



The simple life

A simple lifestyle freely chosen is a source of strength

Y mae dewis dull syml o fyw yn ffynhonnell cryfder

Advices and queries/Cynghorion a holiadau 41

I am ancient enough to remember the days before supermarkets, before detergents and plastic bags, before motorways and mass car ownership. We were rather hard up; my father had to work on Saturday mornings as well as through the week, and the bills were always left unpaid until the scarily red-printed final demand came. We walked pretty much everywhere – long distances they seemed to me, but I didn't mind; like Michelle Lainé's children (see below) I found plenty to enjoy and ruminate about, whether I was alone or with my mother (I expect I was as fond of the word 'Why?' as any other child.).

Our entire grocery stock was held in a kitchen cabinet (remember those?), and only later did we acquire a minute second-hand Electrolux fridge with a freezer compartment just about big enough to hold a block of Lyons Maid Neapolitan ice-cream. That meant my mother had to shop most days, but as we lived in Hackney, in the middle of London, just about everything you needed was close at hand: a butcher, a newsagent, a wet fish shop, a Jewish delicatessen, and not forgetting a wonderful Co-op emporium with two long marble counters and two lines of shop assistants waiting to serve you. Lettuces came with a complement of slugs, and the

unhomogenised milk (delivered to your door in returnable glass bottles) went properly sour so you could make cream cheese.

Sometimes I think we confuse simplicity with austerity. It's hard work being hard up, and not necessarily simple. Every couple of weeks we'd go to Ridley Road market, where we'd have to check the prices at every stall so that my mother could find the best bargains – exhausting for a small child (and probably for her too). She never sat down without darning or knitting. And I vividly remember dozens of stinking nappies that had to be soaked in buckets and then hand-washed and mangled. What joy when the first launderette opened! Look again at the quotation above – note the words 'freely chosen'. When I hear about people in desperate straits, with no option but to get heavily into debt to feed, clothe and shelter their kids, it shocks me that some Quakers seem to welcome government cuts as a way of forcing people to 'live simply'.

To me, simplicity is not just about ridding ourselves of material possessions and the labour-saving conveniences of modern life, though clearly those are matters we need to think about if we want sustainability. In her helpful little book, *Simplicity made easy*, Jennifer Kavanagh says "Simplicity is not just a lifestyle option, but an attitude of mind, a path for the inner as well as the outer life." I don't expect to achieve a terribly simple lifestyle – paradoxically we've made that much harder for ourselves by moving away from the big city. Nor can I will myself to turn into a simple person instead of the complicated being that I am. But I do know moments when I can let it all go and, with delight and relief, simply 'sink down to the seed'. Those moments may come during meeting for worship, but just as often in seeing a watered plant revive, in crushing the creamy sharp-sweetness of a wild strawberry against my tongue, or in hearing my grandchildren giggling.

**Love, therefore, and tongue-tied simplicity
In least speak most to our capacity.**

SLK

Simple living – ‘because we enjoy it’

Michelle Lainé (Lampeter) who lives on a permaculture smallholding, describes her life.

To many people, my family live a simple life. What does this look like for us? On a material level we live off-grid, with a compost toilet, 12 volt solar electricity and few modern electrical items. We don't have a car, using bicycles and buses instead. We choose to use hand tools where ever possible on the smallholding where we live and work. In our lives we aim to use “small and slow solutions”, as it is termed in Permaculture, making changes slowly and within the means available to us (financial, material or physical), observing the effects of our efforts and changing our approach where necessary. Respect for the earth is core to our way of life, and we try to minimise our impact on the planet.

Our material choices have positive repercussions for us. Take for example our choice to live without a car. We live down a track, and it would be easy to feel isolated from our neighbours, but because we travel slowly through the local village, on bicycle or by foot, it is easy to stop, chat and make connections. Travelling by bicycle is slower than many people are accustomed to, but I find it encourages me to take time, to be present where I am rather than looking to where I am going. Because of the hills, it takes an hour to take my daughter and son the five or six miles to a regular social group that we attend, but often we really appreciate the time to talk, enjoy each other's company, sing, think our own thoughts, dawdle and look at the flowers or insects in the hedgerow, notice the world around us. I am encouraged to stay home more, perhaps enjoying the sunny day in our garden rather than heading for the beach, and to make the most of the journeys I do make because it takes time and effort to travel to places. As we do not have the expense of running a car, it is easier to live on less money.

