

May 2000

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Special Issue:

*Friends
General
Conference
at 100*



An independent magazine serving the Religious Society of Friends



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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955).

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. Telephone (215) 563-8629. E-mail FriendsJnl@aol.com. Periodicals postage paid at Philadelphia, Pa., and additional mailing offices.

• Subscriptions: one year \$29, two years \$54. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$3 each.

• Advertising information and assistance is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

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Among Friends

Congratulations FGC!

Although FGC and FRIENDS JOURNAL are two entirely independent Quaker organizations, we've long enjoyed a comfortable and mutually supportive relationship. When I first worked for FRIENDS JOURNAL in the late 1970s, our office was located in the basement of Friends Center on Cherry Street in Philadelphia, across a brick courtyard from the historic building that housed Friends General Conference. The atmosphere at Friends Center was affable, and it was common to pass FGC staff in the hallways or having lunch in the courtyard on balmy days, exchanging friendly greetings as we went about our tasks. In those days Ken Miller sported a ponytail and was the organizer of the FGC Gathering, then held on the campus of Ithaca College in New York. He also served on our Board of Managers. Carolyn Terrell, who later served on our staff and then our Board, was in those days preparing religious education materials that FGC published and distributed.

In subsequent years, my husband, Adam, and I were co-directors of Powell House, the retreat and conference center of New York Yearly Meeting. I remember how valuable FGC's book catalog was to me, as one of my tasks was to stock the small bookstore at Powell House. How extraordinary those wonderful Quaker resources are! And how eagerly Friends perused the volumes we stacked on the shelves in that little bookstore. I was filled with gratitude many times for the wide array of resources available through FGC, including curriculum materials for First-day school teachers.

I came to love traveling to the annual FGC Gathering while first working for FRIENDS JOURNAL. At Powell House, I scheduled summer events around it, knowing that so many other Friends enjoy the Gathering too. It has become a tradition for the JOURNAL to give coverage to that wonderful event each year—one of the reasons you will not find a particular focus on it in this issue (even though you will find it mentioned frequently).

Returning to the JOURNAL last year, I found the magazine located in a new building on Arch Street, about four blocks from Friends Center, and sharing the second floor, in two separate office suites, with our old friends at Friends General Conference. This was not entirely coincidental, as a member of our Board of Trustees—Paul Buckley, an Illinois Yearly Meeting Friend who came to us from FGC's Central Committee—recommended that we purchase the front space when it became available. It was a good suggestion. One of the pleasant consequences is that we still wave friendly greetings to our colleagues in FGC as we pass in the lobby or on the stairwell. Ken Miller no longer sports a ponytail, and these days he's working as FGC's associate secretary, tending to a multitude of business details. Now it's his dad, Larry Miller, a former general secretary of FGC, who sits on our Board of Trustees. Kenneth Sutton, our senior editor, came to us after several years of work with the FGC bookstore. And our Board treasurer, TylaAnn Burger, served FGC for many years as treasurer and then clerk of FGC's Central Committee. These days she's co-coordinator of the High School Gathering. Clearly, the mutually supportive relationship between two independent Quaker organizations continues to thrive!

Given this collegial history, it has been a special pleasure to prepare this centennial celebration issue. We received many more articles than we were able to include—and hope you will agree with us that the selection published here gives a flavor of some of the many aspects of FGC. We've divided the material into four sections: vision, history, programs, and "FGC as seedbed." On pages 10 to 16, a timeline, with photos, runs across the bottom of the pages. Looking through the materials to prepare this issue felt like looking through the family scrapbook and photo albums! We hope you enjoy reading it as much as we enjoyed preparing it.

We salute the staff and many, many volunteers who have served on FGC's committees over the past 100 years! Friends everywhere are the richer for the hard work of these good folks. We look forward with anticipation to seeing the fruits of their labor for many years to come.

Moving? Let us update your subscription and address.

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Front cover background photo: 1896 conferences of Friends in Swarthmore, Pa., FGC archives
Inset: 1996 Gathering of Friends, photo © Bonnie J. Zimmer

Photos not otherwise credited: Courtesy of FGC and Friends Historical Library, Swarthmore College

1998 Gathering

Forum

Suggestions for solving hearing difficulty

I have often thought a significant part of the problem for Friends who don't hear well (Forum, *FJ* Feb) is Friends who don't speak up. Our culture frowns upon foisting our views on others; I think this is one reason for those views being offered in a soft, hesitant voice. Another reason may be that speaking to a group can feel intimidating.

Although members of our meeting remind each other to speak up in meeting for business, we have not resolved the problem in meeting for worship. I wonder how to convey to all the message that "what you have to say is important, and everyone wants to hear it!" "Non-foisting" can be accomplished by the speaking tone.

Also, I would like to see a way for Friends (not just those in positions of leadership) to acquire experience in speaking to a group. Many people have little opportunity to do this, nor a venue (unless they are singers) to hear helpful suggestions about opening the mouth, articulating clearly, supporting the sound with breath, and projecting. Not to mention standing up!

One Friend in our meeting, who was insufficiently audible, has shown awareness of the problem and determination in training herself. Now she can be heard, and I for one am the better for it.

Judith Inskeep
White Plains, N.Y.

Major exhibit of Hicks paintings will be near the Gathering

Friends should be aware that a major exhibition of Edward Hicks's Peaceable Kingdom paintings is currently touring in the U.S. An article in *The Christian Science Monitor* (3/3/2000) gives details. The exhibition will be at the Fenimore Art Museum in Cooperstown, N.Y., from June 4 to September 4. After that (September 24 to January 6), it can be seen at the M.H. deYoung Memorial Museum in San Francisco.

It must be rare for Friends to have an opportunity to see these famous Quaker paintings. Hicks painted many Peaceable Kingdom paintings, with numerous variations.

It's especially important that people attending the FGC Gathering this year know about the Cooperstown exhibit. Cooperstown is about 200 miles from Rochester. Many Friends may want to

include Cooperstown on their trip. Those who come by plane may want to extend their visit a day or so, to take in this landmark showing.

Kathryn Parke
Black Mountain, N.C.

John Brzostowski's review of this show, "Hicks's Peaceable Kingdom," appears in the February 2000 FRIENDS JOURNAL.—Eds.

Let's get the name straight!

Please, please, please.

It was difficult enough to find out in your March issue that my secret flame, Elizabeth Gray Vining, had died (*very secret*, we never met). It was almost as difficult to see my meeting referred to by the wrong name, *again*, in her death notice.

Very often, when I am at the Friends General Conference Gathering or other Friends gatherings, people ask what meeting I belong to and where I work. In both cases, the answer is the same: "Friends Meeting of Washington." It's the only one in the District of Columbia. More often than not, I am quickly eluded: "Oh, you mean *The Florida Avenue Meeting!*"

Not really. We're keeping the same name we've always had since our beloved member President Herbert Hoover was attending.

We'd appreciate it if you would help us out by using our right name in your publication. We, in turn, won't call you "*The Arch Street Journal.*" Many thanks.

Riley Robinson
Washington, D.C.

Our apologies to members of Friends Meeting of Washington, and thanks to Riley Robinson for the reminder.—Eds.

Thanks for "The Message of Seattle"

I appreciate your hesitation to publish long articles, but I hope that you will feel free to make exceptions. I say this because of David Morse's "The Message of Seattle" (*FJ* Mar.), since this was the most meaningful article I've read in FRIENDS JOURNAL in a long time.

I'm taking it with me to New York to use in the meetings of the American Farm School Board of Trustees, Thessaloniki, Greece, the school founded by Presbyterians from Princeton 95 years ago and combined later with another school founded by British Friends. Primed by David Morse, I intend to ask the school's farm-director what his

position is on the agricultural issues discussed so clearly in Morse's article.

Peter Bien
Hanover, N.H.

Thank you for "The Message of Seattle." Friends are making a significant effort to encourage and influence the constructive discussions that must take place around trade issues. We appreciate your effort to keep us informed and hope that you will continue to do so.

Vici Oshiro
Burnsville, Minn.

What would John Woolman do?

David Morse's "The Message of Seattle" lends great meaning to the actions of many well-intentioned protestors who spent days in the streets of Seattle. Although many had political rationales for coming, the crowds of people gave cover to the 200 avowed violent protestors. If you talk to police they will tell you the sheer numbers of people raised the perceived threat potential and probably caused some police to overreact.

In closing, David Morse makes reference to John Woolman. I ask one thing of those who believe that denying freedom of assembly to World Trade Organization delegates was a good decision: What would John Woolman do?

Woolman reasoned he could not play a part with the slave trade, so he chose not to trade in dyes or sugar. He made a significant nonviolent gesture—he did not associate with the violent abolitionists of his day.

I would like to challenge Friends to be thoughtful and speak truth to power by finding nonviolent means to express disagreement with WTO policies. This means associating with people who commit to fighting battles with spiritual weapons alone.

Such a commitment is what makes us Friends.

David Newman
Seattle, Wash.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the author's privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

A better understanding is needed of the WTO's abilities and limitations

David Morse's article on the protests in Seattle (*FJ* Mar.) contains a number of factual errors about the World Trade Organization. The protests and the article raise important concerns about globalization, and the article effectively records the events surrounding the demonstrations. But the errors distort the nature and scope of WTO activities and impair understanding and judgment about the WTO and its role in bringing about international trade rules and overseeing trade practices.

Morse claims the WTO no longer makes decisions through consensus and now makes such decisions on a "win-lose basis." In fact, no votes are taken on important decisions leading to WTO agreements. All are approved by consensus. However, since important agreements in any round of negotiation are collectively approved (as a "single undertaking"), the final consensus is a balancing of concessions and benefits. All member governments win some benefits and all make some concessions.

He also says the WTO is "anti-democratic." This is an ill-defined concept. If it refers to the ways some decisions are reached in some meetings in which not all member governments participate, it would be fair to criticize the WTO for lack of internal transparency in some of its decision-making processes (which was definitely the case in the Seattle Ministerial Conference). This problem is widely acknowledged by all member governments, and many are seeking to reform this process, including the European Union. But if by "anti-democratic" it is meant that WTO officials are not elected, then the charge is misplaced. The WTO is made up of member governments that appoint WTO senior officials. It is for the member governments to be democratic or not. There is no scope for popular elections beyond the governments themselves.

It is misleading to assert that "hard-won" environmental legislation is being undermined. In the case David Morse cites, the "shrimp-turtle dispute," the United States did lose the right to ban imports from four Asian member governments because they were not certified under the U.S. Endangered Species Act for having installed turtle extruders. However, the WTO panel upheld the right of the U.S. under this Act to require such certificates and only

ruled that the United States could not apply certificate requirements differently for Asian exporters than it does for Caribbean. It is a fundamental principle in the WTO that national legislation applying environmental standards can only be challenged if it is used to discriminate against foreign producers in favor of other foreign or domestic producers. Restraint of trade was not a factor in this case.

David Morse is correct in claiming that health is a very important issue in the WTO in reference to pesticides, asbestos, genetically modified organisms, and hormones. A WTO Dispute Settlement Panel did rule against the E.U. banning of U.S. beef containing hormones and U.S. products containing genetically modified organisms. The problems in these instances are well recognized. WTO rules on food safety are contained in its Sanitary and Phytosanitary Agreement requirements that discrimination against food imports based on health safety must be based on scientific evidence. This is to avoid arbitrary criteria for protectionist purposes. However, biotechnology and the food industry are not what they were when the agreement was crafted in the 1970s. Now the idea of a "precautionary principle" is widely recognized, and ways need to be found to amend the agreement to bring it up to date. Alternatively, the WTO could recognize the precedence of the Biosafety Protocol of the Convention on Biological Diversity that does provide for a precautionary principle. This is now under active consideration by WTO member governments.

The WTO does not make decisions that threaten the survival of small farmers or indigenous cultures. These are made by national policies pursued by member governments. But the key WTO agreement that could conceivably affect important traditional farmer's rights to seeds and indigenous knowledge of biological resources, the Trade Related Intellectual Property Agreement, explicitly excludes any patenting requirements for plants and animals. (See Article 27.3(b) of the Agreement.) At the same time, it recognizes national legislation (*sui generis* systems) that protects plants, animals, and traditional knowledge with a view of preserving traditional farming methods and indigenous knowledge regarding biological resources. Efforts for the U.S. to eliminate Article 27.3(b) in a review process are being successfully thwarted.

The Quaker UN Office in Geneva has worked hard over the past year to assist devel-

oping country member governments to develop strategies and capacities to strengthen Article 27.3(b) by linking it to the Convention on Biological Diversity and the UN Food and Agricultural Organization's commitments to farmers' rights. (For Friends concerned about these issues, see *Patents, Trade, Food, and Biological Diversity*, available on the Quaker UN Office homepage: <www.quaker.org/quano>. Printed copies are available through the QUNO office in Geneva.)

It must be noted that in other ways WTO rules on intellectual property are distressing: e.g. they provide for absolute patent holder rights and do not allow for compulsory licensing. These can affect the ability of developing countries to acquire and use important technologies.

The foregoing comments do not diminish concerns expressed in the Seattle protests about the growing global economic and technological powers of large global commercial interests and activities and the impact these can have on environmental and social standards and conditions. Nor do they diminish the important benefits multinational corporations derive from WTO liberalization.

However, to respond effectively to these requires a better understanding of the limits and abilities of the WTO. More often than not, multinational corporations exercise their power through national laws or avoidance of national laws. The WTO has the capacity, given its main role of a venue for negotiating international trade rules, to work on behalf of all its member states—the vast majority of whom are developing countries. Without these rules, U.S. and E.U. trade policies could be conducted unilaterally and benefit powerful multinational corporations even more.

In order to make the WTO more effective, concerned persons should better understand its policies and practices. It is encouraging that Quakers are becoming more concerned about international trade issues. With adequate information about the WTO, there is the real possibility for action in addressing the two key players in WTO policy-making: the U.S. administration and the European Commission.

Brewster Grace
Quaker United Nations Office
Geneva, Switzerland

Nurturing Vital Quaker Meetings and Spirit-Filled Friends

by Bruce Birchard

This is a wonderful year for Friends General Conference—and not just because of the centennial. In recent years, FGC has felt a great movement of the Spirit, discerning more clearly its mission and responding with vigor to the opportunities and challenges facing unprogrammed Friends at the turn of the century. We are taking significant steps to support the growth of a truly vital, Spirit-filled Religious Society of Friends in the coming decades. Through our many services to Friends, we help build dynamic communities of Quaker faith in which Friends deeply experience the Spirit and share their experiences in ways that nurture the flowering of faith in others.

Friends General Conference truly is "Friends serving Friends." Our mission is to serve the needs of monthly meetings, worship groups, yearly meetings, and individual Friends, particularly those in the unprogrammed tradition. We are an organization of volunteers, supported by a capable and committed staff, almost all of whom are Friends. More than 160 Friends from 17 yearly meetings currently serve on FGC's Central Committee, the majority of them appointed by our 14 affiliated yearly meetings. Hundreds more serve on 15 standing committees and many ad hoc

Bruce Birchard, a member of Central Philadelphia (Pa.) Meeting, is general secretary of Friends General Conference.

and event-planning committees. The Annual Gathering of Friends—still known to many as "Friends General Conference"—is planned and supported by several hundred volunteers, many of whom put in hundreds and hundreds of hours of very hard work.

In the past three years, FGC has dramatically expanded its services to Friends: initiating the Traveling Ministries Program; enlarging the Conference Program, the FGC Bookstore, the Religious Education Program, and our Publications Program; and creating a terrific FGC website (<www.quaker.org/fgc>). We see that the Quaker garden has great potential. Not resting on our centennial laurels, FGC is working under the leading of the Spirit to prepare and support the thousands of Quaker gardeners who can make our Religious Society of Friends flourish.

The Historical Moment

Unprogrammed Quakerism in North America is in a process of ferment and change. Many new people are attending and joining our meetings. Most of these new members and attenders are adults who have grown up in other faith traditions. Some have had no significant experience of any form of organized religion. By and large, new members have been attracted by our form of worship,

our lack of a creed, our consequent openness to a wide range of belief, our emphasis on direct personal experience of God, our radically democratic, bottom-up structure, our liberal-to-radical social and political values, and a strong sense of shared community.

At the same time, the number of meetings and worship groups has increased dramatically. In 1956, 371 meetings and worship groups were listed by Friends World Committee in the currently FGC-affiliated yearly meetings. In 1992, the number reported was 614. That's a 65-percent increase in meetings and worship groups.

Several yearly meetings have grown in total membership during the past 25 years. By and large, the newer, smaller yearly meetings of the West, Midwest, and South have experienced growth. In the Northeast, Baltimore and New England Yearly Meetings have both grown recently, while sharp declines in membership have occurred in New York and Philadelphia Yearly Meetings. The net effect is that total membership in the 14 yearly meetings currently affiliated with FGC has declined only slightly and now stands at just over 30,000.

The emerging picture shows more Friends in small meetings and very few large meetings. Since many Friends have joined their meetings in the past ten years,



our numbers have remained steady, while many of our meetings have few seasoned Friends. A growing number of these Friends and meetings are outside of the northeastern United States, where the four relatively large yearly meetings are located:

Philadelphia with 11,700 members; and Baltimore, New England, and New York, each with approximately 4,000.

We are indeed blessed by the results of these trends. Thousands of new Friends and attenders have brought energy and ideas to our meetings. We have been particularly fortunate to have an influx of openly lesbian, gay, and bisexual Friends, many of whom have joined Quaker meetings because we welcome them, their gifts, and their ministries. There is also a trickle of new Friends of color—a trickle that I pray will become a flood as we recognize and shed old racist assumptions and habits of white privilege. Many meeting communities are enriched by Friends who come from or practice faiths outside Christianity, including Judaism, Buddhism, and other spiritual approaches.

These trends also present challenges. We are widely dispersed, many in meetings of 10 to 30 active members. Many small or new meetings have few seasoned Friends who can convey the fundamental practices, values, and understandings essential to a vital, Spirit-centered Religious Society of Friends. In some meetings—both old and new—direct experience of the living Spirit in meeting is rare. Our suspicion of any kind of authority—even spiritual authority—has caused many meetings to fail to discern and nurture spiritual gifts in their members. This weakens us in the long run.

