jo began to attend Meeting for Worship in Toronto. Soon the family was part of the Meeting community. Jo became a member of the Religious Society of Friends in 196\_\_. She played an active role in the Meeting, and was strongly committed to peace and social justice. Those who were Young Friends at the time still remember her support, understanding, and mentorship. In the mid-1970s, when the Quaker Committee for Native Concerns turned its attention to mercury pollution in First Nations communities, Jo briefly joined Peter and her daughter Soo in their efforts to assess the affects suffered by people in Grassy Narrows.

The decade of her 50s was exciting and tumultuous. Able to renew her education, Jo earned a masters in history from the University of Toronto and began work on a doctorate at McMaster University. In 1976 she separated from Peter. At McMaster Jo had access to the Bertrand Russell Archives just as this important collection was beginning to take shape. She completed her PhD in 1978, and her doctoral thesis – an examination of Bertrand Russell’s work with the No Conscription Fellowship – was published in 1980 under the title *Bertrand Russell and the Pacifists*.

Jo received a full-time faculty appointment in 1982 at the Simone de Beauvoir Institute, Concordia University, and taught women’s studies from 1982 to 1987. “*At that time,*” she writes, “*it was possible to hope that feminist process could be modelled on something close to Quaker process. This was a major direction of my work.*” Jo loved her work as a teacher and a scholar, and comments from former students are a testament to her success, but to her endless regret, she did not gain a permanent teaching position. “*I resigned on principle from the only job I ever had that would have led to a permanent position and a pension. A tendency to speak out when wrong appears has held me back in other positions. But I don’t find speaking out easy and have not always done it when I should.*”

An independent historian and a pioneer in the study of women’s history, Jo’s broader research centred on the history of democratic suffragists and pacifism. She published two more books and many articles on women and peace. In 2017 she travelled to England where she hosted a gathering of scholars, who came to discuss her work on Catherine Marshall.<sup>1</sup> Her final publication, a memoir of the first twenty-five years of her life, was published in 2018. During her 60s and 70s, Jo lived in Montreal, where she was able to spend time with her son, Douglas. She also spent many years in Kingston, where she grew close to her younger daughter Soo and her children. These were happy productive times for her.

<sup>1</sup> Thanks to Jo’s scholarship, Catherine Marshall’s name and picture appears (along with 58 other women’s suffrage supporters) on the plinth of the statue of Millicent Fawcett in Parliament Square, London.

Quakers and Quaker practice became increasingly important to Jo and Jo also wrote many pamphlets and articles on Quaker subjects. She had a deep knowledge and understanding of Quaker process, and was respected for her discernment and wisdom. She was an active Friend in Montreal and Kingston, serving on committees and on Ministry and Counsel. Jo was also a “Yearly Meeting Friend.” She attended when she could, and she served on CYM Committees, on Continuing Meeting of Ministry and Counsel, and as a recording clerk. She frequently attended Representative Meeting, representing Thousand Islands and later Toronto Monthly Meetings.

Around 2010 Jo moved from Kingston to Toronto. Her daughter Mary writes, “*Jo and I got to know and love each other. She jumped into her life here, making friends at her residence and getting involved in the activities of the neighbourhood where Rory Gus and I live ... She was a constant presence at holiday events and around the dining room table for dinners big and small. Jo was grateful for the love and support of this extended family and community. She was also active at her sewing machine, creating beautiful brightly coloured bags and pouches of all sizes, and selling them to raise money for Quaker concerns and other charities.*

Toronto Monthly Meeting was also a huge source of joy and strength in her last years. She played an active role, attending Meeting for Worship and Monthly Meeting when she was able. She served on Ministry and Counsel, and was always willing to talk with Friends who were troubled or in need of a Committee of Care. Jo had a deep friendship with Ursula Franklin, and their long discussions continued into the last years of their lives.

In late 2018 Jo’s health began to fail. She accepted increasing discomfort with regret, but spoke of her approaching death with calm acceptance. Mary writes, *I will always treasure the last six weeks of her life, shared in my house with my partner Rory Gus. Each night I would go in to wish her a good sleep. The smile she gave me was happy and clear. She could not stop smiling ... this was something new to her. As a child and throughout life, she tended to sadness, showing this on her face. Her clear smile was a gift of her last years.*

Jo Vellacott died peacefully in the morning of Friday 22 February 2019.