The choices my family make do place restrictions on us, but this too has a positive aspect. In many ways in modern life we are divorced from the consequences of our actions and the natural limits of the planet. My son finds it hard to understand my desire not to waste water when, as far as he can see, it pours endlessly from the tap as he plays at the sink. But in the winter, when our solar electricity is in short supply, the children remind me to turn lights off when not needed. The consequences are clear – use too much electricity and the lights go out! When the feedback loop is clear, it is easier to live within your “fair share” of the planet's resources.

I do not always find our choices easy. It took a long time to develop my mental attitude around the physical effort of cycling, so that I can manage when I am tired or it is lashing with rain. It can be difficult living in a way that is different from the people around us. Often I need to stay home to wash the clothes or work on the smallholding, and cannot always afford the time it takes to travel slowly to all the outside events that our fellow home-schooling friends go to. Cycling is the most publicly visible choice we make, I get tired of trying to think of jolly responses to comments like “You must be the fittest person I know”. Yet I am encouraged by a friend who has just bought a trailer for her bike – I am now not the only “girl on the bike” in Newcastle Emlyn!

We make a positive choice to live as we do – it is not a “noble sacrifice” for the greater good! We live this way because we enjoy it, we find it satisfying and fulfilling. It is a way of life that speaks for us, that feels right. For us, this way of life is normal.

Michelle Lainé lives with her husband and two children on the 22 acre smallholding of the Dyfed Permaculture Farm Trust, near Newcastle Emlyn. They moved there seven years ago, and have been working with other members of the Trust to conserve the rich flora and fauna of the farm and create a working example of a low impact, permaculture-inspired smallholding. More information can be found at www.dyfedpermaculturefarmtrust.org.uk and www.scythecymru.wordpress.com



‘Unexpected and inspiring’

Lynn Moseley (Penarth) reports on the Meeting of Friends in Wales, held on 22 June.

For such a beautifully remote place The Pales was unusually busy as Friends arrived for their meeting. A convoy of colourful vintage cars emerged along the narrow mountain road above the meeting house, descending to the valley below to continue their rally. Calm and peace soon returned, however, as 40 gathered in silent worship. The meeting began with a reading of part of Minute 36 from Canterbury Yearly Meeting by Frances Voelcker, who later reminded us that we share the commitment to monitor our carbon footprint. Forms were distributed asking us to account for our means of

transport to the meeting. I could not help reflecting on the fact that many of us had unavoidably travelled long distances that morning, sharing cars wherever possible, and had been met by others who enthusiastically celebrated the open road.

Kate Binney reported on the work of Children and Young People's Work Advocates in Wales, which is supported by Friends in Wales. There is now representation from all Area Meetings on her committee and there was good news of activity throughout Wales. The group had attended the national Advocates Conference together at Woodbrooke and had been heartened by Paul Parker's address stressing that our young people are the *present* (not the future) of our society. Some of us have fond memories of residential all-age gatherings at Llangrannog and Bala and we could bear in mind the possibility of reviving such arrangements as numbers fluctuate over time.

Our clerk drew our attention to an approach she had received from Rev Carwyn Tywyn, the secretary of the Welsh Department of the Unitarian Church, exploring the possibility of dialogue. There are 22 Unitarian congregations in Wales, of which 13 are Welsh-speaking and centred in Ceredigion. The Cardiff congregation meets on Sunday afternoons in Cardiff Friends Meeting House. Unlike Quakers, Unitarians are excluded from membership of Cytûn because of their express rejection of the doctrine of the Trinity and Carwyn had not been aware that Friends in Wales were members. Perhaps our more nuanced stance in doctrinal matters enabled such issues to be fudged. Nevertheless, the Unitarian stress on the unity of mankind, their rejection of dogma and their strong belief in an individual approach to spiritual growth is strikingly similar to that of Quakers. They also see value in the singing of hymns, which should appeal to us Welsh Quakers. We welcomed the possibility of dialogue and agreed to invite Rev. Carwyn Tywyn to our October meeting in Brecon.