Nurturing Meetings and Worship Groups

For most of our 100 years, support for the life and growth of meetings and worship groups has been at the core of FGC's mission. As part of that support, we have enabled hundreds of Friends—some staff, but many more volunteers—to visit, worship with, and talk with Friends and meetings spread over much of North America. If anything, the need for this kind of nurture and support is increasing. In recent years, meetings have asked for visitors



Page 6: Nurturing the Nurturers Conference, 1999
Left: The clerks' table, FGC Central Committee, 1999
Below: Young Quakes gathering, 1999



who could help them nurture spiritual growth, improve clerking and meetings for business, deal with conflicts within the meeting, find ways to share diverse experiences of the Spirit in an open and supportive manner, and feel more connected with other meetings and the larger world of Friends.

In 1994, feeling led to respond to these requests but constrained by limited resources, FGC engaged Allen Oliver from Louisville (Ky.) Meeting to travel as a part-time volunteer among Friends for four years. Allen led workshops and retreats, spoke, facilitated conflict resolution, and listened, listened, listened. In the process, he met other seasoned Friends who were open to traveling in similar ministries. We realized that the fields were already planted, the seed was in fertile meeting soil, and God was providing the gardeners.

In 1998, I received a marvelous letter from an active member of Central Alaska Friends Conference (CAFC). He wrote, in part:

CAFC Friends are particularly appreciative for the ongoing support of our yearly and monthly meetings by FGC. We have benefited greatly from the religious education

materials, the bookstore/distribution efforts, yearly meeting visitors, the Gathering, and the other programs of FGC. In the past, we were able to send two Friends to the Religious Educators' Institute. . . . My own monthly meeting benefited greatly from the long sojourn of Connie McPeak, which originated out of a [Religious Education] supported visit by Marty Grundy about three years ago. In my personal opinion, the growth and increasing strength of our yearly meeting parallels the support that we have received from FGC over the years.

Also in 1998, with a clearer sense of mission, an approved "Long-Term Plan," and more funds, FGC's Central Committee initiated a new and larger effort to provide direct nurture and support to meetings and worship groups: the Traveling Ministries Program. With a network of hundreds of current and former committee members, workshop leaders, writers, speakers, and other gifted Friends, FGC helps meetings find a seasoned Friend who can "speak to their condition." Since networks need clear "access points," FGC hired a full-time staff coordinator for this program. Soon she was in phone and e-mail conversations with hundreds of Friends, responding to a large variety of

Vision

concerns and requests. In 1999, she arranged for visitors, all of them volunteers, to visit 35 meetings and worship groups, and she visited several others herself. Other FGC programs were involved in 25 additional visits.

During one three-week period, FGC traveler Nancy Middleton visited 15 meetings and worship groups in North Pacific Yearly Meeting as part of our new program. In her report, she described the experience:



Some meetings and worship groups had a clear sense of topics they wished to engage with during my visit. At other times, Friends were comfortable having me create a query around which we could have worship sharing or discussion. . . . It was as if I needed first to connect with the spiritual energy of the group before I could be guided to know what was needed. . . . There were times when a topic was raised as we gathered, providing for the wonder of spontaneity guided by the Spirit. . . . The movement of the Spirit within me, in others and in the groups gathered, as I experienced it, was profound. Only the moment became important. And in that moment, the engagement with others was always in the context of the Unquestionable Presence.

Of course, each meeting has members with their own gifts of ministry. The second major goal of the Traveling Ministries Program is to assist meetings to discern, encourage, and support gifts of ministry in their own communities. FGC helps meetings to consider an appropriate, Spirit-led clearness process for Friends who believe they may be experiencing a spiritual leading. Meetings should nurture and guide such Friends as they move along a path involving the exercise of their God-given gifts in appropriate ministries. In

these important ways, FGC helps to develop servant leadership for our religious society.

Building Vital Community, Nurturing Spiritual Growth

Our best-known program, and the one from which we took our name, is what we now call the "Annual Gathering of Friends" (to distinguish it from the name of the organization, "Friends General Conference"). It provides a great variety of workshops, speakers, worship experiences, and discussion and study groups. It regularly brings together 1,500–2,000 Friends from most states of the United States and several provinces of Canada. Programs include a week-long "Junior Gathering" for several

hundred children and a special program for 150 high-schoolers. In addition, scores of meetings and discussions are organized and led by Gathering attenders. It is this feature that has made the Annual Gathering an incubator for many new Quaker groups and organizations, such as Friends for Lesbian and Gay Concerns and Friends

Committee on Unity with Nature.

During the past 25 years, FGC has made this experience available to more and more Friends, regardless of their financial resources and geographical location. We have taken the Gathering to many different areas of the continent, from Ontario to Oklahoma, from Minnesota to North Carolina. FGC is currently exploring the possibility of holding a Gathering in the western part of Canadian Yearly Meeting, perhaps in Vancouver. We have also increased the amount of money available for financial aid. A thank-you letter from a first-time Gathering attender and financial aid recipient suggests that the Gathering is a seminal experience for many new as well as old Friends:

This week I have done things that I've never done. I have felt included, accepted, and affirmed *exactly as I am* in a way that surprised and amazed me. I have slowed down, even as I rushed from one satisfying event to the next, so that God had a chance to walk with me. I chanted, flew on a giant eagle's back, forged my own melody while singing (a daring first!), and nestled comfortably in God's soft, warm, welcoming lap. The other gifts of FGC are still settling into my spirit, slowly, but definitely, smoothing out the wrinkles there.

Recognizing that many Friends cannot attend the week-long Annual Gathering, we recently initiated a program of smaller, regional conferences held over extended weekends. The first of these was the "Nur-

Responding to the Challenges

In 1993, Friends General Conference initiated a process of "Discernment in Long-Term Planning" that helped us develop a Minute of Purpose and eventually a Long-Term Plan. This in turn led to the establishment of the Traveling Ministries Program and many new and expanded services within existing programs. Our Minute of Purpose states:

Friends General Conference is a Quaker organization in the unprogrammed tradition of the Religious Society of Friends which primarily serves affiliated yearly and monthly meetings. It is our experience that:

—Faith is based on direct experience of God.

—Our lives witness to this experience individually and corporately.

—By answering that of God in everyone, we build and sustain inclusive community.

Friends General Conference provides resources and opportunities that educate and invite members and attenders to experience, individually and corporately, God's living presence, and to discern and follow God's leadings. Friends General Conference reaches out to seekers and other religious bodies inside and outside the Religious Society of Friends.

Member Yearly Meetings

with year of affiliation and approximate current membership

1900	1968
Baltimore Yearly Meeting 4,542 members	New England Yearly Meeting 4,300 members
Canadian Yearly Meeting (formerly Genesee) 1,000 members	1972
Illinois Yearly Meeting 927 members	Southeastern Yearly Meeting 1,000 members
New York Yearly Meeting 3,500 members	1974-79
Ohio Valley Yearly Meeting (formerly Indiana) 860 members	Central Alaska Friends Conference 370 members
Philadelphia Yearly Meeting 11,771 members	Northern Yearly Meeting 750 members
1962	Piedmont Friends Fellowship 975 members
South Central Yearly Meeting 588 members	Southern Appalachian Yearly Meeting and Association 1,362 members
1967	
Lake Erie Yearly Meeting 1,000 members	Total 32,945 members

turing the Nurturers Conference" in South Carolina in March 1999; it drew 157 Friends from 31 states and Canadian provinces. In October 1999 our Religious Education Program held a special "Young Quakes Conference" in western Maryland for 70 high school Friends from 17 states and provinces. In 2000, FGC will hold a second Young Quakes Conference in Illinois and a three-day Religious Educators Institute in Virginia.

Through our Traveling Ministries Program, FGC also nurtures spiritual growth and spins a web that unites us in an extended Quaker community. This web is reinforced in many additional ways: by sending committee and staff visitors to the annual sessions of most North American yearly meetings in the unprogrammed tradition, through local programs on religious education, couple enrichment, and many other topics, and through the hosting of FGC committee meetings by more than a dozen monthly meetings each year. Committee service itself can spin a

Spirit-centered web. Many committee members emphasize the ways in which FGC committee service both challenges and nurtures them on their spiritual jour-



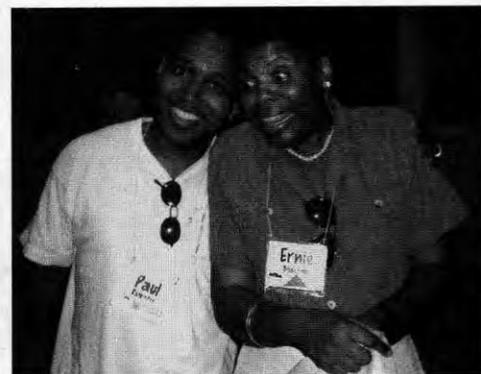
neys, as well as how they carry back new understandings and stronger commitments to their home meetings.

Teaching and Communicating

As "good Quakers," we are not entirely comfortable with the word "teaching," which implies a hierarchy of experience or knowledge. Yet from Quakerism's earliest days, our religious society has recognized gifts of ministry and teaching. We do not equate this with formal religious training or with professional, paid clergy. It is clear that teaching and learning go both ways; the most seasoned Friends learn from less experienced but Spirit-led folks. Through the Annual Gathering, regional conferences, publications, and visits by seasoned Friends, FGC constantly communicates, teaches, and models core experiences, values, and principles of Friends, while it also learns from them.

The Young Quakes Conferences are intended to present the Christian and universalist roots of contemporary Quakerism to high school Friends. One of the 20 adults at the 1999 conference noted:

Some Friends had their first experience reading Hebrew and Christian scriptures. . . . In some plenary sessions and workshops, as well as in family groups, Friends explored what God and Jesus meant to them. Young Friends were challenged to verbalize matters sometimes left unexpressed in the non-programmed tradition. This was good preparation for YouthQuake, where talking about the historical/living Christ and the



Vanessa Julby

Page 8: Religious Educators Institute, late 1980s
Top left: Traveling Ministries Program, 2000
Above and left: FGC Gathering, 1997

Vision

Bible are central, and where those unaccustomed to the language of biblical faith may be at a disadvantage.

FGC works extensively with young people to nurture their development as Friends and as eventual Quaker leaders. Each year, participants in the High School Program at our Annual Gathering identify several who could serve as clerks for the following year's High School Program. During the ensuing year, FGC arranges for these high school Friends to attend a weekend workshop at Pendle Hill on clerking. FGC volunteers work closely with these young Friends who then clerk the high schoolers' business meetings during the Gathering, thus performing important mentoring functions with their peers.

For much of our 100 years, FGC has

prepared and published more First-day school materials and curricula than any other organization of unprogrammed Friends. We publish a wide range of books and materials by and about Friends for adults as well. The FGC Bookstore carries the largest selection of books, pamphlets, and materials in North America on Quakerism and related topics of interest. During the past 12 years, the volume of bookstore sales—almost all of which are to Friends and meetings—has increased nearly tenfold. Our newsletter, *FGConnections*, and our web site provide additional, important links to Friends. We have begun publishing useful short items online that Friends may download and print easily, and anyone may use a credit card to order books directly from <www.Quakerbooks.org>.

Gonna Help This Garden Grow

Many Friends know the song, *Inch by Inch, Row by Row*, the second line of which is "Gonna make this garden grow." With typical Quaker independence, I have always sung that line, "Gonna help this garden grow"—because I have learned that the yearly miracle of vegetables and flowers is not under my control. At the same time, without my work, my garden becomes an unrecognizable mass of weeds. My help is essential.

So it is with our efforts to tend the Quaker garden. The action of the Spirit is absolutely essential. Without this, nothing. But it is through the exercise of our spiritual gifts in ministering to one another and our meetings that we co-create a faith garden.

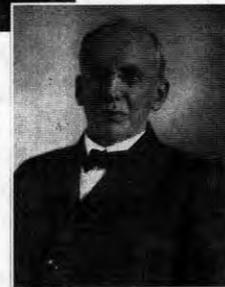
The Quaker garden is tiny compared with hundreds of other faith communities. And our plantings are widely dispersed geographically. There is a real risk that our beautiful meetings could wither and die in their isolation, lacking sufficient cross-pollination to continue to develop and grow.

As we enter the new century with many new Friends and new meetings, we have a special opportunity. We can work with the Spirit to cultivate a changing Quaker garden that is still true to the Spirit and our Quaker distinctiveness. This is what Friends General Conference seeks to do. In its many services to meetings and individuals, FGC brings Friends together, nurtures vital Quaker meetings, encourages and assists spiritual growth, teaches and models Quaker essentials, and builds an extended, loving community of Friends based on the unity known in the experience of God's Spirit. Through these labors, FGC helps to sustain and recreate this ever-changing Quaker garden. Long may it bloom! □

FGC Timeline



Above: tenting in 1896; left: early FGC organizers, Swarthmore 1898; ribbon used as entrance ticket, Chautauqua, 1900; right: Henry Wilbur, first FGC staff person



8-day conference in Swarthmore, Pa. (3,000 present)

Richmond, Ind.

Chautauqua, N.Y. (1,200 present)
O. Edward Janney, presiding clerk
1900-1920

Asbury Park, N.J. 1,500 attending scattered all over town

Henry Wilbur first FGC staff person, secretary of Advancement Committee
1905-1914
Toronto, Ont.

Mountain Lake Park, Md. 2,500 present

1896

1898

1900

1902

1904

1906

Where We Came From

by Deborah Haines

In the beginning, Friends General Conference was primarily a grassroots movement, not an association of yearly meetings. Biennial conferences came first; the organization followed. There were, of course, yearly meetings in the 19th century—seven of them in the Hicksite or liberal branch of Friends. Five had split from their Orthodox namesakes during the great schism of 1827–1828: New York, Philadelphia, Baltimore, Ohio, and Indiana. Genesee was formed to serve Friends in upstate New York and Canada in 1834; Illinois was organized in 1875 by joining the western section of Indiana (Hicksite) with the meetings planted in Nebraska by Baltimore Friends working with Indians.

Concern for Native Americans was a longstanding Quaker testimony. Each yearly meeting had its committee on Indian Affairs, and joint action made sense. There were joint petitions to the government for more humane treatment of Indians

Deborah Haines, a self-employed historian, is a member of Swarthmore (Pa.) Meeting now living in Arlington, Va. She is clerk of the Ad Hoc Committee to Coordinate FGC Centennial Observances.

and, after the Civil War, a ten-year experiment in which Friends served as Indian agents, administering federal programs on some reservations. Until 1878, the Hicksite yearly meetings had joint responsibility for the Northern Superintendancy, centered in Nebraska; the Orthodox yearly meetings jointly managed the Southern Superintendancy in the Oklahoma Territory.

This extraordinary experiment opened the door to joint action among the Hicksite yearly meetings, but the initiative rested with individual Friends. The four streams that converged to form FGC began with Friends gathering across yearly meeting lines around issues of common concern. The result was a network of yearly meeting committees, like the old Indian Affairs committees, bound together in their work.

The first of these four streams was the First-day school movement, which had begun in England in the late 18th century. For decades Hicksites resisted the whole

idea: religion could only be experienced, not learned from books. Nevertheless, by the 1860s some Friends in Philadelphia and Baltimore were holding First-day school classes in their own homes, for anyone in need of religious instruction, including the children of Friends. In 1867, the Philadelphia First-day School Association held a “general conference” for all Hicksite Friends involved in the movement. Before long, all seven yearly meetings had their own First-day School Associations, and conferences were being held biennially in locations ranging from New York City to Richmond, Indiana, to Goose Creek, Virginia. Outreach was always a concern. In 1886 there were 7,400 stu-



Left: Historical pageant, 1914
Above: 1920 Gathering poster



Winona Lake, Ind.

1908

Ocean Grove, N.J.
W.E.B. DuBois speaks on NAACP

1910

Chatauqua, N.Y.
“light festivities were no longer taboo”

1912

Saratoga Springs, N.Y.
J. Barnard Walton, advancement secretary 1914–1951

1914

Cape May, N.J.

1916

Small secretarial conference held at George School, many abroad because of the war

1918

History

dents in Hicksite First-day schools, 40 percent of them non-Friends.

The second stream was the Friends Union for Philanthropic Labor. As early as 1878, Jonathan Plummer of the newly organized Illinois Yearly Meeting called for a general conference on social reform concerns. The first conference was held in 1878, drawing Friends from Ohio, Indiana, Illinois, and Baltimore Yearly Meetings. Within a decade all seven yearly meetings had created committees on philanthropic labor to carry forward the work between biennial conferences. From 1890 on, the Philanthropic Union scheduled its sessions in cooperation with the First-day School Association. By then there was an Executive Committee of 60 Friends overseeing 11 subcommittees. These were responsible for publicizing Friends' testimonies in areas such as: peace and arbitration, temperance, social purity, prisons and asylums, lotteries and gambling, capital punishment, Indian affairs, the education of colored people, tobacco, dependent children, and improper publications.

The third stream to feed into the formation of FGC was the Friends Religious Conference. This grew out of the World's Parliament of Religions held at the Columbian Exposition in Chicago in 1893. Jonathan Plummer was again at the forefront. He addressed the parliament on behalf of Friends and challenged others to share Friends' message with the world. Beginning in 1894, a Religious Conference was held in conjunction with the biennial conferences of the First-day School Association and the Friends Union for Philanthropic Labor. It had no yearly meeting committee structure, but brought together Friends longing to revitalize Quaker min-

istry and rediscover the energy that had mobilized the Valiant Sixty.

The fourth stream was the Friends Education Conference, which brought together those working in Friends schools and colleges. The need for such a conference was presented to the conference of First-day School Associations in 1894 by Dr. Edward Magill, formerly president of Swarthmore College, founded in 1869 as the Hicksite response to Orthodox Haverford.

In 1896, all four conferences came together at Swarthmore College. The 20th session of the First-day School Conference was held August 18-19. The first General Educational Conference was held August 20-21, followed by the second Friends Religious Conference August 21-22. The Friends Philanthropic Union, the largest of the four, held its ninth conference August 24-26. The keynote address on "The Past and Future of Quakerism" was given by John William Graham of London Yearly Meeting, a moving spirit behind the influential Manchester Conference of 1895.

