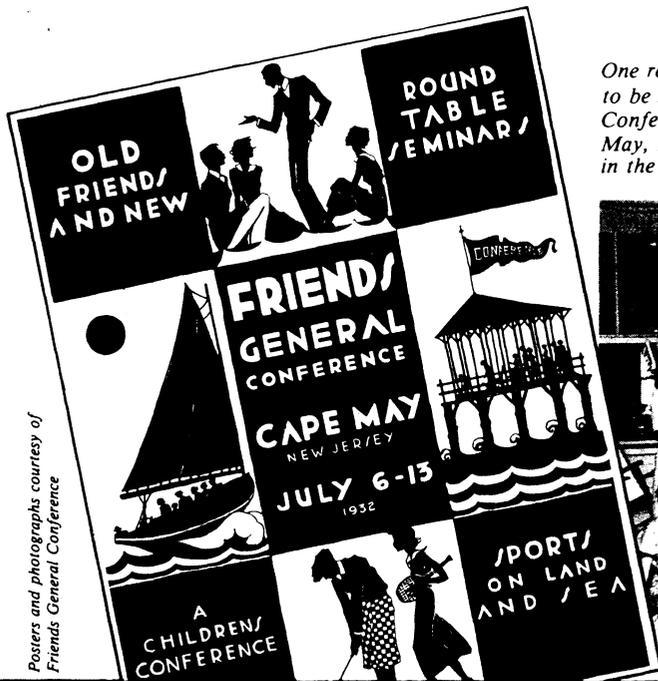


1982



One reflection of changing Quaker institutions over a half century is to be seen in the national Gatherings sponsored by Friends General Conference. Biennial meetings were held for many years at Cape May, N.J.; shown below are attenders from Illinois Yearly Meeting in the 1930s.



Young people, as in this 1960 discussion group, (right) have had a growing part in the FGC program.



Some Changes in American

by Leonard S. Kenworthy

Have you ever thought of FRIENDS JOURNAL as a history book? It can serve that purpose, especially if one has lived long enough to make comparisons between the present and the past. Lest my memory mislead me, I recently compared two issues of *Friends Intelligencer* for 1932 with two issues of the JOURNAL for 1982. Perusal of those pages revealed many of the changes in American Quakerdom in general and in Friends General Conference in particular in that half-century.

The first change noted was the shift from the use of the names of the month from Fifth Month and Sixth Month, 1932, to April and May, 1982 (the months consulted), a minor emendation to most of us. More significant was the change in the name of this publication from *Friends Intelligencer* to FRIENDS JOURNAL, as a result of the union of the Orthodox and Hicksite yearly meetings in Philadelphia—and elsewhere—in the 1940s and 1950s.

Closely linked with that change has been the extension of so-called liberal Quakerism into almost every state of the U.S. and the formation of several new yearly meetings and conferences. Back in 1932 FGC consisted of seven yearly meetings—Baltimore, Genesee (Canada), Illinois, Indiana, New York, Ohio, and Philadelphia. In the intervening years Ohio and Indiana have joined to become

the Ohio Valley Yearly Meeting, and several former Hicksite and Orthodox groups have united—Baltimore, Canada (three groups), New York, and Philadelphia, plus the Orthodox, Wilburite, and independent groups in New England.

Encouraging, too, has been the formation of new yearly meetings—Lake Erie, Northern, South Central, Southeastern, and Southern Appalachian, as well as the Piedmont and Central Alaska Conferences—all members now of FGC. Although not members of FGC, the new yearly meetings of Intermountain, Northern Pacific, and Pacific have much in common with it.

In 1932 FGC membership was a little over 16,000; today it is approximately 32,500, although 14,000 of those persons hold dual membership in FGC and the Friends United Meeting. There has been some loss of membership in the older yearly meetings in the East, whereas the membership gains have been primarily in the newer groups in the South, Middle West, and West.

The growth in the number of meetings in the U.S., plus the increasing mobility of people in our country, probably explain the tremendous increase in the number of groups currently listed in the JOURNAL. In the Fifth Month, 1932, issue only three meetings had paid ads in the *Intelligencer*; in the April, 1982, issue of the JOURNAL, 393 U.S. meetings were listed.