After lunch Ken Bramhall introduced us to the Quaker Meeting in Kigama, North West Kenya, which he had visited following the conference at Kabarak on behalf of the North Wales Area Kenya Link. The experience of Friends in Kigama could not be more different from our own comfortable lives. Ken's illustrated talk brought home the back-breaking physical work endured by women in such vital tasks as fetching water and cultivating the fields, and to concentrate minds he produced a plastic water filled can to match those shown in the photographs. I for one could hardly lift it off the

floor, let alone put it on my head to carry, as women and girls in Kigama do three times a day. North Wales Area Meeting support Kigama's desperately ill-equipped school and we were glad to agree a collection to assist their work.

Later the clerk introduced another welcome initiative which received an enthusiastic response. An approach had been made by Ruth Garnault of Cardiff Meeting through South Wales Area Meeting's WW1 Commemoration group to prepare a DVD to be sent to every secondary school and college across Wales with a Quaker voice, commemorating those, conscientious objectors and others, who were on the side of peace during that conflict, so as to counter the current increase in militaristic publicity aimed particularly at schoolchildren in Wales.

It is expected that the project, to be carried out through Breaking Barriers Community Arts, who specialise in digital storytelling, will cost a minimum of £7,000, this being in line with expenditure on our current project by the Joseph Rowntree Charitable Trust. Financial support is sought from the four Area Meetings and Friends in Wales. We agreed to make a substantial contribution from our reserves to support this local initiative and I for one am glad that in this way we can demonstrate in a practical way the unity of Welsh Friends across all meetings.

These and other items of business at Pales, some of which were as unexpected as they were inspiring, made this occasion memorable for many Friends present who departed heartened but somewhat exhausted for home after a long and intense meeting.

Dathlu: Celebrating the Quaker Way in Wales

Deborah Rowlands (Lampeter,) on behalf of the Project group, reports on progress on the book(s):

At Meeting of Friends in Wales in June, Friends were pleased to hear of progress towards completion of the two books on Quakers in Wales, one in Welsh, one in English, as outcomes of the Joseph Rowntree Charitable Trust funding. Rhian Parry expressed special thanks to Catherine James for sharing the long work of compiling and arranging material, but also to the editors and readers of both books and to Deborah Rowlands for her work with the group. The task is ongoing, to strengthen and

make coherent the work, which will serve as outreach and as witness to our worship and way of life, as well as our testimonies. The Meeting recorded their thanks to all those Friends who have contributed to the writings in the books and to all who are devoting time to this painstaking process. All those whose contributions have been included whom we can trace have now been contacted, by e-mail where possible, using the most up-to-date list we have available. Therefore, if you have written, but not been contacted, this means that we have not been able to use your piece for the book. We hope that you will have found the process of writing helped you on your spiritual journey.

The books are currently in the design process – we hope to see them in print before the end of the year. We expect that they will look much the same and much of the material will be available in both languages, but we are not attempting translation of the poetry written in either language. Current draft titles are: *Tua'r Tarddiad* and *Towards the Source*. As well as being a useful tool for Outreach, we hope that Friends will find the books provide fresh resources for Spiritual Nurture in Quaker meetings, and food for thought for individuals.

Two extracts from the book, on the theme of Simplicity, to whet your appetite for more! Next time perhaps we will share some of the Welsh ones.

Looking for peaceful qualities

Becoming a Quaker encourages me to be less materialistic. I look for and appreciate the peaceful qualities of others.



Tread lightly

I belonged to Friends of the Earth, because the environment, particularly my local, Welsh valley was so important to me. Now I feel that my concern for the environment and my Quaker faith have merged, expressed in the testimonies of simplicity and sustainability. If I can live simply, with a light footprint on the earth, I am doing all I can. It is incredibly hard at times, as family pressures push me in the wrong direction and I have to make compromises. Trying is the best I can do.



The Light within: then and now

Tom Delph-Janinrek (Cardigan) reports on the Woodbrooke-on-the-road/Meeting of Friends in Wales workshop at Aberystwyth FMH on 16 March

1. Morning session: the Light Within

The event began with a talk from Rex Ambler structured around the following points:

- ◆ What is the Light?
- ◆ A brief history
- ◆ A closer look at the original meaning of the Light
 - a. a capacity for awareness in humans
 - b. something revealed first of all as self-awareness
 - c. something that reveals of the source of light and unity, that of God within.
- ◆ How relevant/useful are these definitions to us today?