The Swarthmore con-

ferences of 1896 were planned by a 16-member "Central Committee" drawn, for the sake of convenience, from New York, Philadelphia, and Baltimore Yearly Meetings. It had a budget of \$10,000. As one Friend observed: "Thirty-six or thirty-seven thousand meals [have been] freely given; fourteen hundred guests have been kept and lodged; probably not less than six thousand Friends have been here assembled, and enjoyed these conferences." It was an enormous undertaking, and a great success.

At Swarthmore, a new Central Committee, drawn from the western yearly meetings, was created to plan the 1898 conferences in Richmond, Indiana. Although much smaller in attendance, the Richmond conferences were just as powerful. Having so many Friends come together to share their concerns and vision was an almost intoxicating experience, especially for those from small and isolated meetings. It was clear that Friends were onto a good thing. A permanent organization was needed to ensure that the movement would continue.

At the Chautauqua conferences of 1900, Friends General Conference was formally established. There would be a



Atlantic Studios

Cape May, N.J.
Arthur C. Jackson,
presiding clerk
1920-1941

Richmond, Ind.

FGC drafts
a recommended
Faith and Practice
for its yearly
meetings
Ocean City, N.J.

Ocean City, N.J.

Cape May, N.J.
1928-1962 (even years)

FGC Education
Committee
launches the
Friends Council
on Education

1920

1922

1924

1926

1928

1930

permanent Central Committee of 100 Friends, appointed by the yearly meetings. The yearly meetings would divide the cost. Quotas for representation and financial responsibility were based on size, ranging from Philadelphia (47 percent) to New York and Baltimore (18 percent each) down to Ohio (2 percent). The First-day School Association, the Friends Union for Philanthropic Labor, and the Education Conference would become standing committees of Friends General Conference. Friends active in these concerns would be the pool from which yearly meetings chose their representatives to the Central Committee. Ideally each of the three was to have 30 representatives on the Central Committee.

The final ten members of the Central Committee represented a new element in the mix: young adult Friends. These were to be appointed not by the yearly meetings, but by the Executive Committee of the General Conference of Friends (or Young Friends) Associations. This was yet another grassroots movement, born in the Philadelphia area in 1888. Part social mixer, part debating society, local Friends

Associations met monthly to provide speaking and leadership experience for younger Friends. The idea quickly spread to New York and Baltimore Yearly Meetings, and general conferences of the Associations were held semiannually beginning in 1895. The Friends Associations were never absorbed into FGC, but they were a valued and active adjunct, channeling fresh energy and a new generation of Quaker leaders into the conferences and the Central Committee.

Although FGC originated in four separate conferences (five if the Friends Associations are counted), there was from the beginning a strong sense of common purpose. The unifying thread was outreach. Each of the conferences—First-day Schools, Philanthropic Labor, Education, and Religious—was seeking in its own way to communicate Friends beliefs and testimonies to those outside the Religious Society of Friends. The quietism that had characterized Hicksite Quakerism was giv-

ing way to a new spirit of active witness.

One leading spokesman for this new era was Henry Wilbur of New York Yearly Meeting. In 1901, Wilbur brought to the FGC Executive Committee his concern that distinctions between religious teaching and social testimony were artificial. The single duty of Friends, he said, was to witness to Quaker beliefs and principles in both word and deed. The work of the FGC committees should be driven by this sense of mission. Inspired by Wilbur's vision, the Central Committee created a new standing Committee on the Advancement of Friends Principles, to oversee the work of the other committees. Two years later, Henry Wilbur was hired as secretary of the FGC Advancement Committee.

The hiring of a staff person was a radical act in those days. To many Friends it seemed the first dangerous step toward a paid ministry. But Wilbur believed that he would be acting only as a servant. Freed to travel, correspond, write, and reflect, he could devote all his energy to advancing the work of Friends. In 1908, the Friends Associations asked Wilbur to serve as their secretary as well. Until his death in 1914, he was a beloved and inspirational leader, particularly among young Friends. Wilbur was succeeded as advancement secretary by J. Barnard Walton, who served until 1951.



Left to right, pages 12-13: Poster for 1932 Gathering; Cape May, 1946, 1956, 1956; Tom Bodine and general secretary Larry Miller, 1970

Bliss Forbush, presiding clerk, 1941-1949
George A. Walton, presiding clerk, 1949-1954
J. Barnard Walton, field secretary, 1951-1963
Earle Edwards, general secretary, 1951-1954
Lawrence McK. Miller, general secretary, 1954-1965
Clarence E. Pickett, presiding clerk, 1956-1958
Barrett Hollister, presiding clerk, 1959-1969

Traverse City, Mich.
George Corwin,
general secretary

Columbia, Mo.
Lawrence McK. Miller,
general secretary
1967-1971

Wilmington, Ohio

Ocean Grove, N.J.
Lloyd Bailey,
presiding clerk
1970-1976

Traverse City, Mich.

Cape May, N.J.

Cape May, N.J.

Cape May, N.J.

1934 1940 1962 1964 1966 1968 1970

History

From the beginning, the Advancement Committee was responsible for raising funds to support its staff. An annual appropriation for advancement was included in the FGC budget beginning in 1913, but it did not cover costs. Through 1950, the only fundraising done by FGC was to support the "Advancement and Office" budget. The rest of the costs of the organization were supported by yearly meeting quotas, regularly adjusted to reflect changes in membership.

Meanwhile, the rest of the committees had no assigned staff. The Philanthropic Committee, renamed Social Services in the 1920s, relied totally on volunteers. Over the years, its concerns reflected the interests of those most active—race relations from the 1920s on, economic problems in the 1930s, and peace in the 1940s and 1950s. By this time a host of new organizations had been created to carry

forward Quaker concerns, including American Friends Service Committee, Friends Committee on National Legislation (which FGC helped organize in 1940), and Friends Coordinating Committee on Peace. In 1968 the Committee on Peace and Social Order was laid down.

The Education Committee also gave way to a better-staffed successor. In 1930, the committee created Friends Council on Education as a specialized forum for Quaker schools and Quaker educators.

Continued on p. 16



Photos by Ted Herzog



A Guiding Light

by Alison Levie

Jane Rushmore (1864–1958) is not one of the names that dominate 20th-century Quaker history. After a little research into her life, one wonders why she remains largely unknown. That Jane Rushmore was a powerful mover and shaker among Friends is clear. She played an active role in the development of Friends General Conference, had great influence in Philadelphia Yearly Meeting (Race Street), and may well have been one of the most influential Friends in religious education during the first half of the 20th century. She also wrote extensively, yet most Friends today look vague or blank when they hear her name.

As early as 1894, Jane was an active participant in the joint conferences that culminated in the formation of FGC. Her earliest involvement was with the Young Friends Association and the Philanthropic Committee, but her greatest contributions to FGC were in the area of religious education. In 1907, she became the general secretary for the First-day School Committee, where she encouraged the development of First-day schools and wrote or

Alison Levie, a member of Goshen (Pa.) Meeting, works part-time at The Other Side magazine.

Richmond, Ind.
PYM and FGC Religious
Education programs
separated

Ithaca, N.Y.
Howard Bartram,
general secretary,
1972–1977

1972

Ithaca, N.Y.

1974

Berea, Ky.

Ithaca, N.Y.
George Webb, presiding
clerk

FWCC Conference of Friends
of the Americas, Wichita, Kans.

Stephen L. Angell, presiding
clerk 1977–1979

Dwight Spann-Wilson, general
secretary 1977–1981

1976

Ithaca, N.Y.

1978

Richmond,
Ind.

Ithaca, N.Y.
George Webb, presiding
clerk 1980–1984

1980

Berea, Ky.

Sheila Bach, interim
general secretary

Slippery Rock, Pa.

Lloyd Lee Wilson,
general secretary
1982–1985

1982

provided oversight for graded lesson plans. Better training and preparation of teachers remained a concern throughout her years as a public Friend.

In those formative years of joint endeavors between Hicksite yearly meetings, Jane's personal visits to meetings on behalf of the First-day School Committee, first in the East where Friends were concentrated, but eventually throughout FGC, were well received. By September 1911, the committee minutes report that Jane had visited all of the FGC-affiliated meetings in Indiana. Unprogrammed meetings in the largely pastoral environment of midwestern Friends were often small and isolated, making visits and support critical.

By 1911, Jane stepped down as general secretary to the First-day School Committee to be appointed secretary of Friends Central Bureau of Philadelphia Yearly Meeting (Race Street). In her new role, Jane did much to promote cooperation and support between FGC and PYM. Her yearly meeting office served both organizations, as publications could be stored



and distributed from the office, and staff projects were often invaluable to FGC.

Jane served on FGC's Central Committee for a total of 25 years, maintained a strong presence with the First-day School Committee, and continued writing. At the time of her death,

Swarthmore Alumni reported that "if one picks up a Quaker tract or study outline of Quakerism, the Bible, or social concern with no indication as to who wrote it, most likely the author was Jane P. Rushmore."

And therein lies the answer to my earlier question, why more people don't recognize the name of Jane Rushmore. Unlike many of her well-known contemporaries such as Rufus Jones or Clarence Pickett, she did not have a Ph.D. or operate in a college setting. She did not really write for posterity. She wrote for the daily and weekly sustenance of Friends. She served as secretary and clerk to Friends organizations, not as chair, and she worked largely behind the scenes. That she was a weighty and respected Friend is clear, but

her legacy does not bear her name. It is woven into the fabric of our organizations and our heritage as we move forward.

While I cannot help but feel that her relatively low profile today may be influenced by the fact that she was a woman and that some of her greatest contributions were in religious education, which has not received the greatest attention in the Religious Society of Friends, in studying her life I find many other unfamiliar names. Many Friends have worked tirelessly to strengthen, nurture, and heal the Religious Society of Friends and the world. Many Friends continue to operate behind the scenes, and perhaps these are some of our greatest role models and teachers—some of our greatest strength.

When Jane Rushmore received an honorary degree from Swarthmore College in 1952, President John Nason said,

Jane Palen Rushmore, as teacher, minister, and writer, thee has devoted thy life to the service of God and of thy fellowmen through the Society of Friends. Staunch in the defence of ancient Quaker principles, honest and courageous in recognizing the new demands of a changing world, old in wisdom and young in spirit, thy voice has been one of the guiding lights during this century of the Race Street Yearly Meeting.

We live with the legacy of Jane Rushmore and many others like her. We honor her with our own commitment and spirit. □

Friends Historical Library, Swarthmore College



**Page 14 (both photos):
1976 Gathering
Left: 1986 Gathering
Top of page:
Jane Rushmore**

<p><i>Slippery Rock, Pa.</i> Marty Walton, general secretary 1985-1992</p>	<p><i>Canton, N.Y.</i> FGC moves to 1216 Arch Street</p>	<p><i>Boone, N.C.</i></p>	<p><i>Stillwater, Okla.</i></p>
<p><i>Slippery Rock, Pa.</i></p>	<p><i>Northfield, Minn.</i> Betsy Muench, presiding clerk 1986-1990</p>	<p><i>Boone, N.C.</i></p>	<p><i>Canton, N.Y.</i> Bruce Birchard, general secretary 1992-</p>
1984	1986	1988	1992

History

Thereafter it served as a liaison with the FCE, until being laid down in 1966.

The First-day School Committee had begun to pay Jane Rushmore a small stipend to publish and distribute its literature in 1907. When she became Philadelphia Yearly Meeting's first paid secretary in 1911, she took her FGC responsibilities with her. For more than 50 years, FGC would contract with PYM to staff its First-day School Committee, renamed Religious Education in the 1920s. With this support it developed and distributed an expanding list of publications to Friends meetings across the country, including the popular *Friends Hymnal*, first published in 1919.

Meanwhile, there were the biennial conferences. During the 1920s, they became seaside conferences, finally settling in Cape May, New Jersey, in 1928. Committee business by this time occupied little of the

agenda. A rudimentary program for children was offered beginning in 1916. By 1930 it had expanded into a full-fledged "Junior Conference" under the leadership of E. Vesta Haines of Philadelphia Yearly Meeting. Soon high school- and college-age programs were added as well. A registration fee of \$1 per person was charged beginning in 1926 to help cover the cost.

In 1950, FGC had a staff of three and a budget of just over \$20,000 a year. The next 30 years would witness a period of dramatic reorganization and growth. The reunification of the eastern yearly meetings in the 1950s healed old wounds and injected Orthodox sensibilities and concerns into FGC. No longer simply a "Hicksite" organization, it was better positioned to reach out to the new, independent monthly meetings that had been springing up—largely in college

towns—since the 1920s. By 1980, FGC consisted of not seven but fourteen yearly meetings and associations and offered direct affiliation to meetings that had not yet formed yearly meeting ties. Beginning in 1963, off-year conferences were held away from the East Coast to help nurture these new relationships. Ties with Philadelphia Yearly Meeting were loosened as FGC took control of its own publishing and distribution programs.

Much has changed in the past 100 years. Gone is the Friends Philanthropic Union, with its enormous network of volunteers committed to publicizing Friends' social testimonies. Gone is the aversion to hiring staff to carry out the work of Friends. The Advancement Committee—the cornerstone of the work of FGC for half a century—has slipped into relative obscurity. But there are still the Gatherings—annual now—which inspire us and bind us together. There are still committees to carry on the work of religious education and revitalization. There is a renewed commitment to traveling ministry. There is a new effort to shed our prejudices and welcome diversity in our midst. We may be on the verge of a new era of renewal. By looking at the past, and the visions which shaped it, we may find new ways of imagining our next century. □

Martha Tabor



Above: tents at 1992 Gathering; Right (top to bottom): high schoolers, 1996; discussion, 1999; Janice Domanik, current presiding clerk

Caroline Wildflower



Kalamazoo, Mich.

Harrisonburg, Va.

Hamilton, Ont.
Janice Domanik,
presiding clerk
1996-

Kalamazoo, Mich.

Blacksburg, Va.

Amherst,
Mass.

River Falls, Wis.

Rochester, N.Y.



1994

1996

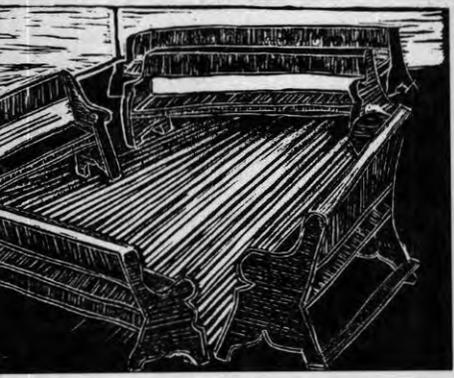
1998

2000

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Delighting in Friends

The Legacy of J. Barnard Walton, General Secretary and Field Secretary of FGC, 1915–1963

by Marty Walton

Sitting in the creaky old wooden chair at the general secretary's desk when I first joined the staff of Friends General Conference in December 1985, I keenly missed the wise counsel of my great-uncle, J. Barnard Walton. I felt close to him—he died more than 20 years earlier, but that chair could well have dated from his era!

My memories of Barnard were all the more poignant because, though I knew him as a beloved relative, I had never thought, during the 1950s and early 1960s, to ask him *anything* about his work among Friends. He had a lifetime of experience nurturing and supporting new meetings and worship groups from Canada to Florida, and I, an unfocused teenager and young adult during those years, was far too involved in my own universe to have any imagination about the Friends he loved and the movement that was his passion.

We carried on a dialog, nevertheless, throughout my term of service within FGC. I saw him reflected in the eyes of Friends in New York, Georgia, Illinois—anywhere he had traveled. I heard how he listened, and how he was able to offer solid and practical suggestions for dealing with all manner of troubling questions, both personal and corporate. People spoke about his early morning swims in Lake George, his friendly banter with Young Friends, and the twinkle in his eyes. I learned that he asked about each person's family and remembered who was having a baby

and who was visiting whom. Stories about his little black books abounded, those invaluable aids to carrying messages and news from one Friend or meeting to another. His visits created a living sense of Quaker community even in the most isolated regions.

The J. Barnard Walton I discovered in my travels through the rich tapestry of Quaker meetings across the continent was clearly the same person I remembered as my kindly great-uncle Barnard. I knew him from family gatherings and visits, knew about his keen interest in gardening and his lifelong love of birds and morning walks. I have read family letters penned by Barnard and his three brothers, George, Jesse, and Lewis, over the first half of the 20th century; they are imbued with a sense of awareness of family connections,

full of trust, humor, and appreciation of life and natural beauty. This dual perspective, both personal and FGC, gave me an insight into the nature of his success in encouraging meetings and building a great and far-flung network of Friends: he thought of each person as a member of his family!

My own years working closely with FGC, first as a Central Committee member and then as general secretary, began to play out the same theme of family and community, although we approached it somewhat differently. Barnard was a doer of community like no other in FGC's history, planning months ahead by handwritten letters to Friends he wanted to visit. His "territory" was wide-ranging because of the movement of Friends across the continent, but it was his thorough ground-



J. Barnard Walton and friends on the boardwalk at Cape May, 1930s

Marty Walton, a member of Bellingham (Wash.) Meeting and a publisher of personal histories, was general secretary of FGC from 1985 to 1992.



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History

ing in Quakerism that provided the wisdom and gentle guidance. My own attention necessarily was more focused on the community within the FGC organization, FGC having grown substantially as a result of Barnard's encouragement through the decades.

The budget during the early years of FGC was minimal. Without an automobile, ingenuity was required to accomplish visits, and to Barnard's great delight, he found he was able to travel throughout Ohio and Indiana entirely by interurban trolley, visiting meeting after meeting in towns along the way. Office equipment was archaic (a hand-crank adding machine was used in the office well into the 1980s). But somehow, FGC held it together.