A radical shift in the past half-century has been in the building of bridges between the various groups of Friends in North America. Three examples may suffice. Recently FUM and FGC collaborated in the writing of First-day

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With the well-attended 1975 "between-years" Gathering at Berea College in Kentucky (below) the Gathering was clearly established on an annual schedule. The 1983 location will again be Slippery Rock, where some 1400 Friends met last month.



Quakerdom: 1932-1982

school or Sunday school materials. Not long ago FGC held one of its gatherings on the campus of Earlham College—something which certainly could not have occurred in 1932. And at the present time the general secretary of FUM is a former member of Northwest Yearly Meeting of the Evangelical Friends Alliance, and the editor of the FUM publication—*Quaker Life*—is a former member of Philadelphia Yearly Meeting, neither NYM nor PYM being a part of FUM.

A startling example of the shifts in attitudes among American Friends in this period is the fact that recent issues of the *JOURNAL* have carried notices of a Friends Music Institute at the Olney Friends School (Barnesville). Who could have imagined in 1932 that such an event would ever take place there?

Some concerns of Quakers have persisted over many years, even centuries. For example, an article in the Fifth Month, 1932, issue of the *Intelligencer* was on the Geneva Disarmament Conference, written by William I. Hull, a distinguished historian and professor at Swarthmore College, while the Sixth Month, 1932, issue highlighted a piece on "Disarmament: How May It Be Secured?" contributed by Kirby Page, a non-Friend who was a prominent peace worker and the editor of *The World Tomorrow*. Paralleling those two accounts is the article in the *JOURNAL* for April 15, 1982, "No Time But This Present," dealing with the U.N. Second Special Session on Disarmament, written by C. Lloyd Bailey.

The increased interest of Friends in the global scene is reflected in the same April issue in such articles as "South

African Friends: Living in a Revolutionary Situation," "By Bus Around Central America," and "Humanitarian Aid to Poland," as well as by the listing in the May 1, 1982, *JOURNAL* of meetings in Argentina, Canada, Costa Rica, Mexico, and Peru.

Education is another perennial concern of Quakers. In the Fifth Month issue of the *Intelligencer* for 1932, two articles were by Daniel D. Test Jr. and Ralph Preston. Both were young Friends then, later to become distinguished educators. Recent issues of the *JOURNAL* do not deal with education in the main articles, but the ads reflect some of the growth of Quaker schools over the last 50 years. The listing of Scattergood School and the Sandy Spring School reminds us that the former has been revived in the years about which we are writing, and the latter was established in this period. In 1932 there were only 34 Quaker schools in the U.S. (largely in the Philadelphia area); today there are over 70 and in various parts of our nation, many of them small, elementary institutions. At the college level, Nebraska Central has ceased to exist, but Malone College, Pacific Oaks, and Friends World College have been established.

Furthermore, the Friends Council on Education, formed in 1931, has become a vigorous organization, with increased funds, a small staff, and a wide range of activities for Quaker educational institutions.

Of the Quaker boarding schools in 1932, only Oakwood admitted blacks; today all of our schools are integrated and some of the day schools have a high percentage of blacks, such as the Atlantic City and Detroit Friends

Schools.

There has been growth, too, over this period in the number of conference centers. In 1932 Pendle Hill had been formed only two years; in the intervening time Beacon Hill in Massachusetts, Ben Lomond in California, the Quaker Conference Center and the Earlham School of Religion in Indiana, and Powell House in New York have been established.

In a similar manner the number of yearly meeting camps, primarily for young people, and the number of retirement homes and communities have been expanded.

A full-page ad in the April 15, 1982, issue of the JOURNAL reminds us that the Friends Committee on National Legislation was not formed until 1943, although Friends in the '30s were lobbying for numerous concerns

in Congress, largely through the efforts of the American Friends Service Committee and the National Council for the Prevention of War—headed by a prominent Friend, Frederick J. Libby, and supported vigorously by many Quakers.