We then split into small groups in order to discuss the question “What would we say to early Friends if they were with us today?” It was suggested that we might, for instance, want to draft a letter to early Quakers. The responses from the different small groups were varied; I only have notes on the responses developed within my own small group, which were the following:

- ◆ We would have offered a joyous greeting, a welcome and an expression of Friendship. We would have been sensitive to their needs, such as offering them tea or coffee made using this marvellous thing called an electric kettle. We would have asked if they would like to share a period of worship.
- ◆ We would offer a solid expression of our gratitude for their efforts in founding the Quaker movement, and describe how their enlightenment had made possible what some members of the group characterised as ‘an ever-widening door’.
- ◆ Despite our obvious differences in language, dress, habits and customs (perhaps our lives are more complex now than theirs were?) we would have wanted to stress how much we feel we have

in common with early Quakers. We felt that our worlds seemed actually not so different, in that the same basic issues are shared; they merely appeared to adopt a different form.

2. Afternoon session: the Light Within now

Rex gave a talk structured around the following main points:

- ◆ Meaning of the Light was at least clear to the early movement
- ◆ It gives clarity to the early movement
- ◆ It helps make sense of our practice now
- ◆ It points to a deeper practice
- ◆ It reminds us of our message to the world: *Trust yourself; trust that of God within you; the Light is the truth within*
- ◆ The Light helps us to examine ourselves on a daily basis within our everyday living.

In small groups, we discussed the question “What are these early Friends saying to you?” Again, I only have notes from my own group, which arrived at the following responses:

- ◆ We wondered to what extent it made sense to think of early Quakers as a totally cohesive, monolithic unit. Have internal differences and divisions within early Quakers gradually been lost from the surviving record? After all, contemporary Quakers come in many different forms.
- ◆ We thought that early Quakers might be keen for us not to be prisoners of our own rationality. They would be likely to urge us to take the plunge into mysticism, to make leaps of faith, to listen to the inner voice and believe in it.
- ◆ Early Quakers had fire, possibly partly as a consequence of the persecutions they faced. Have we lost that fire? We have so much to be grateful for, but seem relatively powerless when confronted by the materialism and destructiveness of much of contemporary life.
- ◆ We live in a world of rapid change. Early Quakers can teach us to look inward for strength and inspiration (might they give us t-shirts emblazoned with ‘Keep Calm and Carry on Ministering’?!). They can offer encouragement and a model of perseverance, of not giving in, of going with the light and the inner voice.

- ◆ We thought it was interesting to consider what Quakers might be like 350 years from now. What would the Quakers of the future have to learn from us, and how would we, looking forwards, perhaps want them to be? If they were simply the same as us, would we think of this as stagnation?

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‘Depth, pace and colour’

- book review

Liz Muir (Cardiff) reviews Only a Signal Show, a novel by Leela Dutt (available on Kindle for £2.06 and in paperback for £7.99 from

Amazon. It is published by FeedARead. The book can also be ordered via www.wonderbookland.com/leela-dutt)

This book was the first that I have read on my new Kindle. Hence I am not sure the extent to which the slow start was related to the story telling or to my developing Kindle skills. However, this beautifully crafted love story soon picked up its pace to a ‘can’t put it down’ level. I could hardly wait to turn the page and know what was happening next – always a sign of a good book.

The main characters meet in Cardiff, where one lives with his family. It is unusual but pleasing then to relate to local places such as Lisvane suburb and Llandough hospital and to hear of the familiar such as attending Quaker meetings. Leela’s own personal experience being the daughter of people from very different cultures and living in many parts of the world are clearly used as the book’s characters try to build ordinary careers, manage relationships, develop parenting skills whilst living and travelling in a global environment. The reader visits not just Wales, but Africa, Denmark, Italy, India, America, Australia and New Zealand where the sights, sounds and tastes of these very different countries are vividly described, bringing depth, pace and colour to the book. Not many books can move effortlessly between digging the garden in Wales to African politics with stops at archaeological digs in Italy and visits to the Tivoli Gardens in Copenhagen and award ceremonies in India. The characters’ travels

through these locations provide opportunity for Leela's descriptive skills to come to the fore without seeming contrived, and give the reader both pleasure and knowledge.

I loved writing techniques such as the use of italics for unsaid thoughts and the clever use of e-mail communications as a, now commonplace, alternative to verbal conversations. I also loved the fact that passionate feelings were clearly expressed, but without the need for lurid scenes; making the book suitable for young and older adults alike. One minor quibble: although I guess it indicated cultural variance, I found the use of 'Hallo' mildly irritating and would have preferred the customary 'Hello'.