J. Barnard Walton had a vision for Quaker meetings and worship groups;

therefore, he was inspiring in his role as FGC's first field secretary. FGC followed his field secretary model for decades afterwards, appointing Friends to travel to meetings and worship groups to nurture and support. As the newer yearly meetings began to take this responsibility, however, a broader role for FGC began to emerge during my tenure: supporting and strengthening the yearly meetings themselves rather than focusing directly on individual meetings. The annual gatherings of yearly meeting field secretaries, begun in 1988 and facilitated by FGC, were a first step in this direction. Instead of appointing a field secretary in 1992, FGC created the position of coordinator, someone who would get to know and work directly with Friends in positions of responsibility within yearly meetings.

I am sure that my great-uncle Barnard

J. Barnard Walton

by Marty Grundy

Joseph Barnard Walton was born on May 29, 1884, son of Dora Elizabeth Brosius and Joseph Solomon Walton of Ercildoun, Chester County, Pennsylvania. They were members of Fallowfield Meeting. Barnard graduated from Friends Central School (affiliated with the Hicksite branch of Philadelphia Yearly Meeting) in 1901, and from the University of Pennsylvania in 1905. After teaching two years he earned an A.M. degree in Social Economy at Columbia and a diploma from the New York School of Philanthropy. Years later, his brother George reported that Barnard was so painfully shy that one of his professors doubted Barnard would ever be able to teach. In fact, his efforts at Wilmington Friends School were not notably successful.

In 1908 he was engaged as secretary for New York Monthly Meeting. Two years later he began YMCA settlement-house work in New York City. In 1910 he married Louise Haviland under the

care of Purchase Executive Meeting. They had two sons, Joseph and Edward.

In 1915, Barnard was appointed secretary of the Committee for the Advancement of Friends Principles of Friends General Conference. Then in July 1916 he was named general secretary of FGC, a post he held for 35 years.

As general secretary, Barnard was responsible for arranging the then biennial general conference, which grew in complexity as age-level programs, roundtables, and fellowship groups multiplied. Barnard was a master at detail, making arrangements not only for what we now know as the Gathering, but also for Friends' travel to various yearly, quarterly, and local meetings on religious, educational, and social concerns. He also directed the printing of leaflets and publications.

Intervisitation, or traveling in the ministry, nurturing and encouraging isolated, new, or struggling meetings, has been a concern of FGC since its inception. During Barnard Walton's many years with FGC, the Advancement Committee had major responsibility for this. Its report for 1938-39 lists three pages of institutes, conferences, visits, and publications de-

Marty Grundy is a member of Cleveland (Ohio) Meeting.

would be well pleased by the maturing that has taken place throughout the Quaker world he knew and loved. The recent development of the Traveling Ministries Program, for instance, has roots in the work of J. Barnard Walton as well as within my time as general secretary. A reading of the earliest proceedings of Friends General Conference shows furthermore that the passion for Quaker community supporting Quaker faith and practice was present and bearing fruit in the very formation of the General Conference, which in turn grew out of a whole range of concerns held by Friends over a century ago. The legacy of J. Barnard Walton is a living one, passed from Friend to Friend through the generations, linking meetings, hearts, and minds, all with the loving inquiry, "How does the truth fare with thee, Friend?" □

signed to encourage new groups and nurture older meetings. The report noted, "We ask for help in adding further information about the ways of connecting the right person to each piece of service."

In 1951, Barnard became field secretary. FGC instituted a special pension for him and budgeted for some of his travel expenses. For the next decade he spent nearly all his time visiting meetings, except for when he was caring for the grounds at Pendle Hill, near his home.

Barnard served his local meeting in whatever capacity was asked of him. He also served on a host of Quaker committees in his yearly meeting, AFSC, FWCC's Section of the Americas, and Pendle Hill.

He had a genius for making and keeping friends. Through his years of visits, he wove the Religious Society of Friends closer through his intimate contacts. For nearly half a century, until his death on May 24, 1963, he personified FGC. □

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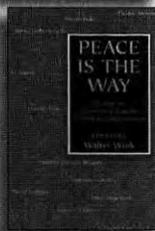
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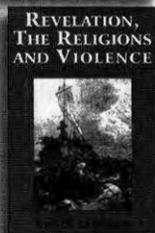
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History

Times of Great Change

by Larry Miller

When I became general secretary of Friends General Conference in 1954, the FGC office was located in one room on the second floor of 1520 Race Street in Philadelphia. There were two full-time staff members in addition to me: Mary Middleton, a cracker-jack secretarial assistant, and Hebe Bulley, bookkeeper, typist, and general factotum. With the building heated by hot air from shovel-stoked coal furnaces in the basement, the FGC staff would be "frozen out" on the coldest winter days.

Larry Miller, a member of Doylestown (Pa.) Meeting, is the author of Witness for Humanity: A Biography of Clarence E. Pickett.

Barnard Walton, who had been general secretary for several decades, was FGC's field secretary. Religious Education services were competently provided by Philadelphia Yearly Meeting.

A major continuing staff responsibility was the biennial conference in Cape May, New Jersey. These gatherings, for which all attenders made their own housing and eating arrangements, were only possible because of a host of devoted volunteers who followed policies set by multiple committees. Advance programs spelling out the evening events, roundtables, and plans for children were mailed to all members of FGC yearly meetings, but there was no advance registration. The high point in

World Council of Churches

In spite of the critics, the best ecumenical setting for implementing Quaker concerns has proven to be the World Council of Churches. While its central focus is the ultimate goal of a single Christian church, progress toward that is unbelievably slow and requires endless retracing of earlier steps. Friends are not alone in having serious reservations about the goal and the process.

Britain Yearly Meeting did such a fine job of explaining and justifying our lack of sacraments in *To Lima With Love* that even those least inclined to take Quakerism seriously perked up their ears. That publication was a response to the WCC's *Baptism, Eucharist, Ministry* study, which culminated in a pronouncement from Lima, Peru. In 1993, it led a WCC-sponsored World Conference on Faith and Order to view the Quaker stance as a constructive warning that such rites should not be valued too highly or mechanically.

Other members of the WCC are just catching up with Friends on women's participation. To our surprise, we are finding that we do have

something to say on matters central to faith and are not just a quaint little "sect," as some would see us. A delegate to Canberra in 1991 suggested that the Historic Peace Churches should propose countermeasures for violence at all levels: domestic/marital, urban centers, military action. The program has become a major initiative of the WCC.

Ecumenical work at world conferences has its lighter and unexpected moments. When Howard Brinton was about to march in an opening procession at a World Conference on Faith and Order at Lund, Sweden, in 1952, he looked around for someone else who was not in clerical garb (procession was two by two). Spotting someone, he introduced himself as from a Quaker study center near Philadelphia. The other person replied, "I am Gustav from Stockholm, king of Sweden." When Howard apologized, the king insisted that he march with him; he also had been looking for someone without clericals.

—Dean Freiday

Dean Freiday is a member of Manasquan (N.J.) Meeting.

attendance was 3,200 in 1958, many of whom were part-timers. This was the year when Norman Cousins and Martin Luther King Jr. were among the evening speakers. There were 1,000 children that year.

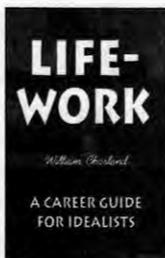
FGC, ever since its establishment in 1900, has had a Central Committee composed of appointees of member yearly meetings (and a few monthly meetings). This committee always met during the biennial conferences and then once in the alternate year. Beginning in the 1960s, there was a strong pressure on the officers of FGC to hold a business session during the biennial gathering in order to issue a statement on some burning peace issue. It always seemed somewhat inevitable to me that during the last week of June there would be an international crisis. I remember the U.S. bombing of Hanoi as one of these incidents.

During my years as general secretary—1954 to 1971—the programs and staff of FGC grew. The Conference developed its own religious education office with a full-time staff member, the Meetinghouse Fund was established, and the Christian and Interfaith Relations Committee matured, particularly in respect to FGC membership in the World Council of Churches. A full-time staff member picked up on the almost legendary ministry that Barnard Walton had performed right up to the year of his death. This growth was enhanced by the move of the FGC office down to a renovated space on the first floor of the 1520 Race Street building, with offices and space for the shelving of literature—and warmth in winter and air conditioning in summer.

To some extent this growth came about because of the reunion of Hicksite yearly meetings with their Orthodox counterparts. But more significant, as I look back, were the changes within the Conference derived from the forward thinking of some individual Friends who provided leadership within FGC committees. For example, the inauguration of off-year gatherings would never have occurred were it not for the initiatives of Green Pastures Quarterly Meeting, resulting in the first Midwest gathering. In my mind's eye, I see and honor those pioneering Friends who envisioned a future for Friends General Conference beyond what it was during my tenure as general secretary. □

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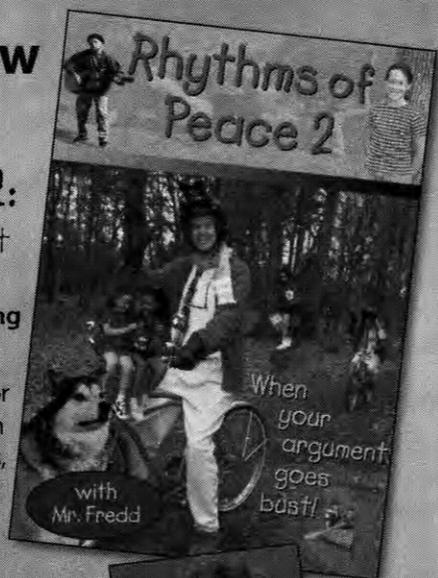
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Nonviolence and Racial Justice

by Martin Luther King Jr.

Excerpts from an address delivered during Friends General Conference to an overflowing crowd in a hall on the pier in Cape May, New Jersey, on June 27, 1958. (A fuller text of this speech appeared in FRIENDS JOURNAL, July 26, 1958.)

Now I cannot say that violence never wins any victories; it occasionally wins victories. Nations often receive their independence through the use of violence. But violence ultimately only achieves temporary victory; it never can achieve ultimate peace. . . .

The other method that is open to oppressed people as they struggle for racial justice is the method of nonviolent resistance, made famous in our generation by Mohandas K. Gandhi of India, who used it effectively to free his people. . . . [I]t is not a method of cowardice, of stagnant passivity; it does resist. The nonviolent resister is just as opposed to the evil that he is resisting as the violent resister. He resists evil, but he resists it without violence. This method is strongly active. . . . The mind is always active, constantly seeking to persuade the opponent that he is wrong. . . .

This method does not seek to defeat and humiliate the opponent but to win his friendship and understanding. Occasionally, the nonviolent resister will engage in boycotts and noncooperation. But noncooperation and boycotts are not ends within themselves; they are merely a means to awaken a sense of shame within the oppressor and to awaken his dozing conscience. The end is redemption; the end is reconciliation. And so the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is bitterness. . . .

The nonviolent resister not only avoids external physical violence, but he avoids internal violence of the spirit. He not only refuses to shoot his opponent, but he refuses to hate him. The oppressed people of the world must not succumb to the

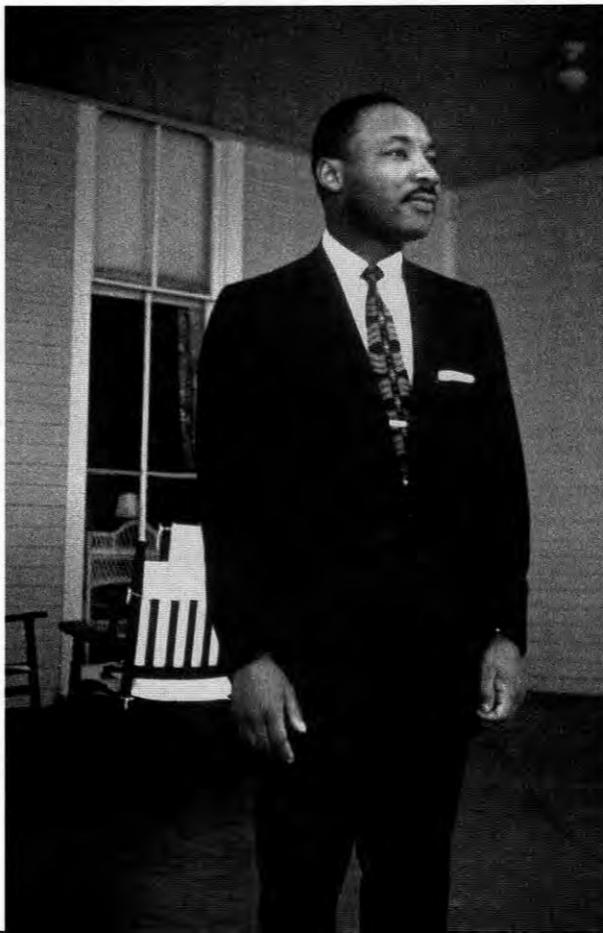
temptation of becoming bitter or indulging in hate campaigns. We must somehow come to see that this leads us only deeper and deeper into the mire; to return hate for hate does nothing but intensify the existence of hate and evil in the universe. So somehow people in the universe must have sense enough and morality enough to return love for hate.

Now when I speak of love, I am not talking about some sentimental affectionate emotion. I'm talking about something much deeper. In the Greek language there are three words for love. The Greek, for instance, talks about *eros*, a sort of aesthetic love. . . . It has come to us as romantic love. . . . And the Greek language talks about *philia*, which is also a type of love we have experienced. It is intimate affection between personal friends; it's a reciprocal love. . . . Then the Greek language comes out with another word for love, it calls it *agape*, creative understanding, redemptive good will for all men. It is spontaneous love, which

seeks nothing in return; it's an overflowing love. Theologians would say that it is the love of God working in the lives of men. When we rise to love on this level, we love men not because we like them, not because their ways appeal to us; we love them because God loves them. We come to the point that we love the person who does the evil deed while hating the deed the person does. And I believe that this is what Jesus meant when he said, "Love your enemies." . . .

The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North, white moderates of the

South, organized labor, the church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and tireless efforts of dedicated individuals. Without this persistent work, time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. I think of the great work that has been done by the Society of Friends. It gives all of us who struggle for justice new hope, and I simply say to you this evening: continue in that struggle, continue with that same determination, continue with that same faith in the future. □



Martin Luther King Jr. at Cape May, 1958



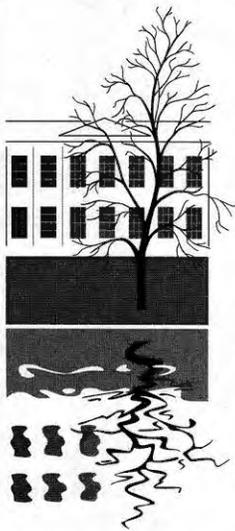
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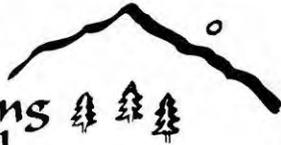
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FGC as Seedbed

A Quaker Action Group

by George Lakey

A Quaker Action Group (AQAG) developed a Quaker style of direct action beginning during the FGC Gathering in 1966 and continuing until 1971. Among its actions and accomplishments were sailing medical supplies to North Vietnam, participating in the civil rights movement, and working in solidarity with Puerto Ricans to stop U.S. Navy target practice on the island of Culebra. In its various activities, AQAG clarified for people all over the world the full extent of Quaker passion for peace. The following is excerpted from an interview with George Lakey by Roger Hansen on July 5, 1999.

George Lakey: We saw the FGC forum—its meeting for business—as an opportunity to educate Quakers about what the real issues were, to develop a kind of healthy cynicism toward the U.S. government, to consider that maybe the Society of Friends is a more reliable instrument of God's will than the U.S. government ever can be, and therefore to rely on ourselves and our own—the information, the researchers, and the intuition that we've got—and to lean on the Holy Spirit as to what we should do, rather than get tangled up in our citizenship. . . . And a marvelous, marvelous time for that was [in 1966] when the United States started bombing Haiphong Harbor during Friends General Conference at Cape May. It was so stark.

Roger Hansen: And this was still in the early years of the war, before there was much of a mobilization against the war?

GL: Exactly. So it was really a time for Friends to be way out in front, and there were a lot of Friends who didn't want to

George Lakey, author of Moving Toward a New Society, Powerful Peacemaking, and Grassroots and Nonprofit Leadership, is a teacher and nonviolence trainer. After AQAG, he joined Movement for a New Society, and most recently he founded Training for Change. Roger Hansen is a member of Northside (Ill.) Meeting.



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be out in front, and other Friends did, who loved to be out front. So we went to the assembled body during meeting for business and urged that FGC come out immediately against the bombing, and that it send as many Friends as could leave Cape May immediately to Washington to go into the Senate gallery and hold a meeting for worship, and when it adjourned for the day to remain there, calling on the Senate to do the right thing instead of kowtowing to Lyndon Johnson and the bombing of Haiphong Harbor.

RH: A dramatic proposal!

GL: A dramatic proposal. It didn't get a whole lot of support, but it got a hearing. So there were a bunch of us, maybe 25-30, who decided to go ahead, because we couldn't wait for the main body of Friends. So we just corralled a bunch of cars together and ran on down the turnpike to D.C. to do that, to have a Quaker meeting for worship in the Senate gallery, while left behind in Cape May were Larry Scott, George Willoughby, and others who understood that Friends were being shaken. It was almost as if the Spirit was shaking us by the napes of our necks and

saying, "Do something folks!" So the last I saw before we left was Larry Scott on the platform explaining to Friends that the time had come to create something like A Quaker Action Group that was focused on direct action, and that it wouldn't be necessary to insist that AFSC take some form of direct action. AFSC had many irons in the fire, it wanted to protect its Quang Ngai project and would not be able and willing to engage in civil disobedience.



Protest in Cape May against U.S. bombing of Haiphong Harbor, Vietnam, 1966

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dience; FCNL had a different style, it would not be able to do that either. And Larry explained that though these different Quaker agencies were used to doing their thing, what we needed was a new one that would enable Friends who were acting maybe in the more prophetic tradition of Woolman and others to get on with it.

RH: So that was the origin of A Quaker Action Group?

GL: That was the origin, exactly. Cape May was the launching pad. And we had our meeting for worship, and we did indeed get arrested, and we did spend some time in jail, and tremendous publicity was gained by it, and A Quaker Action Group just then went on to a lot of glory (*laughs*). So I think this is something FGC can really be tickled with, that it had a forum, it had an arena in which those things could be faced, that it doesn't actually have today. It was neat that we had that. It's not really possible now to get that kind of attention, that kind of hard, level attention of the whole FGC, the way things are now set up.