The article in the May, 1982, issue of the JOURNAL on "Sexism, Power, and Peace" is indicative of the interest of Friends in recent years in women's rights—inside our Society and in the wider world. However, despite our much-vaunted pride in the place of women in our Society throughout its history, women have occupied few of the top administrative positions. In 1932 Sue Yerkes was the editor of the *Intelligencer*, but women held few other such posts. Rather recently, however, Asia Bennett was chosen as the first woman to serve as executive secretary of AFSC;

FRIENDS & FITNESS

by Michael Fry

Millions of Americans are now engaged in strenuous and well-intentioned efforts to attain and maintain bodily fitness. They perform all manner of exercises, from the time-honored and tedious "physical jerks" (knee bends, etc.) to "aerobic" dances. They walk or jog for miles, indulge in a variety of sports, and spend millions of dollars to be tortured by health-spa contraptions. Billions more are spent on weight-reducing diets and drugs, most of them ineffective and many of them downright dangerous.

In the second century, the Roman poet Juvenal coined that well-worn aphorism: *mens sana in corpore sano*, a healthy mind in a healthy body. Modern medicine teaches that mind-emotion (psyche) and the body (soma) are closely interwoven and that a disorder in one part almost always entails trouble in another. Mental and emotional stresses can induce cardiac irregularities, breathing difficulties, and gastric ulcers. Conversely, a deficiency of certain vitamins can produce symptoms of senile dementia. This interrelation is now generally termed the psychosomatic process.

Michael Fry is a retired physician and medical scientist. He is the author of the book Salute the Sun (\$3 from Sun Press, Glenford, NY 12433) which shows the surya namaskar exercises mentioned in his article. He is a member of New Paltz (N.Y.) Meeting.

The media and bookstores abound with advice on diets and exercises. Psychiatrists and group therapies are available to cope with psychic stresses. From all sides warnings are sounded about the dangers of overweight and lack of exercise.

Most people today are painfully aware of their unhealthy physical habits and feel the need for a change in lifestyle. The principal difficulty is *motivation*, or what I prefer to call inspiration. In many cases the motivation is specific, such as losing weight for health or beauty. In other cases it is fear of the numerous ailments and disabilities that appear after 40.

As a physician and a birthright Quaker I believe that Friends can draw their motivation or inspiration from a stronger and more enduring source—from God. If we believe that there is "that of God in everyone," then the body in which the divine spirit resides should be respected. It should not be allowed to deteriorate more than in normal aging. It should not be abused by neglect or overindulgence. It should be treated as a gift from God, given to us *in trust* as the instrument of God's will on earth.

From the earliest days, Friends believed that their mission in life was to proclaim the Truth, both in preaching and in behavior. (An early name was Friends in Truth.) After people stopped jeering at their "peculiarities" they came to respect Quakers for their temperate way of life and their honesty. At London Yearly Meeting in 1921, the general directive said:

The attempt has been made throughout to state truth, not by formulating it, but by expressing it through the vital personal and corporate experience of Friends.

The "vital personal experience" could be translated in modern terms as *lifestyle*, in which the body plays its essential role as vehicle for the spirit. The lodestar of Quaker conduct has been honesty, in

affirmation and in deed. This also required honesty in thought, which meant honesty with oneself.

Millions of Americans nowadays feel guilt because of their physical unfitnes and unhealthy lifestyle. Some try to justify their shortcomings, such as my revered ancient relative Elizabeth Gurney Fry, who excused her overindulgence in rich food and madeira, which made her obese, by claiming that it was an inherited Gurney family trait!

Honesty in thought makes it all the more difficult for sincere Quakers to sweep faulty habits under a mental carpet. We know that we not only are harming ourselves but we also are frequently unable to do God's work because, as Jesus admonished his sleeping companions, "the spirit indeed is willing, but the flesh is weak."

The Gospels bring us to another admonition, by Luke: "Physician, heal thyself." What then is my own "vital experience"? In my teens spent in the U.S. (my mother's country) I became



Kara Cole became the first woman Friend to be the executive secretary of FUM; and Joyce McCray and Kay Edstene were selected as the first women principals of Friends schools with upper as well as lower grades, at the Friends Seminary and the Brooklyn Friends School, respectively.

The editorial on prohibition in the *Intelligencer* for Sixth Month, 1932, reminds us of a social concern of that era which does not claim our attention today. But the number of issues which evoke the interest of Quakers currently has certainly increased, including civil rights and racial equality, prisons, women's rights, sexuality, and family relationships.

Older Friends will recall with affection some of the prominent individuals mentioned in the 1932 issues of the

Intelligencer, such as Anna Griscom Elkinton, J. Russell Hayes, Jesse H. Holmes, Charles Jenkins, Patrick M. Malin, Elbert Russell, and George and J. Barnard Walton.