On one level there is a sense of inevitability as to the future of the two main characters, Alec and Eleanor. But as the story unfolds with twists and turns, that certainty is challenged and the reader cannot be sure, until the last pages, what the future holds for them. This makes the book an exciting read.

Only a Signal Shown cleverly portrays ordinary people who in certain circumstances do extraordinary things. The interlinking of three generations of one family sympathetically shows how the heroes and heroines of one decade become background actors in another era, as they settle for a quiet life. Similarly the shallow funseekers of youth can easily become shrewd and deeply, intuitively sensitive adults. Because of this, I feel that there is plenty more scope for deeper development of some of the characters. I would love to know more of Norman's younger life as a soldier, lover and husband. Charlie and David could come out of the shadows and have the spotlight on them for a good read. And of course, I can't wait to know the futures for Alec, Eleanor, Milly and Tamsin.

This has been a great read and leads me to look out for more of Leela Dutt's work. It would make a great gift for anyone; young or old.

Remembering Friends

Sulien Luckman (2000-2013)

John Whittaker (Narberth) - with some input from Sulien's Mum, Rachel Matthews, and his sister Indigo - pays tribute to a 'short but amazingly full life'.

Sulien in his short but amazingly full life has been very much part of the Young Friends Group at Narberth and Milford Haven Quaker Meetings. It has been a joy for older Friends to have him at

Meeting along with his mother, Rachel, his older sister, Indigo, and his two younger brothers, Theo and Isaac.

We have watched Sulien grow up and develop into a spirited twelve year old. We have been moved by his boundless curiosity and enthusiasm, his determination and his sense of adventure. Understandably for someone of his age, he sometimes found Quaker stillness and silence not exactly to his liking and, as with many of us, he found the concept of "God" difficult. However, he had a keen sense of justice, always standing up for what he believed to be right. He was very caring and attentive to younger children, making sure they got their fair share of sweets, and was often seen taking charge of any baby brought in. At his other home with Dad Frederick and his partner Sam, Sulien often cared for his baby sister Isla and step-sister Leela.

It has been difficult to keep track of his varied activities and achievements. He certainly "lived adventurously". At times he would be out with his father, enjoying learning woodworking skills. At other times he would be winning awards in cross country running; and then it would be kayaking, water sports, rugby, dance camp or climbing to the top of Snowdon.

In 2012, Sulien went to Britain Yearly Meeting with Rachel and Indigo. He mainly enjoyed the extra-curricular events – collecting badges at the Groups Fair; an aborted attempt to creep up onto the roof of Friends House during the Swarthmore Lecture; "hanging out" with Jane Harries in the bookshop, having met her when he and Rachel joined her on the Coast Path walk earlier that year. He typically struck up a good relationship with host, septuagenarian Hank Eynatten from Wandsworth meeting, who he thought was "cool". He spoke in the all age session "Postcards from the Future", where most notable was his desire to keep Chelsea Football Club, and to lose Arsenal. He was somewhat frustrated in his group, where he was one of the oldest, but did return from Yearly Meeting saying he would like to come into membership.

Some 400 people of all ages came to the funeral and celebration of Sulien's life which was held at the Pavilion at Carew airfield on Friday, March 22nd. It included a period of Quaker silent worship as well as music, songs, readings and memories. On the following day about 300 people gathered for a celebration of his life. This was followed by a shared meal. The two gatherings were most moving, supportive and inspiring. On both days it was

uplifting to have many pupils from Sulien's school present. They were at the heart of the proceedings and a number of whom, although not used to Quaker worship, stood in the silence and ministered.

Sulien lives on in the hearts of so many people. Let us hold on to our happy memories. Sorrow is not forever but love is.

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Sulien's family and friends have set up the **Spirit of Sulien Trust** in his memory. The aims of the trust are to encourage participation in sport and outdoor activities; develop friendships and community integration; support young people, support bereaved families and to promote principles of social justice, peace, integrity, equality and environmental sustainability. Quakers may find these aims familiar! The Trust was launched on Sulien's thirteenth birthday at a beach party, where much of the above took place. The Trust has made two sets of awards so far, three to the Pendine Fun Run and two to Tavernspite School. We have also donated a water filter to a school in India which is supported by Leela's father and his family. For more information about the trust, or to make a donation, visit the website www.spiritofsulien.org.uk

Ada Owen (1912-2013)

Dorothy Bell (Aberystwyth) celebrates a very long-lived and lively Mid-Wales Friend. Welsh translation, by Greg Hill, follows at the end of this piece.