RH: It's partly that the FGC Gathering does not conduct business now.

GL: That's exactly right.

RH: And when did that change?

GL: Well, after that—it happened after that. My impression is that it was so outrageous from the point of view of the leadership of FGC. That year after year at FGC's Gathering, the meetings for business would—I think maybe from their point of view—be hijacked by Young Turks who would want to, you know, like push, push, push, and it was just not the FGC meeting for business of old. It was these very contentious, controversial things. And instead of FGC only being a wonderful family time and a time for deepening our spiritual life and getting more information about the Bible and so on, there were also these heartrending times, these times for soul-sized issues being fought out. □

Made to Feel Welcome

by Bruce Grimes

Not too long ago, most heterosexuals were unaware of homosexuals and their needs. Gay men and lesbians were for the most part invisible, and their concerns were not discussed. This silence pervaded the Religious Society of Friends into the early 1970s. But society was about to take freedom of expression to new levels. In that matrix, Friends General Conference was able to embrace gay and lesbian Friends in a way that was uncommon. FGC was able to model what could be.

Within the Religious Society of Friends, the first crack in the wall of silence was *Toward a Quaker View of Sex*, published by a roundtable of British Friends about 1963. In the larger society, a routine police raid on a gay bar in Manhattan in 1969, largely unnoticed by the general public, took on symbolic importance to gay men and lesbians. The patrons of the Stonewall Inn had resisted arrest—something unheard of—and the Stonewall riot became a symbol of the gay rights movement.

Following on the heels of the women's movement, the civil rights movement, the antiwar movement, and the sexual revolution of the 1960s, it seemed that now it was time for gays and lesbians to be heard. In the early 1970s, gay men and lesbians were forming caucuses within various mainline churches. In 1971, there was much excitement for a young man to be the first openly gay person ordained in the United Church of Christ.

Aware of these events, a gay Quaker at Minneapolis Friends Church, Ron Mattson, decided it was time to form a caucus for gay and lesbian Friends. Ron was widely traveled and knew Friends in many places. He approached five he knew or suspected were gay, and collectively they placed a notice in *FRIENDS JOURNAL* inviting others to make contact. They developed a mailing list, and Ron sent out the first gay Friends newsletters under the auspices of the new caucus, named Committee of Concern. Many gay and lesbian Friends would not come out. Initially, they had to be assured their anonymity

Bruce Grimes, a member of Unami Meeting in Pennsburg, Pa., served as FLGC newsletter editor from 1976 to 1995.

would be protected, that they would not receive mail with a return address that screamed "GAY Friend" that their postman could read and talk about. A gay Friend would feel safer requesting meeting space at yearly meeting for an innocuous "Committee of Concern," and likewise the first-time attender might feel safer walking into such a place.

There were a few brave, openly gay or lesbian Friends who brought the issue of civil rights for homosexuals to their yearly meetings. A series of minutes were approved by several unprogrammed yearly meetings. The Committee of Concern and American Friends Service Committee kept track of these and published them. The minutes generally stated that regardless of how one may regard homosexuality morally, homosexuals should have the same rights as all other citizens.

The Committee of Concern decided the FGC Gathering would be a good venue to come together as a group. For the 1972 Gathering in Ithaca, N.Y., the committee put out the word that if one wished to be housed with other members of the committee, one should request housing with senior or elder Friends. The FGC office became aware that the "H-factor" in the elder housing was somewhat high, but were supportive. Since worship and worship sharing were by one's housing, the Committee of Concern enjoyed a week of worship together.

The thrust of the Committee of Concern in the 1970s was twofold: to provide a safe place where gay and lesbian Friends could gather for worship and fellowship, and to increase the awareness of gay Friends among heterosexual Friends. The committee requested a display table for educational books and newsletters and hosted a public time when all Friends were invited to meet gay Friends, with time to ask questions of them. The committee had the support of FGC staff; throughout the '70s, however, they remained a minor group at FGC Gatherings.

In 1978, the committee decided it was time to come out of the closet with its name, so it became the Friends Committee for Gay Concerns. (We put FCGC on

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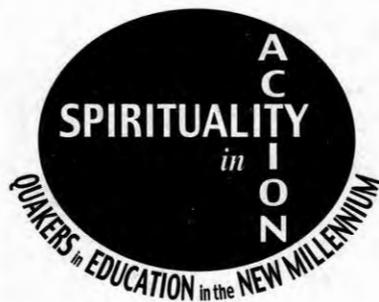
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the envelope so that the postman in the small town would not know any better.) Soon, lesbian Friends let it be known that if the committee wished to attract and include them, it should put "lesbian" in the name, so the committee became "Friends for Lesbian and Gay Concerns." Concerns for greater inclusivity and naming have continued to rise up, as not only gays and lesbians, but bisexuals, transgendered people—and even heterosexuals!—have become involved with FLGC.

The 1981 Gathering in Berea, Kentucky, became a stressful week for the Friends community. Certain Quaker ways seemed at variance with the local conservative (Baptist) community, and local Berea College staff were upset by the presence of so many out gay men and lesbians. A local Baptist minister threatened to protest the Gathering. Emergency meetings were held to calm the situation.

This was a period of "coming of age" for FLGC. In the aftermath of the Berea Gathering, gay Friends had to recognize and take responsibility for their actions. FLGC came to realize that it was no longer a small, marginal organization; it was becoming more open and integrated with the rest of the Gathering and had to give more thought to the consequences of its actions. Also, the Friends who plan FGC Gatherings realized that they would have to take more care in selecting sites that would be compatible with our diverse community of Friends.

The presence of FLGC at the Gathering grew throughout the 1980s. Entering the decade, FLGC had daily meetings for worship, but these and our business meetings were closed in order to protect the anonymity of closeted Friends. Our meetings for worship were very special to us,

and the worship continued into our meetings for business. Our first co-clerks, a man and a woman, were careful to surround our business in worship in which we sought Divine leading in the manner of Friends. Our worship went deep, and we experienced firsthand what Robert Barclay declared: that "revelation is the main purpose of faith." Out of our experience as a despised minority, we shared our hopes and fears, our visions and dreams for the future. We sought leading and clarified our concerns. We learned how to articulate these. Our worship was a powerful experience that changed lives. It empowered and sustained us when we returned to our monthly meetings and home communities.

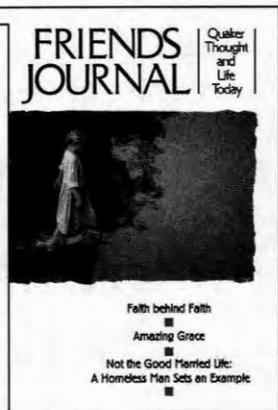
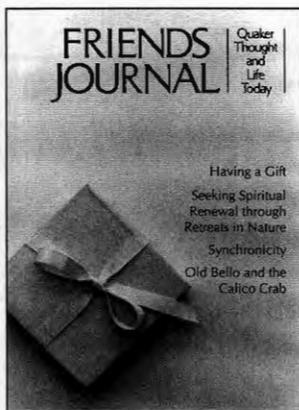
In the early 1980s a heterosexual Friend made known her desire to worship with us. After prayerful consideration, FLGC agreed that meetings for worship ought to be open to all. Subsequently, many heterosexual Friends chose to join FLGC not only for worship, but for meeting for business as well. For many of them, this became a special occasion, an opportunity to be in the company of gay and lesbian people and to know our concerns. Friends of all sexual orientations would go home and report what a unique experience it had been to spend a week at the Gathering of Friends, where gays and straights were living together in ways that it seemed they should.

FLGC has been fortunate that it did not have to fight an established church hierarchy. Many of the gay caucuses in other denominations had to confront hostile church establishments that dictated policies meant to curtail such groups. The Gathering, on the other hand, does not dictate policy to yearly meetings. It is simply a Gathering of Friends, and to its credit we were made to feel welcome. □

I remember a Gathering in the late 1980s when AIDS was still taking Friends away easily and quickly. There was a grieving circle for FLGC one evening; an empty chair near the head of the circle was open. One by one people sat there and named their losses. One witness was particularly stunning. Keith Gann sat in the chair and warned us that his breathing was too fragile to have anyone come close and hold him. He said that even though he was dying of AIDS he was not griev-

ing the passing of his own life. He was grieving that there were many people dying simply because it was too hard to stay in the world, it hurt too much to be here, the cruelty and inhospitality of the world was so complete that people died every day alone and afraid. This was his grieving. The depth of silence at that moment was a gift of the Presence, a moment of brilliant light and truth, a call to prayer and service.

—John Calvi



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A Pendle Hill Summer. . .

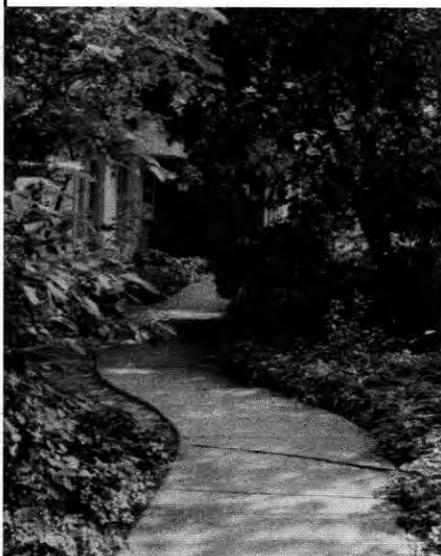
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FGC Could Be a Better Mirror

by Vanessa Julye

God is a source of strength, hope, and challenge. Why am I called to embrace a religion that expects me to let go of many of the cultural traditions that stand at the foundation of my life? One of my challenges has been to find a way to set myself free within Quakerism, to feel that I am equal and have a right to express who I am here.

I envision a day when I can attend FGC Gatherings with absolutely no thought or concern for my safety or welfare; when I can stop looking over my shoulder and being afraid of standing out because of the color of my skin; when I can stop waiting for someone to behave differently around me; when I can stop wondering if each white Friend who approaches me is hiding an agenda or is going to say something unkind that unnerves me. Then I can take all of that energy, free it from its current use, and focus it on having a good time while strengthening my relationship with God. I will even take this vision one step further and say that I will feel safe in my religious community, the Religious Society of Friends.

When I saw a Gathering workshop entitled "How can I be Quaker and Black?"

Vanessa Julye is a member of Central Philadelphia (Pa.) Meeting, where she convenes a monthly worship group for people of color. She is clerk of Fellowship of Friends of African Descent.

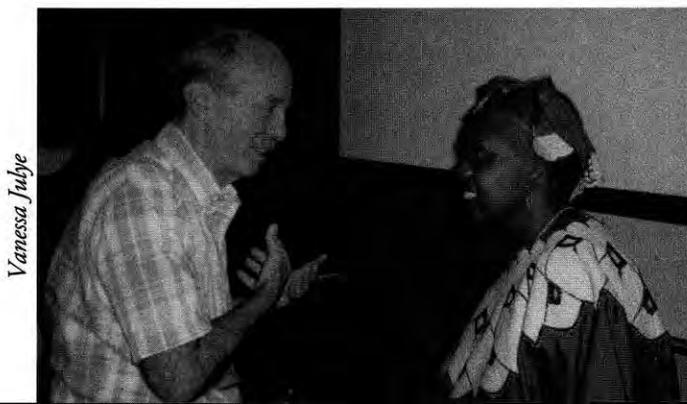
I felt as though I had been smacked in the face. Are they mutually exclusive? The title implied that in order for an African American to become a Quaker, you must give up your cultural identity. Must I now adopt this culture, forsaking my own? Is that the only way I will truly be a member of the Religious Society of Friends? Is this culture an intentional part of our religious practice, or is it something Friends are willing to analyze and adapt?

In 1994, a group of people of color participating in the "Internalized Oppression" workshop submitted a letter that proposed several things Friends General



Conference could do to help make Gatherings more desirable and a safer experience for us. Establishing a Center for People of Color was one of the more important and easily addressed requests.

When several of us returned to the Gathering in 1995, our first task was to determine the mission of the center. We chose to use the center as a place for



Vanessa Julye

**Above and left:
Center for
People of Color,
1997 Gathering**

FRIENDS JOURNAL

of the World

people of color to come, talk, meet other people of color, see images of ourselves, and feel supported. The second part of our mission was education: we wanted the center to be a place where white people would feel comfortable to come, talk, and begin to learn about some of the challenges we face as people of color in this Religious Society and in the United States of America.

Various people take responsibility for the center each year. Since 1995, the center has met our first goal. However, we were greatly disappointed and frustrated when only a handful of white Friends participated in the center during the first two years. We did not know how to reach into the Gathering and get people to cross the threshold.

During the 1996 Gathering in Hamilton, Ontario, we were presented with a conflict centered on the Underground Railroad game. It was painful and costly for many Friends, both white and of color. However, it was the opening we needed to increase the visibility of the Center for People of Color. I, and other Friends of color who had been participating in the center, came to the 1997 Gathering with anxiety, fear, and trepidation. Ironically, the year we attended the Gathering carrying hurt and anger was the year we began to see the results of this seed we planted within the Religious Society of Friends.

Deborah Saunders, the Sunday night plenary speaker, began the week by lifting Friends' awareness, telling us we were on holy ground. By the end of the week many felt the truth of her words. This Gathering was healing for many. On Monday afternoon the center sponsored a meeting for worship with a concern for racial healing. It was a powerful worship and way to begin the week. After that worship, our center was filled for each and every program. At times the room was actually too small. Friends were listening to our experiences and sharing theirs. For the first time, our full mission for the center was being achieved.

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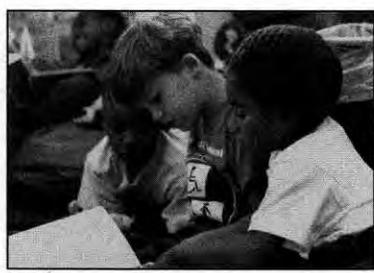


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in River Falls, Wisconsin, was calm and quiet? No! An antique-store owner in River Falls had an offensive sign over the back entrance of her shop. The insensitivity of this sign shocked many people attending the Gathering. It further amazed us that the sign had been there for 18 months and only one person had complained. A meeting was held to develop strategies to heighten the store owner's awareness. This action provoked further growth, and the center began to evolve: it was not only a safe space for people of color and an educational space for whites, but it became a place where we were working together to address a racial conflict.

We developed a strategy, implemented it, and reconvened for a report. After the report, while we were talking about the racism this woman was exhibiting, a white Friend expressed discomfort with the scapegoating occurring in the room. This comment shifted the focus from racism in the world to racism within the Religious Society of Friends. A group was formed to begin examining white privilege and its effects within Quakerism. A steering committee was established, whose task was to schedule and organize a weekend where we could all come back together to share our ideas and resources and develop steps to begin work within the Religious Society of Friends.

This group of Friends put together a conference, "Friends Gathering with a Concern for Issues of Racism, Diversity, and Inclusiveness," which was held April 9-11, 1999, at Burlington Youth Center in Burlington, N.J. An equal number of people of color and whites participated. Because there were so many white Friends who wanted to participate in the conference but were not able to attend, a follow-up meeting was held at the 1999 Gathering in the Center for People of Color. Friends did not have the energy to commit to organizing another conference, but they wanted to continue the open dialog that had been established between whites and people of color about racism. The idea of a list-serve was generated, and a few individuals agreed to create one.

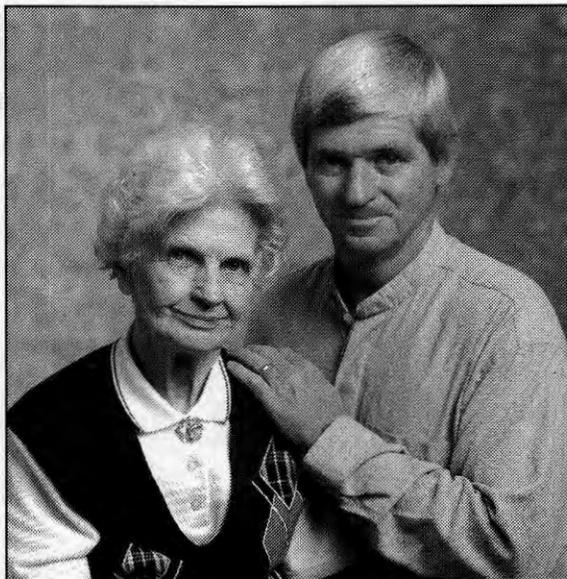
This growth is spreading into the core of Friends General Conference. Several other Friends of color and I have been appointed to Central Committee. We are working with the general secretary and the clerk of Central Committee to address institutional racism within FGC.

An example of this work was the relocation of the 1999 Gathering. A proposal was presented to hold it in a location uncomfortable for many people of color, Columbia, South Carolina. University of South Carolina—Columbia is located a few blocks away from the state capitol building, which flies the Confederate battle flag. The Long Range Conference Planning Committee was under great pressure to suggest a site to Central Committee for approval that weekend. This was the only new site that would accommodate the Gathering's needs. After several hours of discussion, the alternative of returning to Kalamazoo, Michigan, was chosen.

The Center for People of Color is evolving. More people of color are feeling supported at Gatherings, and white Friends are learning about our struggles. The center gave birth to a new group of Friends whose goal is to uncover and eradicate racism within the Religious Society of Friends through our work together. And FGC is changing. Central Committee has established an ad hoc group that is educating its members about racism. This year Central Committee devoted a full afternoon to examining racism within FGC. The executive director of the Green Circle Program, Niyonu Spann, led us through several different exercises to focus us on this task. In one, small groups were assigned an incomplete sentence that we needed to finish. One group was given the sentence, "If we (Friends General Conference) were a diverse group. . . ." The words they chose to complete this sentence were so powerful!

- If we were a diverse group:
- we would be healed of the spiritual wounds that privilege visits on white people.
 - we would be changed by the experience of getting to where we are.
 - we would be living out what we believe.
 - we would be owning the other in ourselves.
 - we would be a better mirror of the world.