Although ours is still a small, fragile, and fragmented Society, we have made many gains in the last 50 years, and we remain a remarkable fellowship of spiritual seekers. As I have indicated elsewhere, American Quakerdom in the 20th century seems to me to be characterized by three major trends: the establishment of new meetings and yearly meetings in many parts of the U.S.; concern with an increasing number of social issues; and an ongoing search for our Christian-Quaker identity. Whether we have progressed, also, in the depth of our vocal ministry and in our spiritual commitment and outreach, I will leave to others to ponder. □

addicted to physical fitness, partly spurred by Charles Atlas's promise to make 99-pound weaklings into supermen! At 26, just out of medical school in London, I met the son of an Indian rajah who taught me the *surya namaskar* (sun salute) exercises, quite distinct from Yoga

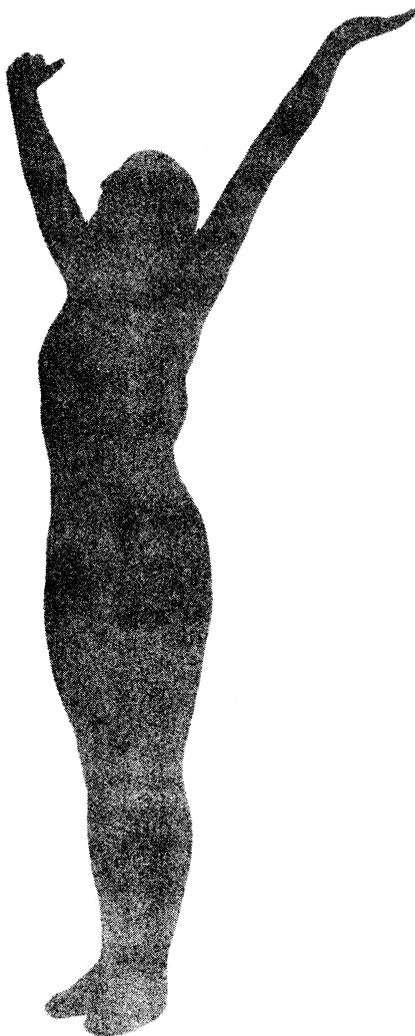
routines. I recognized immediately that they were far superior, physically and mentally, to anything Charles Atlas or Western-style exercises had to offer.

Since that time I have maintained a well-balanced diet and performed *surya* exercises daily. Today, at 72, I am far fitter, physically and mentally, than most people 30 years younger. My wife and I maintained our fitness through middle age, which gave us more than enough energy to do everything we wished to do, such as motoring thousands of miles in Europe, the Middle East, and Australia, and taking part in archaeological digs in Israel. A sad spectacle in our society is the married couple who—after the last nestling has flown—find that their long-neglected bodies no longer have the

strength to do what they dreamed of when they became free of family duties.

Now alone in my old age (my wife died of cancer), I have plenty of energy to look after myself in a large house and grounds. I research and write books and articles, give lectures on fitness, do volunteer work in a local hospital, and offer my services as medical counselor to those who need guidance to a healthier life.

The term "fitness" for Friends then should mean more than merely counting calories, jogging, or "aerobing." It should be a dedication to maintain the body as a healthy haven for the divine spirit, and enable us to perform God's work. That should be enough motivation or inspiration to last any Quaker a lifetime. □



"CHEST OUT—STOMACH IN" The Art of Non-Breathing

The code of the military stance and image is captured in the command: "Chest out—stomach in." This same code touches all of us as boys are taught to walk with stern chests and feelings inside and girls are taught to walk with flat stomachs and right composure.

Check yourself: Place your hands on your chest and stomach. Breathe in and locate which part of your body expands. Yes, most of us North Americans are trained to breathe in with our chests. Such shallow and narrow breathing severely restricts our emotions, our sensitivity, and care. Unknowingly, we follow the command to suffocate the core of

feeling in our lives. The free flow of spirit rarely reaches the center of the soul. We must unlearn our faulty training.

Practice filling your stomach center with air when you breathe in and emptying it when you breathe out. Over months, breath and life can be transformed. Be gentle with a new breath of spirit, for a hasty change can unleash strong changes in emotions and feelings that are difficult to follow.

Learning to breathe is learning to live.

Mac Legerton

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