Ada was born in the Gwendraeth Valley, South Wales, where her father worked above ground at the local pit. Despite living through two world wars, Ada's life was full of creative happiness, love, and music. Her father started her musical education and fostered her love of reading. He facilitated an adult education class in their little village. At the age of about twelve she sat in on the ancient Greeks, philosophy, and the theory of evolution. Eighty years later, now an avid reader of large print books, she wondered hopefully if we could find her a large print version of *On the Origin of Species*.

Ada met her future husband John when they both served in ENSA in the 1939-45 war. Ada had begun to establish a career as a mezzo-soprano, with engagements on BBC Swansea. Ada and John were able to use their musical gifts to enhance lives during a grim time. Ada sang classical ballads, particularly enjoying singing in German which she

found easier because of a certain similarity to Welsh. After the war John's teaching career took them to the north east of England; then to Belfast, where Ada had singing engagements, some on the radio. They then moved to Leicester where their son Gruffydd was born and it seemed inevitable that eventually he would become a successful orchestral musician.

The next move, to London, meant the three of them found a special home at Winchmore Hill Quaker Meeting, where Gruffydd still attends. Ada was an Overseer there, and took an active part in the community. Their London home was big enough to share and give a welcome to overseas students. One Indian post doctorate student became part of the family, an older brother for Gruffydd, and later Ada and John visited him and his family when he went to work in Canada. Home-loving, but international in outlook, they both learned Esperanto.

Ada and John retired to Aberystwyth in 1987, and John was Clerk of the Meeting before he died in 1994. That is when the music stopped for Ada. She found sharing what had given them both so much pleasure created unbearably sad memories. However she avoided self-pity with great courage, utilising her sense of fun, finding time to use her skills at sewing and knitting. Over 200 sweaters appeared for Oxfam, and then 200 Teddy Bears for the orphanages in Rumania. She showed great patience when helping Welsh learners. A highlight of these years was joining in the All Age Weekends arranged by Meeting of Friends in Wales at Llangranog and Bala.

Ada managed to stay in her own home until she was over a hundred, still doing much of her own housework and cooking. Her last few months were spent in the care home which she had chosen, if such a move became necessary. Even in her last few weeks when she could hardly see or hear, her sense of life's comedy would suddenly break through. 'Was I awake when you came?' 'No, I had to wake you up!!' She grinned and shook her head like a naughty old imp, and settled herself to die peacefully at last.

Ganed Ada yng Nghwm Gwendraeth, De Cymru, ac un o'i chofion gyntaf oedd rhedeg i lidiart yr ardd i sicrhau bod ei thad, oedd yn gweithio yn y pwll, er nid dan ddaear erbyn hynny, yn dod adref yn ddiogel. Er gwaethaf y cefndir peryglus hwn, ac yn byw trwy'r ddau ryfel byd, roedd bywyd Ada yn llawn o hapusrwydd creadigol, cariad a cherddoriaeth. Ei thad oedd yn gyfrifol am ei addysg gerddorol ac i faethu ei chariad at ddarllen. Roedd,

hefyd, yn hwyluso dosbarth addysg i oedolion yn y pentref. Er mwyn sicrhau'r lleiafswm o deuddeg yn cymryd rhan, byddai fe, pan oedd dim ond un ar ddeg wedi cyrraedd, rhuthro adref yn dweud "nol dy got Ada!". Felly roedd hi'n dysgu am y Groegiaid Hynafol, athroniaeth a'r Damcaniaeth Esblygiad pan oedd hi tua deuddeg oed. Wythdeg mlynedd yn ddiweddar, ac yn ddarllenwydd awchus llyfrau print bras, roedd yn awyddus am fersiwn print bras o'r campwaith Darwin.