I look forward to the time when Quakerism grows into an inclusive and welcoming religion where you do not have to forsake your cultural identity. Then the Center for People of Color will no longer be needed as a safe space for people of color to receive support; the Religious Society of Friends will be whole because it will be a better mirror of the world. □



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Enriching the Lives of Couples

by Shirley and Verne Bechill

In the late 1960s the FGC Religious Education Committee, under the clerkship of Dorothea Morse, was exploring how our committee could be more helpful to local monthly meetings in ministering to members. The committee had oversight of the annual Rufus Jones Lectures, which served as a vehicle for the committee to present a thoughtful challenge for FGC Friends. At this time the committee was especially concerned with nurturing relationships and the spiritual care of monthly meetings. David Mace, a Friend and distinguished leader in promoting family counseling, was selected as the 1968 Rufus Jones Lecturer to speak about the marriage relationship. His chosen title was "Marriage as Vocation: An Invitation to Relationship in Depth." I (Shirley Bechill) served on the Religious Education Committee at this time, and I attended the lecture and committee's weekend workshop that followed, with David Mace and his wife Vera as our resource leaders.

Late in the workshop David and Vera shared their experiences with experimental enrichment programs for married couples on weekend retreats. Way seemed to be opening for a marriage enrichment retreat pilot project; the Maces agreed to put together a proposal, lead the pilot group of leaders in training, and evaluate for FGC.

In the fall of 1969 the first group of couples gathered at Pendle Hill to be trained to go back to their yearly meetings, lead a couples retreat, and return to Pendle Hill in the spring for an evaluation and further training weekend with the Maces. The Religious Education Committee members agreed to go back to their individual yearly meetings and promote their participation. It was hoped that every yearly meeting in FGC would select a qualified couple to send for this training. The FGC staff, Joe Vlascamp and Larry Miller, got funding to help with the transportation and housing costs. Yearly meetings were asked to provide 50 percent of the cost.

Shirley and Verne Bechill live in Alma, Michigan, and are founding members of Pine River Meeting in Mt. Pleasant, Michigan

Fortunately for us, Lake Erie Yearly Meeting did appoint us, and our monthly meeting supported us by providing three weekends of childcare for our four children, including our very challenging 2 1/2-year-old. We truly felt cared for and led by the Spirit. Nothing was written in stone since there was so little experience upon which to draw, but it represented the best of experiential education. Although the Maces were our trainers and helped formulate a procedural structure for leading marriage enrichment events, they too were learners in the process. They modeled well the role of participatory facilitators.

Perhaps the most significant event in the training occurred when a couple from California described a couples group that met weekly for a few months. They had devised a means of sharing in which couples spoke on a particular issue from their own experience. This was an "aha" moment for our training, and we experimented with it. The results were electrifying—dynamic, full of energy—and more importantly, they gave each of us an unexpected opportunity for growth. This "couple dialog" has become the heart and soul of the Quaker program.

Our experience at that first retreat was so profound that we rediscovered the power of the energy of *love*. We found we did not need the airplane to fly us home as we were already flying! This remarkable energy sustained us for a full six months. There was no doubt that we were committed to this project, which some years later became a recognized program of FGC. At the FGC Gathering in 1970, we tried implementing marriage enrichment events during the workshop periods. It worked, and these workshops have been a part of each Gathering ever since.

The Religious Education Committee nurtured the project through its early years, tested to assure that the format could successfully be adapted as a workshop for the Gathering, and then sponsored a second round of leadership training by the Maces at Pendle Hill in 1971–72 before passing the care on to the newly organized FGC Ministry and Nurture Committee.

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OLD JORDANS Roots & Revelation

In partnership with Jordans Meeting, Old Jordans Quaker Centre is hosting a major series of weekend conferences intended to develop fresh understandings of the Quaker experience for our own times.

Within the theme *Roots & Revelation*, the weekends are:

July 7-9 David and Anthea Boulton, Authors of *In Fox's Footsteps*, broadcasters, publishers and members of the Sea of Faith

July 21-23 Max Carter, Director of Friends Center, Guilford College, N.C. specialist in the Middle East, the Amish and Quaker History

Sept 22-24 Doug Gwyn, Lecturer at Pendle Hill, Pennsylvania, author of *Apocalypse of the Word* and *Covenant Crucified*

Oct 27-29 Larry Ingle, retired Professor of History at the University of Tennessee-Chattanooga and author of *First Among Friends: George Fox and the Creation of Quakerism*.

The September weekend will include the inaugural William Penn Lecture.

The conferences will be from Friday evening to Sunday lunchtime with a fully inclusive residential cost of \$160.

William Penn Lecture

This innovation arises from the Jordans' Joint Outreach Committee's commitment to foster radical and prophetic developments of the Quaker tradition. This annual event is dedicated to Penn because of his close association with Jordans, and 'remarkable ability to demonstrate the transformatory power of new understandings of the light within.'

The Committee is delighted that Doug Gwyn has accepted its invitation to give the inaugural lecture.

A Place to Be

Old Jordans is a wonderful base for visitors. Half an hour from both Heathrow and Central London, it shares its rural site with the historic Jordans Quaker Meeting House and the burial place of the Penn Family. Milton's Cottage, and the Chiltern Hills are nearby.

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Details & booking forms are available from:

David Bartlett, Old Jordans Quaker Guest House and Conference Centre, Jordans, Near Beaconsfield, Buckinghamshire HP9 2SW
Reservations can be made by email to david@oldjordans.org.uk or by phone on 44 (0)1494 876850. www.oldjordans.org.uk

Couple enrichment leaders began meeting at least twice a year, once during the Gathering (where one to four sections of the couples enrichment workshop were filled) and again for a weekend in the winter. The early years of these meetings were for sharing of our growth as couples and as leaders, and the growing edges for more training. So our advanced training came from these winter workshop gatherings and from staying connected with the Maces' International Association for Couples in Marriage Enrichment (ACME).

In 1975, we changed the name of our program from "Marriage Enrichment" to "Couple Enrichment," because we wanted our program to be more inclusive in reaching couples who were in committed relationships. This enabled us to have non-married heterosexual couples as well as gay and lesbian couples. Our ministry has been deeply enriched by this expansion of focus. The FGC Couple Enrichment Program was certainly the first national program in the United States to be open to gay and lesbian couples, and we believe it is the only one in the country to train gays and lesbians as leaders. Other groups have encouraged us to continue to do this because their own constituencies will not allow them to do so.

While our goal is to strengthen committed relationships, and to make good ones even better, we do realize that sometimes a couple who has been in one or more of our events will decide to break off the relationship. It is always difficult, but the skills learned and common experiences shared have oftentimes allowed for a more amicable parting of the ways.

One of our goals is to have at least one leader couple in each yearly meeting; we now have 19, covering most of them. We have our own formal training and recognition process of leader couples who meet our standards. We've come a long way, and we look forward to meeting the challenges of the future. Two things are certain: change will continue to play a more significant role in the lives of couples, requiring considerable skill to meet the challenge; and we will continue to work with couples in a Spirit-led and supportive atmosphere, which will allow couples to draw upon their God-given strengths.

Couple Enrichment changed our lives! And it has had a profound impact upon hundreds of other couples over the last 30 years. □

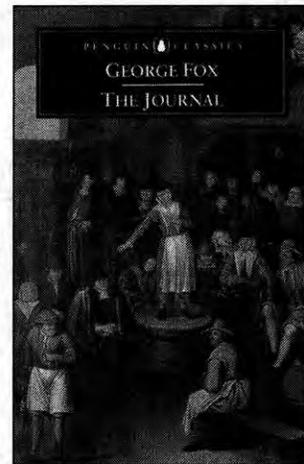
THE JOURNAL

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Worship in Song

by Fran Beer

Friends General Conference has a long history of attempting to integrate music into the life of the meeting. The first effort occurred in 1919 when the First-day School Committee published a paperback with 39 hymns for use in First-day schools, summer schools, and conferences. By 1924 the two paperbacks in use gave way to the first hardback, *Hymns and Songs*, consisting of 122 hymns. Over the next three decades several editions and supplements appeared, culminating in *A Hymnal for Friends* in 1955. While that beloved volume went through four printings, the need arose for more informal song books. During the 1970s differing views on gender (relating to God, Spirit) and theology (universalist and Christo-centric language) had seemed insurmountable. Thus, *Songs of the Spirit*, the very popular 1978 songbook, was born, not as a replacement, but as a supplement to the 1955 hymnal.

Bonnie Zimmerman

All during these years Friends tried to come to grips with the meaning of music for Friends and how music should be used. Introductions in the early hymnals recognized that Friends *were* singing in settings such as First-day schools and informal gatherings. Rather than struggle against this situation, an effort was made to provide "suitable" music. By the 1940s, there was a more positive outlook, and both the 1942 and 1955 hymnals were accompanied by paperback guides consisting of essays on how to use the hymns and historical notes on each piece.

By 1986, *A Hymnal for Friends* had long been out of print, and some meetings were pleading for something to replace

their worn-out music. The FGC Publications Committee appointed a committee to investigate reprinting the 1955 hymnal or publishing a new one. A survey confirmed the need for a new, more comprehensive hymnal, but the questions kept arising: why a Quaker hymnal? and what would constitute a Quaker hymnal?

However, during a conference of regional representatives at Pendle Hill in 1989 where these questions were again posed, the exciting possibility of a truly Quaker hymnal began to emerge. As Friends from many religious backgrounds shared their different traditions of music and language of the Spirit, there was increasing awareness that this variety should be not simply tolerated, but valued for the richness it brings to our Society. Above all, worshipping in song was recognized and affirmed as a significant part of our experience of God. Out of that discussion and

worship came a set of "Guiding Principles for Hymn and Song Selection for a Friends Hymnal" that would attest to the Light in its many forms.

A Music Selection Group, theologically, musically, and geographically diverse and willing to take on these difficult issues, worked for several years, culling hymns and songs from over 1,000 submissions, singing and worshipping together as they considered how both music and lyrics would meet the needs of a broad spectrum of Friends. The emphasis was always on inclusion rather than exclusion, each member trying to meet the spiritual needs of others than themselves. Hymns and songs were organized under headings



Breeze Luetke-Stahlman

and subheads to suit Friends usage. Finally, to make *Worship in Song* more accessible to Friends, historical notes and six indexes were included.

In September 1996, *Worship in Song* was put into the hands of long-waiting Friends. Creating *Worship in Song* was a joyful, Spirit-led experience for all the many Friends involved along the ten-year journey. It united us in Spirit, and we hope and believe it is doing its part in uniting Friends throughout Friends General Conference. □



**Top and middle: strumming and shape note singing, 1998 Gathering
Bottom: trying the new songbook, 1996**

Fran Beer, a member of Newark (Del.) Meeting, was clerk of the Hymnal Oversight Committee.

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Almost Sixty Years with FGC

by Carolyn Nicholson Terrell

My first experience with Friends General Conference was in the 1940s in Cape May, New Jersey, where Orthodox young adults associated with Hicksite young adults for the first time. I remember fun on the beach in the afternoons, walking the boardwalk at night, and dancing on the piers. Presumably we attended lectures and workshops as well.

Then in the 1950s and '60s I remember heartwarming visits from Barnard Walton in our hilltop home in upstate New York. He was traveling for FGC to help remote Friends feel in touch with the wider circle of Friends.

When I joined the FGC staff in 1973, my responsibilities included religious education; editing and publishing pamphlets, books, and the FGC *Quarterly*; and the children's program at annual Gatherings. Howard Bartram was executive secretary. He was a wise and seasoned Hicksite Friend; I was a younger Orthodox Friend. I benefited from many good lunch-time discussions about Quaker faith and practice.

Members of the Religious Education Committee had recently spent many hours developing a mission statement. The rigor of this effort resulted in a strong bond among the members of the committee. New, at that time, was an expansion of the scope of religious education to include adults.

The strong and energetic committee met often, since most of the members lived within easy traveling distance. Their vitality was strengthened, rather than harmed, by strong differences of opinion about what curriculum should contain. Meetings were always lively!

Some Friends had been asking "Why not have

Carolyn Nicholson Terrell is a member of Mount Holly (N.J.) Meeting.



some curriculum produced jointly by Friends United Meeting and FGC?" Friends who had agreed that it couldn't be done decided to do it anyway! The Living Light curriculum emerged. Manuscripts produced by individuals from both FGC and FUM were circulated for comment among readers from both FGC and FUM. Final editing and production were done by Joyce Mardock, an FUM staff member. Materials for Fall, Winter, and Spring for different ages were prepared. Each course had a teacher's manual and four-page leaflets for the children to take home each week. The leaflets had colorful illus-

trations, a work sheet, and a message for parents about the lesson. Subjects covered a wide span of Quaker interests, including the Bible, Quaker history, Quaker beliefs, community building, service, and ecology. Eventually

there was material for two years of study.

I made many trips to Richmond, Indiana, and FUM Friends came to Philadelphia. It was a new experience for most of us, often joyful, sometimes difficult. I remember a time in Philadelphia when a small working group had come to an impasse. Someone suggested we have a period of quiet and then each share our own concept of God. I remember thinking that if we did that the sky would surely fall. We did settle into silence, and we did share. The tension disappeared, and the sky didn't fall! I wonder how many meetings have some Living Light materials hidden away on their shelves.

Finding staff for the children's program during FGC Gatherings was a rewarding challenge. One year a group of middle schoolers was in disarray. Later that summer, while representing FGC during sessions of a yearly meeting, I watched a young man transform a group



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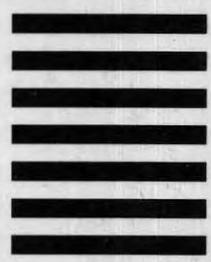
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of teenagers and hired him immediately for the Gathering the following year. When I visited his group the next summer I found him leading an important discussion with 60 middle schoolers, sitting on the floor, in a gym. Many of the children were those I had observed the year before. Our children and those who nurture them are a vital part of the future of Quakerism.

After I retired from FGC, I was pleased to be invited to join the Religious Education Committee. It had changed from my early FGC days. Since it was made up of men and women from all the FGC yearly meetings, travel distances were greater and we met less often—three times a year and during the Gathering. Meetings were scheduled in different yearly meetings, giving us a unique chance to stay in Friends' homes and worship with them. We often enjoyed bountiful potlucks. We looked forward to "show and tell" on Friday nights, when each of us presented materials we wanted to share. Careful minutes of that session provided us with ideas about curriculum, projects, and resources to take home to our own meetings. It is hard for me to find words to express the value of working with people with similar interests from different yearly meetings. This value is the essence of FGC.

The work that is done on these committee weekends remains the same—evaluating curriculum, resolving differences, and making decisions about publication. In recent years a retreat for personal spiritual renewal has been included. At one time there was increased emphasis on seeking divine guidance while making decisions. I remember a tense time when we had a brand new dilemma, whether to publish a poem by Paul Lawrence Dunbar in the original dialect or translate it into regular English. What did God want? Though not comfortable with that question, I did understand it. I felt clear that the dialect should be preserved but realized I needed to yield to the contemporary desire to avoid such language. It was a profound learning experience for me.

Although I have retired from Religious Education Committee and Central Committee, I will never retire from my love for FGC. It has undergirded my life! □

Top to bottom, page 40: Religious Education display, 1960; Junior Gatherings, 1985 and 1950s

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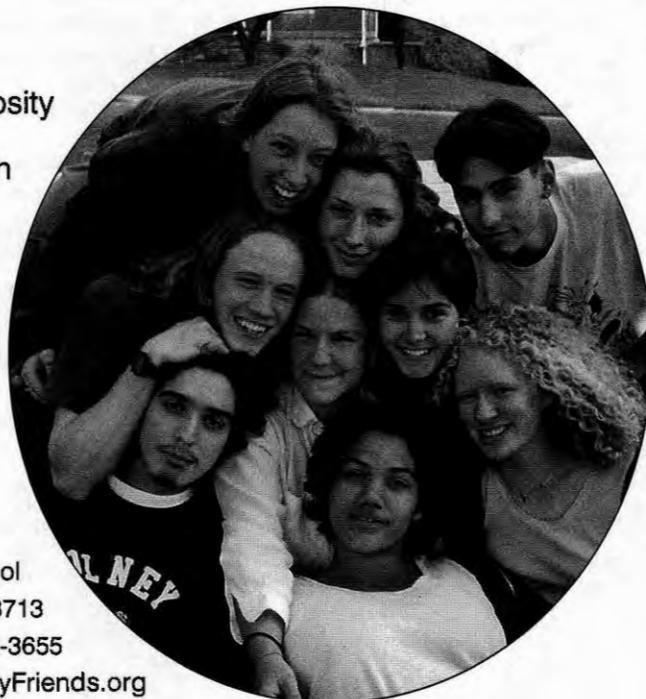
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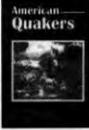
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 **Let Your Life Speak: Listening
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Programs

The FGC Bookstore

by Liz Yeats

Printed resources have always been essential to Friends. Early Friends referred to them as the "second order ministry." As Quakers moved across North America, tracts, pamphlets, and books were an important element in preserving our unique identity and spreading Friends' faith and practice.

When I came on staff with FGC in 1989, we were responding to this need through limited catalog sales of



made materials available, none was able to carry extensive tracts, pamphlets, and religious education materials. With help from Philadelphia Yearly Meeting, FGC expanded its capacity to serve Friends, creating a full-service source of books and materials by, for, and about Quakers and the issues in which they are involved. The FGC Bookstore now serves Friends with mail-order service around the world. The 64-page catalog lists materials from Quaker and other publishers that help thousands of Friends and their meetings understand better what it is to be a Quaker and grow closer to God.

That's the facts of how the FGC Bookstore became what it is today—but without any of the fun, excitement, or human floundering through which it grew. So let me share some of the queries and quandaries that came along over the years:

Where will we find enough shelves for all those books and pamphlets?

Who will count all the nickels that fell on the floor at midnight at the Gathering Store?

What is that brown, sticky stuff all over the books in those boxes we tried to send UPS to Illinois Yearly Meeting?

How could we have sent Living with Death and Dying when that weighty Quaker ordered Living with Oneself and Others as a wedding gift for her daughter?

Why is there a copy of Buns of Steel in this shipment from Doubleday, and which Quaker will buy it?

Which panicked parents found their child reading under a table at the 1982 Gathering Store?

How many staff and volunteers will be here at 11 A.M. to help carry 150 boxes of hymnals up from the truck to the loft?

Some Friends who have worked hard with us over the years know some of the answers to these questions. Others, we'll never know! May the FGC Bookstore grow on into the new century helping FGC serve Friends. □

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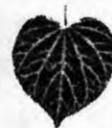
Above: Bookstore at the Gathering, 1997

curriculum materials and a few books, almost all of them FGC publications. FGC staff and committee agreed that this effort was expensive and inefficient and began looking for ways to improve and expand the service. Meeting with other Quaker publishers and booksellers that year, we recognized that the move to expanded space at 1216 Arch Street combined with the closing of the Philadelphia Yearly Meeting bookstore opened an opportunity to better meet the needs of Friends.

Although other Quaker bookstores

Liz Yeats, a member of Austin (Tex.) Meeting, now serves FCNL and the National Council of Churches. She is co-clerk of Quakers Uniting in Publications and a FRIENDS JOURNAL Board member.

EACH LEAF Poems



Sarah Mook David Mook

EACH LEAF

Poems by
Sarah Mook
David Mook

Sarah Gail Mook was a member of Buckingham Meeting and a student in

the third grade at Buckingham Friends School when she died suddenly on December 14, 1995. Inspired by Sarah's poems and also by Elizabeth Watson's book, *Guests of My Life*, Sarah's father, David, began writing poetry. EACH LEAF is a celebration of Sarah's life.

"Heartfelt, heartbreaking and extraordinarily life affirming—it tackles, in a remarkable way, the question: how does one go on living in the face of such grief and sorrow?"
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Books

Life-Work: A Career Guide for Idealists

By William Charland. Friends United Press, 1999. 216 pages. \$15/paper.

"This is not just a book on how to get a job, but a career guide for idealists." (p.62) There are many books that promise more than they can deliver, especially those that might be described as "self-help" books, but this is not one of them. *Life-Work* delivers.

William Charland, a member of Mountain View (Colo.) Meeting, is a specialist in changing careers, having transformed his own several times. In the latest of his five books, he starts with the question, "Why do we work?" But instead of the usual answers that focus on an individual's needs, Charland invites the reader to build an answer that starts with his or her values.

This is a kind of pie-in-the-sky approach that would get most writers in trouble—you read the book and think, "Great theory, but it'll never work!" Charland has anticipated this reaction and illustrates each of his points with a short vignette. Each sketches the story of an ordinary person, in an all-too-ordinary job, who breaks out and establishes a new career doing work he or she values and enjoys—and getting paid for it. Our natural skepticism can't resist.

This is a book for young people just out of school and for people in mid-career who find themselves stuck in the wrong job. But besides those, it's for anyone who wonders if there might be a better way to live.

This is a book for everyone who wants his or her paid employment to further the kingdom of heaven right here on earth.

—Paul Buckley

Paul Buckley is a member of 57th Street Meeting in Chicago. He is currently working on a degree in Quaker Studies at Earlham School of Religion in Richmond, Ind., where he attends Clear Creek Meeting.

Let Your Life Speak: Listening for the Voice of Vocation

By Parker J. Palmer. Jossey-Bass Publishers, 1999. 117 pages. \$18/hardcover.

Learning to listen to—and actually hear—the voice within is the key to finding a vocation true to one's nature, writes former Pendle Hill teacher and dean of studies Parker Palmer.

This is in sharp contrast to the voices without. The popular recommendation to "Be anything you want to be," fails to recognize



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that some choices may not be a good match for our innate gifts, and finding a path that nurtures the spirit requires more than just choosing a vocation and blindly pursuing it.

Palmer relates some of his own experiences—getting fired from a graduate student job, dropping out of seminary, happily spending ten years at Pendle Hill—to illustrate how he finally found his own calling. Through his missteps, he learned that although he was a gifted teacher and writer, he was not destined to be an academic. And he describes how he gleaned as much from failures as the way closed, as from opportunities as way opened.

I found the experiences Palmer shared to be helpful both in following my own leadings and in gaining a better understanding of centering. During his tenure at Pendle Hill, Palmer was invited to apply for the presidency of a small college. He called a clearness committee, and he describes not only the process this committee used to help him find his own answers, but how this time-honored Quaker tradition can make a positive difference in personal decision-making.

Palmer's thoughts and insights about his life have led me to evaluate my own travels, and they should help other Friends do the same.

—Joy Pile

Joy Pile, a member of South Starksboro (Vt.) Meeting, is a librarian at Middlebury College.

Citizen Action for Global Change: The Neptune Group and Law of the Sea

By Ralph B. Levering and Miriam L. Levering. Syracuse University Press, 1999. 189 pages. \$19.95/paperback.

Objectively, *Citizen Action* is a case study of the effectiveness of Non-Governmental Organizations (NGOs) in international and national arenas. It describes and analyzes the work of The Neptune Group and their successful efforts during the Third UN Conference on Law of the Sea (1973–82). Subjectively, the book is the Quaker-led story of the Leverings, Sam and Miriam, in their seemingly Quixotic quest on behalf of the global establishment of the rule of law. As a result, the book is both history and memoir and should appeal to Friendly readers on both counts.

For me there is a personal connection: I attended a few of the many Quaker UN Office (QUNO) briefings described and held at Quaker House in New York, and I now live there as a Quaker Representative to the UN. In addition, the Leverings utilized Quaker House in Geneva and FCNL as bases for their

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work and attended the conferences they describe with credentials from Friends World Committee for Consultation, which QUNO officially represents at the UN.

Their book is first about the experience of an NGO working to influence a UN conference, but its real purpose is more profound, namely, to inspire others to devote their lives—as the Leverings have done—to strengthen the international laws and institutions that “offer the best hope for a more just and peaceful future.” The authors sought to show that ordinary people can be empowered to address global issues, and they have been successful. Any reader who shares their goal, yet despairs of the power of voluntary action to achieve such ends, will find new strength and wisdom to attempt great things.

The book has two foci: work at the national level in Washington to influence U.S. policy on ocean issues, and work at the international level through the UN Conferences on Law of the Sea. The first describes in dramatic detail the work of a handful of citizens through four administrations (Nixon, Ford, Carter, and Reagan) and the challenges of each. Essentially, they had to counter the “unilateralist” approach of the U.S. government in relation to multilateral negotiations of international law.

Initially, the Leverings arrived on the scene with few contacts. They quickly found their greatest asset to be their universalistic point of view—which meant that they could take competing interests into account, including those of U.S. government and mining interests as well as those of developing countries. In fact, their greatest acceptance—and their greatest influence—occurred when they were seen as helping the process of searching for a compromise that both developing and developed countries could accept. Ultimately, their task became one of facilitating negotiations and problem-solving rather than propagating any particular message or position. And as a result, perceptions of them evolved from “gadflies” to “participants” in the policy process, working directly with State Department officials and policymakers close to presidents.

Those who aspire to global change will find more than solace in this collective work of many—they will find and be inspired by truly visionary work grounded in savvy and persistence.

—Jack Patterson

Jack Patterson is a Quaker Representative to the United Nations in New York.

News

Steven J. Baumgartner will be the new director of Pendle Hill. He succeeds Dan Seeger, who is retiring in September 2000 after nine years at the Quaker center for study and contemplation in Wallingford, Pennsylvania. Steve, of Gwynedd Valley, Pa., joins Pendle Hill after a 25-year international business career.

Burlington (Vt.) Meeting, in a letter to Gov. Howard Dean of Vermont, affirms its "celebrations of marriage for both opposite-sex and same-sex couples." Approving the recent ruling by the Vermont State Supreme Court, which opens the door for legislative sanction of same-sex marriages, the letter from Burlington Friends states, "As a community of faith we have long supported the principle of equality. We therefore believe that bias has no place in the affording of protections and opportunities by the State of Vermont." The letter urges Gov. Dean "to sponsor and/or support legislation that grants the status of civil marriage to all couples who choose to marry, regardless of their gender." —*Burlington Friends Meeting Newsletter*

Friends Committee on Legislation of California has issued a policy statement on recent agreements by the governor with 57 tribes in the state to allow gambling on tribal lands. The statement reiterates "Friends' traditional opposition to gambling on moral grounds" and opposes "State operation or sponsorship of gambling" or its use "as a means of producing revenue for the State." However, the statement continues, "The issue of Friends' attitude toward gambling on Indian reservations is very complex because it involves conflicting values. While we share our testimonies with legislators against gambling, we do not feel it is right to impose our will upon sovereign Native American nations. FCL decries the economic and political inequity in which organized gambling is often perceived to be the most viable form of business enterprise. FCL supports legislation and programs that encourage alternative forms of economic development that generate sustainable benefit to Native Americans." —*FCL Newsletter, February 2000*

Friends Medical Society, founded 50 years ago to give voice to the medical implications of traditional Quaker principles, is requesting abstracts by June 15 of papers for its conference on October 21, 2000, in Philadelphia. Contact J. Norris Childs, Program Chair, at (215) 482-3511, e-mail <jchildsjnc3@cs.com>, or Deborah Vaughan, Secretary, 125 West Walnut Lane, Philadelphia, PA 19144, (215) 438-6897.

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Bulletin Board

Upcoming Events

- May 14—The Million Mom March to end gun violence, Washington, D.C. For more information, visit www.millionmommarch.com or e-mail loc201@aol.com.—*Peace Piece of Haddonfield (N.J.) Quarterly Meeting*
- June 8–10—Nebraska Yearly Meeting
- June 8–11—Southern Appalachian Yearly Meeting
- June 9–12—Switzerland Yearly Meeting; Meeting of Friends in Central Europe, Slovakia
- June 10–14—Rocky Mountain Yearly Meeting
- June 14–18—Intermountain Yearly Meeting
- June 15–18—Lake Erie Yearly Meeting
- June 22–25—Norway Yearly Meeting
- June 22–25—Quakers in Education Conference, Earlham; Southwest Yearly Meeting
- June 23–25—Second International Luddite Congress, Barnesville, Ohio.
- June 25–July 1—Quaker Volunteer Service and Witness Network meetings and training sessions at Earlham College in Richmond, Indiana.

Opportunities

Friendly Woman, a journal for exchange of ideas, feelings, hopes, and experiences by and among Quaker women, invites essays, poems, short fiction, and art on the theme "Goals for the Women's Movement in the Next Century" for its Summer 2000 issue. A group of women at FGC Gatherings in 1998 and 1999 created an image of the future; this "Goals" statement was published in the October 1999 FRIENDS JOURNAL, the last issue of *Friendly Woman*, and on the website http://user.icx.net/~richmond/FW/fw_home.html. Comments are invited on these goals and suggestions on how they can be achieved. What must women do now to bring about these changes in women's lives? What would be difficult or easy? What uniqueness do we as Friends bring to this discussion? The deadline is May 15, 2000. For instructions, please contact Friendly Woman, 1106 Caldwell Lane, Nashville, TN 37204, pennywright@earthlink.net.

• American Friends Service Committee has launched a campaign called "Three Rs for Iraq: Reading, Reconstruction, Reconciliation." A packet of materials includes a hands-on Friendship School Kit project appropriate for schools and congregations. Deadline for returning kits is May 15, 2000. See AFSC's website: <http://www.afsc.org/emap/projects/iraq/3riraq.htm> or contact: Jason Erb, AFSC, 1501 Cherry St., Philadelphia, PA 19102, phone (215) 241-7041, e-mail cjerb@afsc.org.

Milestones

Births/Adoptions

Bietz—*Jonas Bietz*, on July 5, 1999, to Karl and Tracey Bietz. Tracey is a member of Madison (Wis.) Meeting.

Jurgenson—*Jesse Mills Jurgenson*, on March 27, 2000, to Patricia Garrett Jurgenson and Mark Jurgenson. His mother and grandparents Euthe and Daniel Garrett are members of Abingron (Pa.) Meeting.

Deaths

Aston—*Bonita (Bonnie) Aston*, 98, on January 22, 1999, in Chapel Hill, N.C. She was born on October 10, 1900, in Chilliwack, British Columbia, the daughter of Henry and Margaret Stanislavsky. Bonnie's mother was an active Friend in the early women's suffrage movement, worked during the First and Second World Wars for AFSC, and was one of the first proponents of the Heifer Project. Bonnie grew up in Bellingham, Washington; Reno, Nevada; and Santa Rosa, Oakland, and Berkeley, California. In Berkeley she met her husband, Jack G. Aston, a British student who was to become a noted chemist. With her mother, Bonnie picketed barber shops in the 1940s in State College, Pennsylvania, to protest the barbers' refusal to cut the hair of African Americans. Bonnie studied Latin for eight years and Greek for six, and she continued to take courses at Penn State—and walked two miles a day—well into her 90s. With degrees in both English and Library Science, Bonnie was well known for her love of books. In the mid-1920s she was a librarian for the San Francisco *Chronicle*, and later she became the first librarian for the development of the Schlow Memorial Library in State College. Bonnie joined State College Meeting in the 1930s. She was a member of several meeting committees and served as clerk in 1963-64. Until the mid-1990s when, following an injury, she moved to the Carolina Meadows Retirement Community in Chapel Hill, she continued to attend meeting on a regular basis, even when it was difficult for her. She was cheerful and enjoyed inviting friends to her home for afternoon tea. She also participated in the knitting and conversation group that flourished in State College Meeting for many years. She is survived by a daughter, Janet Reist; a son, Timothy Aston; four grandchildren, Adam Reist, Sophia Reist, Ambrose Aston, and Nicholas Aston; and a great-grandchild, Jordana Reist.

Beatman—*James Winfield Beatman*, 75, at home in Felton, Del., on January 28, 2000. Born in New York, N.Y., on September 21, 1924, he lived in northern Virginia for 30 years and was instrumental in starting the Northern Virginia ACLU, serving as editor of the chapter newsletter. Jim was active in the Civil Rights movement. He was a speaker for the Congress on Racial Equality during the 1940s and participated in the March on Washington in the 1960s. He met both Martin Luther King Jr. and Rev. Ralph Abernathy. Jim came late to Quakerism; he attended Langley Hill (Va.) Meeting with his wife beginning in 1968. During the years that he worked in Washington for the Department of Defense as a congressional relations expert, a writer, and an editor, he was not comfortable being a Quaker. When he retired in 1980, he joined Camden (Del.) Meeting, where he served on the

building and grounds committee, as assistant treasurer, and then treasurer. In the 1980s he was active in the Kent County Peace Fellowship and participated in the Nuclear Freeze Movement. An active board member of the Dover Art League, Jim was truly an artist at heart and loved his work. Shortly after his retirement he studied in the University of Delaware Arts Department and earned another degree. He was a yoga teacher for over 40 years and had many faithful students. In the summer of 1999 he participated in interracial circles sponsored by the Y and the League of Women Voters. He was respected for his willingness to bring up thorny topics in a helpful and meaningful way. He died peacefully at home, with his wife by his side. He is survived by his wife, Mary Lou; his sons, Gus and Jeff, daughter Kristie; and five grandchildren.

Mills—*Elizabeth Morgridge Mills*, on September 12, 1999, at Mt. San Antonio Gardens, Claremont, California. She was born in Sierra Madre, California, on June 10, 1916. She grew up surrounded by music because her mother, a graduate of the School of Music of University of Southern California, gave piano lessons at home. As a toddler, Elizabeth would sometimes complain from another room when a wrong note was played. She started piano lessons but soon switched to the violin. In 1937, in the Young Artists Contest of the National Federation of Music Clubs, she won first place in the western district and second place in the national finals. It was during this time that she met Harlow Mills, who was in need of a violinist for a violin and piano sonata he had composed. This was the beginning of a rich life together. Elizabeth, who came from a long line of Congregationalists, became a member of Orange Grove Meeting in Pasadena in 1951. There she was involved with First-day school activities and, with Harlow, provided music for many social events for Orange Grove and for American Friends Service Committee as well. Their son George writes, "In 1955 my parents transferred me from public school to Pacific Ackworth Friends School, and Elizabeth taught general music classes for a tuition exchange." In the 1960s Elizabeth became acquainted with the Suzuki method of teaching music. Classes followed in Japan with Suzuki. In 1966 she and Harlow hosted Suzuki's first concert tour of Los Angeles with ten of his students. In succeeding years, additional tours were arranged as well as several more trips to Japan to observe teaching firsthand. In many ways the Suzuki philosophy of music education was the perfect expression of Elizabeth's commitment to that of God in everyone. The cornerstone of the Suzuki method is the belief that every child, without exception, is born with ability or talent. It is the work of the parent and teacher to nurture and bring that talent to blossom. Suzuki's love and respect for the capability of all students, no matter how untalented they may seem at first, exactly parallels the Quaker view of human worth. Elizabeth's religious life came to be expressed more and more through her teaching, using the Suzuki method. In 1980 Elizabeth transferred her membership to Claremont Meeting. Her last years were spent at Mt. San Antonio Gardens in Claremont. Quietly by Alzheimer's disease and finally a stroke, her rich life ended peacefully. Harlow preceded her in death in 1985. She is survived by a brother, Howard Morgridge; a daughter, Chris Mende; a son, George Mills; and three grandchildren.