Cwrddodd Ada ei gŵr priod pan roedd y ddau ohonynt yn gwasanaethu yn 'ENSA' i yn y Rhyfel 1939-45. Methodd John archwiliad meddygol am y lluoedd arfog. Roedd Ada yn dechrau sefydlu ei hunan fel mezzo-soprano gyda galwadau o'r BBC Abertawe (roedd ei brawd yn wrthwynebwr cydwybodol). Roedd Ada a John yn gallu defnyddio eu doniau cerddorol i wella bywyd rhai oedd yn dioddef amserau mileinig. Canai Ada baladau clasurol, yn enwedig yn Almaeneg, iaith a oedd yn hawsach iddi na Ffrenig a hi yn siaradwraig Cymraeg. Ar ôl y Rhyfel aethant i ogledd-ddwyrain Lloegr oherwydd gyrfa dysgu John, ac wedyn i Belfast lle'r oedd Ada yn cael galwadau canu eto, rhai ar y radio, a lle cwrddodd Donald Soper a ddaeth yna i areithio. Symudant i Gaerlŷr lle ganed eu mab Gruffydd sydd ei hun yn gerddor llwyddiannus.

Ar ôl symud i Lundain yr oedd y tri yn ymgartrefu yn Cwrdd y Crynwyr Winchmore Hill lle mae Gruffydd yn dal i fynychu. Roedd Ada yn Oruchwyliwr yna ac yn cymryd rhan weithredol yn y gymuned. Gwnaeth ffrindiau ble bynnag y bo a chadw mewn cyswllt ar ôl symud ymlaen. Roedd eu cartref yn Llundain yn ddigon mawr i gynnig croeso i fyfyrwr tramor. Un, ôl-doctoriaid o India ddaeth i fod yn rhan o'r teulu ac yn frawd i Gruffydd. Nes ymlaen ymwelodd Ada a John iddo a'i deulu yng Nghanaada lle aeth i weithio. Yn caru cartref, ond yn rhwng-gwladol yn eu hagwedd, dysgodd y ddau Esperanto.

Ar ôl ymdeol symudant i Aberystwyth yn 1987 ac roedd John yn Glerc y Cwrdd cyn y bu farw yn 1994. Dyna pryd stopiodd y gerddoriaeth i Ada. Teimlodd cofion trist wrth rannu pethau oedd wedi rhoi cymaint o bleser iddynt. Ond roedd yn osgoi hunan-dosturi gyda dewrder mawr yn defnyddio ei synnwyr digrifwch ac yn cadw yn brysur yn defnyddio ei sgiliau gwario a gwau i greu dros 200 o ddillad gwlan i Oxfam, ac wedyn 200 o dedi bêrs ar gyfer cartrefi plant yn Rwmania. Roedd hefyd yn amynedd iawn yn helpu dysgwyr y Gymraeg. Un uchafbwynt y cyfnod hwn oedd ymuno a

chyfarfodydd pob oedran Cyfarfod y Cyfeillion yng Nghymru yn Llangrannog a'r Bala. Achlysur hwylus iawn oedd larwm tân damweiniol am ddau o'r gloch y bore yn y Bala!

Arhosodd Ada yn ei chartref ei hunan tan roedd hi dros gant, yn cadw'r tŷ a choginio. Treuliodd misoedd olaf ei bywyd yn y cartref gofal roedd hi wedi dewis ymlaen llaw rhag ofn. Hyd yn oed yn ei wythnosau olaf, er prin oedd hi glyw a'i golwg, byddai ei synnwyr digrifwch bywyd yn torri trwodd.

"A oeddwn wedi deffro pan ddaethoch chi?"

"Na, roedd rhaid i mi ddeffro chi !"

Gwenodd ac ysgwyd ei phen fel hen adyn direidus, ymsefydlodd wedyn i huno yn dawel o'r diwedd.

FOR YOUR DIARY

26 Oct Meeting of Friends in Wales Subod Centre, Brecon. Speaker: **Gethin Evans** "... eira yng nghysgod clawdd" (snow in the shadow of the wall) the Quakers and Wales.

16 November Woodbrooke-on-the-Road series - **Being together in community**, Gill Pennington. 10.15am - 4pm. £25 Swansea FMH.

27 September to 6 October - Quaker Week

15 - 17 Nov 2013 Conference in Brussels: **Europe, Economics and Justice: Can we do better with less?** Quaker Council for European Affairs and QPSW. *How can we contribute to the building of a just and sustainable economy?* Fee £160 including meals and accommodation.

THE DEADLINE FOR NEXT CALON:

18th November 2013

Theme: *World War One centenary*

Was your (great) grandfather a CO – or maybe a combatant? We'd particularly welcome personal stories, and are also keen to hear from Friends who have knowledge about anti-war activism in Wales in that era, and the impact of the war on Welsh communities.

We are keen to receive any articles, news, events, poems, pictures, and feedback.