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Rumsey—*Margaret Townsend Rumsey*, on January 4, 2000, at Iowa City Rehabilitation and Health Care Center, after a long illness. She was born on April 12, 1921, in Poughkeepsie, New York, to James and Carolina (Halstead) Townsend. She attended public school and Oakwood Friends School in Poughkeepsie, graduating in 1939. She then attended Guilford College, graduating in 1943. The wartime years presented a real challenge to a pacifist, and she played a reconciling role on campus, showing a rare sensitivity to the feelings of all as she participated in the Friends Worship Group. Upon graduating with a degree in Social Work, she accepted a job in Allentown, Pennsylvania, working with women in industry. In 1945 she joined the staff of AFSC as college secretary; based in Columbus, Ohio, she visited Midwestern colleges and recruited for Peace Caravans. It was there that she met her future husband, Robert Rumsey, a member of the CO unit at Columbus State Hospital. They were married on September 3, 1946, in a Quaker ceremony at the Poughkeepsie Meetinghouse. During Bob's first year at Colgate-Rochester Divinity School, she served as secretary to the president, Edwin McNeill Poteat, a prominent pacifist leader. During Bob's time at CRDS (until 1949), they served Farmington (N.Y.) Meeting, where Bob was pastor. Then they were called to Glens Falls (N.Y.) Meeting. In 1953 they moved to Wilmington, Ohio, where Bob became executive secretary of Wilmington Yearly Meeting and Margaret was employed as a caseworker for the Clinton County Welfare Department, was a founding member of League of Women Voters, and started Wilmington School for the Retarded. In 1962 she and Bob moved their family to Portland, Oregon, where Bob became Peace Secretary for AFSC and Margaret became deeply involved in AFSC work and also served as district director for Campfire Girls. In 1967 Bob was appointed associate secretary of FWCC Section of the Americas, which was based in Plainfield, Indiana, and Margaret became the office manager. The couple traveled widely, visiting with Friends and attending FWCC triennials in Canada, Switzerland, and Kenya. They retired in 1983. Margaret's home was a focus of warm hospitality. In addition to her local meeting activities, she held several positions in United Society of Friends Women International, including the first chairmanship of the Saarin Committee, which provided funds for needy Quaker students. In Kenya, George Kamwesa, introducing her to his yearly meeting, said, "All I am and hope to be, I owe to this lady." As a member of the AFSC Board of Directors, she served on several committees and headed the search committee in 1979-80 when the organization was looking for a new executive secretary. She will be remembered for her infectious enthusiasm, her warmth, her sense of humor, and most of all, her beautiful smile. She is survived by her husband Robert; two sons, Eric Rumsey and Alan Rumsey; a daughter, Gaye Rumsey; a sister, Elizabeth Williams; and two brothers, Edward Townsend and John Townsend.

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You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting communities. Free catalog of over 500 titles. Religious education consultation. Shop from us on the Web at <www.quakerbooks.org>. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M–F 9 a.m.–4:30 p.m. EST, (800) 966-4556, e-mail: <bookstore@fgc.quaker.org>.

For Sale

Peace Fleece yarns and batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop On The Farm, 1235 Red Run Road, Stevens (Lanc. Co.), PA 17578. (717) 336-5860.

Quaker Heritage Showcase. Visit our website for Gift Items. <www.store.yahoo.com/quakerheritage>.

Opportunities

To consider affordable retirement property near an established Friends meeting in the beautiful southeastern Arizona high desert, visit the website <arizonafriends.com>, or write to Roy Joe Stuckey, The Arizona Friends Community, 6567 North San Luis Obispo Drive, Douglas, AZ 85607.

North Pacific Yearly Meeting (NPYM) represents the Northwest's unprogrammed Friends meetings in Oregon, Washington, Idaho, Montana, and Sheridan, Wyoming. A yearly meeting is held each summer, including July 20–23, 2000, in Corvallis, Oregon. Contact: Helen Dart, NPYM Secretary, 2675 Baker Blvd., Eugene, OR 97403, (541) 485-6589, <npyrm@impartial.com>.

Selected Pendle Hill Conferences

May 5–7: **Replenishing Our Soul Sense**, with Helen Horn
May 12–14: **Spiritual Autobiography**, with Mary Rose O'Reilly

May 14–19: **Renewing the Quaker Journal Tradition**, with Michael Heller and Rebecca Kratz Mays
May 21–26: **Seeing the Bible Whole**, with John Punshon
May 28–29: **Massage and Energy Work**, with John Calvi
June 15–18: **Making a Difference: A Creative Approach to Conflict**, with Darrell and Susan Hefte
July 7–9: **And God Said Thank You**, with Nancy Frommelt
To find the titles and dates for the summer **Arts and Spirituality** programs, check our website.
For more information: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

Summer Opportunity For Teenagers: Help African Farmers Build Homes

Learn about Third World poverty by living in an African village in northeast Ghana. Help families build new homes and teach their children crafts, English, and sports. Contact Rich Hiler, 1037 Society Hill, Cherry Hill, NJ 08003. (856) 424-7630.

The **Walker Center**, a Boston area retreat and resource center for mission and ministry. 2000 program highlights: June 1 "Dinner and Dialogue" with Ched Meyers and Barry Shelly; Sept. 23 **International Fair**: Oct. 6 and 7 "Faith Made Visible" with Rev. Charles McCollough and Maren Tirabassi; Oct. 21 "Getting Dirty for Jesus: Leading Workcamps at Home and Abroad" with Peter Johnson; Oct. 27 and 28 "Breaking the Spiral of Violence" with Walter Wink; Nov. 3 and 4 "Join Jesus in Prison: Beginning an Effective Prison Ministry" with Bill Webber. **Other resources:** Mission Resource Center, Conference Center, B&B facilities, international gift shop. For information: Walker Center, 144 Hancock Street, Newton, MA 02466. (617) 969-3919. <www.walkerctr.org>.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637, (773) 288-3066, e-mail: <q-house@www.com>.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$20/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fq@quaker.org>. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in weeklong classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rain forest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, <www.mvstudios.com>. P.O. Box 766-F, Narberth, PA 19072.

Travel to Tuscany and Provence

Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8–12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail <MkHaskell@aol.com>.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, <quakerhouse@umich.edu>, <www.ic.org/ghaa/>.

Travel for the Socially Concerned
Join Quaker couple touring Four Corners Anasazi sites 9/4-15, 2000; Guatemala 2/13-24, Sweden/Finland 6/20-7/11, and Nova Scotia in September 2001. Three decades of Hinshaw family travel/study/residence in all four areas, including 30 previous tours. For small-group travel with an anthropological focus, write: Hinshaw Tours, 2696 W. 160 Terrace, Stilwell, KS 66085. (913) 685-2808.

Guatemala: Spanish immersion, volunteer work, internship. College credit. <www.casaxelaju.com>, (512) 416-6991.

Friendly Science: Pendle Hill's Forum Program on Science, Technology, and Religion is networking with Quakers in the sciences for future conferences, publications, and a moderated listserv. Register at our website <www.pendlehill.org> and click on "questionnaire." Or send current CV to Doug Gwyn, Pendle Hill, Wallingford, PA 19086.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

ARC Retreat Center, 55 miles north of Minneapolis—emphasizing peace, justice, prayer, simplicity—has openings for adult volunteers and staff for one year or longer commitments, to join a resident ecumenical community that provides hospitality for guests seeking retreat and renewal. For information contact ARC, 1680-373rd Avenue NE, Stanchfield, MN 55080; (763) 689-3540; <arcetreat@hotmail.com>.

Each year, **Sandy Spring Friends School** has some turnover in personnel. Potential faculty should send a résumé and cover letter to: Ken Smith, 16923 Norwood Road, Sandy Spring, MD 20860.

Fund and Income Development Executive
U.S. Office, World Council of Churches, N.Y. City
Responsible for World Council of Churches fundraising and income development with individuals in the U.S. Duties include development and implementation of innovative methodologies adapted to the U.S. context and coordination of fundraising materials with WCC income monitoring office in Switzerland and WCC Communications offices in Geneva and New York. Deadline for applications: May 15. For more information, write or e-mail: Jean S. Stromberg, Executive Director, U.S. Office of the World Council of Churches, 475 Riverside Drive, Room 915, New York, NY 10115. <WorldCoun@mail.wcc-coe.org>.

Mt. Airy Friends Meeting is seeking someone to serve as pastoral minister. Located in Mt. Airy, N.C., Mt. Airy Friends is a growing fellowship welcoming all to worship and service after the manner of Friends. Inquiry should be made to: Pastoral Search, Mt. Airy Friends Meeting, 109 W. Wilson Street, Mt. Airy, NC 27030.

Scattergood Friends School is currently seeking a Director of Admissions and an Admissions Counselor, Spanish, Biology, and Math teachers, and a girls' dorm sponsor. Scattergood is a rural, primarily boarding high school located near the University of Iowa. Learn more about the school at <www.scattergood.org>, and please contact Scattergood by email at <MainOffice@scattergood.org>, or send résumé to: 1951 Delta Avenue, West Branch, IA 52358.

Work for Peace
Friends for a Non-Violent World seeks an **Executive Director** committed to active nonviolence and collective management. Office and financial management, supervision, marketing, cross-cultural work, and vision building. 30 hrs./week, \$12/hour, medical and dental insurance provided. Deadline: 5/15. (612) 321-9787; <http://www.fmv.org>.

Interns, 9-12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Pastor sought, permanent or interim. Résumé and cover letter to Search Committee, Irvington Friends Meeting, 831 N. Edmondson Av., Indianapolis, IN 46219.

Philadelphia Yearly Meeting is seeking a full time **Coordinator of Adult Religious Education Programs** to: 1) inform Friends in PYM about the depth and breadth of adult religious education: Quaker faith and practice, spirituality, history, social concerns, and outreach; 2) encourage and oversee the development of adult religious education resources, i.e., courses, retreats, curricula, conferences, Web page, etc.; and 3) handle the logistics and publicity of such resources so that they are readily available to monthly meetings in PYM. Qualifications necessary for this position are: good administrative skills, experience in teaching and organizing adult religious education programs, a college degree preferred or 3-5 years experience in teaching and organizing adult RE required, a deep commitment to Quakerism as a spiritual tradition, good office skills including familiarity with Microsoft Windows (word processing, databases, and spreadsheets), and the ability to work independently as well as collaboratively with others. Salary range is \$24,000-\$28,000 depending on experience and education. Send a cover letter and résumé by **July 1, 2000**, to Search Committee, Coordinator of Adult Religious Education Programs, c/o Martha G. Smith, 1515 Cherry Street, Philadelphia, PA 19102, or email to <marty@pym.org>.

Fall 2000 Faculty Openings
40-student, alternative Quaker boarding high school, with working farm, seeks dynamic adults with a desire to live and work with teenagers and educate experientially. Inspire students to love learning and grow in integrity. Participate in whole school decision-making. Teaching skills are needed in most subject areas. Also looking for a Business Manager. Monthly stipend, room, board, medical insurance, and benefit package provided (45K+ for couple). Certification not required. Teaching couples especially desired as well as singles. Contact: Cliff Harrison, The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Olney Friends School (www.olneyfriends.org): Positions open July 2000: Assistant Head of School, Director of Admissions, Librarian/Computer Coordinator. Inquiries to Ken Jacobsen, Head of School, Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713 or <ken@olneyfriends.org>.

Cook Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Cooking for 50-55, two meals/day, natural foods emphasized. Quantity cooking experience preferred but not required, should be skilled in both vegetarian and meat-based cooking. Garden literacy and ability to plan balanced and varied meals helpful. Mid June-late August. Carl and Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445. (570) 689-3911.

Nurse Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Approx. 34 campers, ages 7-12, and 15-20 staff. Involvement in daily program encouraged. 2- or 3-week sessions. Call or write for job description: Carl and Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445. (570) 689-3911.

House Manager. Pittsburgh Friends Meeting is seeking applicants for resident House Manager position, beginning in August 2000. Compensation includes salary, health insurance, and housing on meetinghouse property. Contact Darryl Phillips, Assistant Clerk, 5678 Phillips Avenue, Pittsburgh, PA 15217. (412) 422-4682. <dp19@att.net>.



Sidwell Friends School, a coed, pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

Orchard Manager with passionate interest in plants. Interested sustainable agriculture. Peaceful scenic area. Friends worship group. H. Black, 170 Hidden Springs Ln., Cookeville, TN 38501. For more information phone (931) 268-9889. E-mail: <hblack@twlakes.net>.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2000-2001 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Resident Friend: Orange Grove Monthly Meeting in Pasadena, Calif., beginning midsummer 2000. If interested, please contact Ann Harwood, 2235 Loma Vista Place, Los Angeles, CA 90039. Telephone: (323) 660-1771. E-mail: <aharwood@earthlink.net>.

Real Estate

Friends school teacher would like to rent or purchase a small house or carriage house on the Main Line. (215) 843-2061.

Rentals & Retreats

Brand new apartment in Quaker-sponsored, nonsectarian retirement community (Woodmere at Jacaranda, Venice, Florida). Available for long-term lease. Visit <http://userpages.aug.com/mcintire/prop/woodmere.htm>. Contact (904)461-3175 or <mcintire@aig.com>.

Cottage in central Italy. Ideal retreat for writers, artists, classical musicians, or Italy-lovers, in the woods on an Umbrian hillside above Lake Trasimeno, 4km. from nearest town. Large living room, kitchen/diningroom, one bathroom, three bedrooms (sleeps maximum 8 people). Non-smoking. Contact: Allison and Marek Jablonko, Via della Ginestra 12, 06069 Tuoro sul Trasimeno (PG), Italy. Telephone: 011-39-075-826187. Email: <jablonko@tin.it>.

Kauai, Hawaii. Simple, elderly, beach house available between owner's retreats. Sleeps 5. No TV. Bring linens. Cleanup before departure. \$378 + tax/week. Kit: 87-226 Holomalia Place, Nanakuli, HI 96792. (808) 668-7337.

Bronte Country. Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative home-cooking and warm hospitality. Brochure from: Brenda Taylor, Ponden House, Stanbury, Keighley, West Yorkshire BD22 0HR, U.K. Telephone: 011-44-1535-644154.

Quiet Cabin outside Asheville, North Carolina. Sanctuary setting with creeks. Environmental experience. \$45 week-end days or \$250 per week. Beautiful! (828) 683-5463, or e-mail: <pickett@ioa.com>.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith-based and interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director), 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Website: <www.eastretreat.org>.

Cape May, N.J. Beach House—weekly rentals; week-end rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Charming Jersey Shore cottage, by month or all season. Five blocks from beach, off-street parking, lovely garden. Two bedrooms, one bath. (301) 530-3324.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. Entry fees \$49,650-\$167,050; monthly fees \$1,363-\$2,754. Fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951. <www.foxdalevillage.org>.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing-care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio.
Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va.
Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>

Schools



Orchard Friends School. A school for children, ages 4-12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

Frankford Friends School: coed, K-6; serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding, and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year, pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: <www.uwc.org>

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision-making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.sfsf.org>

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

Services Offered

Castle Care: House-sitting Service. By week or month. Suburban Philadelphia locations preferred. Solid references. Gwynedd Meeting member. (215) 675-7960.

Acupuncture Associates of West Roxbury, serving the Boston area. Relieve pain—improve energy—restore health. Amy Crikela, Licensed Acupuncturist and Herbalist. (617) 325-1746.

Grant writer and other writing. 25 years experience, former grants officer, poet, storyteller. Melissa Miller, 326 E. Dewey Place, San Antonio, TX 78212. (210) 733-0034.

Illustrated, Calligraphed, Marriage Certificates by birthright Quaker artist, Jennifer Snow Wolf. Visit website for full-color images of detailed, realistic artwork, ceremony ideas, and online form for no-obligation estimates: <http://www.CalligraphicArt.com>. No Spam policy. Gay and lesbian couples, non-Friends welcome. E-mail: <snowwolf@att.net>.

Marriage Certificates, fine art (portrait, landscapes, etc.), and illustration. Certificates custom illuminated and calligraphed. Joel Zickler, 1711 Spring Garden Street, 3F, Philadelphia, PA 19130, (215) 523-8640.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.



Fine Line Studios

Marriage certificates, announcements, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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- Marriage Certificates
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- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct., Saunderstown, RI 02874. (401) 294-7769 or (888) 475-6219.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship,** 121 Watson Mill Road, Landenberg, PA 19350-9344.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMFS@aol.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Wedding Certificates, birth testimonials, poetry, gifts, all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morrisville, PA 19067. (215) 736-1115.



Forum Travel

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Quaker Real Estate Agent. Friendly, low-key help in the Baltimore/Washington area. Twenty-five years experience. Call Fran Palmeri at (410) 263-3377 or e-mail <FKPalmeri@aol.com>.

Summer Camps

Quaker Arts Camp, residential, operated by Baltimore Yearly Meeting, near Winchester, Virginia, rooted in nature—exploring music, art, drama, and dance. Our goal is to foster the kind of self-esteem that facilitates spiritual growth. Sunday, July 16—Saturday, July 29 (two weeks) and Sunday, July 30—Sunday, August 6 (one week). Call Josh Riley for more information and space availability: (301) 774-7663.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911.

Make friends, make music this summer. **Friends Music Camp,** ages 10-18. Brochure, new camp video: FMC, P.O. Box 427, Yellow Springs, OH 45387; (937) 767-1311; <musicfmc@aol.com>.

Summer Rentals

Summer cottage on N.H. lake, very secluded, with own dock, boat, sanded swimming, separate "getaway" cabin. Basic conveniences but not fancy. For people who prefer privacy to cheek-by-jowl vacationing. July/August, \$2,000/month, \$1,200/2 weeks. Sept./Oct., \$1,000/month, \$600/2 weeks. (914) 478-0722.

Blue Hill, Maine. Cozy, 2BR cottage on 150 acres of woods and fields. Hiking & walking trails, coastal village, pottery workshop. \$700/wk. (207) 374-5844. <www.fiveacrefield.com>.

Adirondacks. Housekeeping cabins on quiet, unspoiled lake, fireplaces, fully equipped, June thru September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.



We Want Quakerism to Grow!

Friends General Conference

- ▶ Offers Traveling Ministries to Meetings throughout North America
- ▶ Provides Religious Education and Outreach through Workshops, Publishing, the FGC Bookstore, and our Website (www.fgcquaker.org)
- ▶ Brings Friends Together at our Annual Gathering, Regional Conferences, and our new Young Quakes conferences for Quaker teens

A Wellspring for Quakerism

For 100 years, FGC has tended the Quaker garden, promoting the growth of Quakerism and Quaker leaders. This summer, to help fund our expanded programs and services, FGC will launch:

**Nurturing Quakerism:
The Campaign for Friends General Conference.**

Please join us in celebrating our history and growing Quakerism for the future!

FGC 
Friends General Conference

For more information, please contact:

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