"The gaps are the thing. The gaps are the spirit's own home, the altitudes and latitudes so dazzlingly spare and clean that the spirit can discover itself...." Gaps are questions to be lived, wounds which are occasions of new creation.

—See page 387
Centering Down...

AN ANALOGY between the function of an orchestra conductor and that of the clerk of a Quaker meeting for business is drawn by Claire Simon in a recent number of Morningside (NY E. 15th St.) Friends Newsletter. “Both are seen as leaders,” she begins, “but in truth, both are servants to a higher purpose... for the conductor: to convey the sense of the creative idea which the composer set into the musical notes; for the clerk: to convey the sense of an idea which is to be set into the words of a minute.” Other parallels such as need for silence, for dissonance, for changes in tone, pitch, loudness, etc., are left for the reader to supply.

One difference, however, is pointed out. A musician may be able to build a life around making music, whereas Friends should rather bring to their business meetings lives filled with outside interests which they are prepared to share.

“Some Friends think of themselves as soloists with the orchestra, but business meetings are not for prima donnas. We play only ensembles.”

Claire Simon expressed gratitude to Friends in her meeting “for having made my 2 1/2 years as clerk so full of beautiful music for me,” and added “There are many talented and inspired 'musicians' among us.”

... And Witnessing

A “RARE collectors’ item,” consisting of rhymes and verses under the title of Jingle-Jangle by “Meeting Poet-in-Residence” Marge Baechler, is being offered by Hartford Monthly Meeting of Friends, 144 S. Quaker Lane, West Hartford, CT 06119, in support of its court monitoring program. A donation of $3 will provide the supporter with the item. A further $3 will bring him or her a comprehensive report of the work of the project from its inception to the recent two-hour conference with the Hartford Police Chief. The project seems to be going (not literally) great guns.

“WE ARE going to ask people,” writes the St. Louis Friends Meeting Newsletter, “to bring photographs of themselves to be displayed on the walls downstairs so that we can get to know each other’s names more easily.”
Sounds of the Spirit

"The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."
John 3:08

The following sounds from the wind of the Spirit seemed interconnected, so they are offered in this space.

The first is from The Ridgeleaf, an occasional newsletter published by Kirkridge, a spiritual center in Bangor, Pennsylvania, not too far from Philadelphia. Under the title "Go up into the Gaps" Kirkridge's director, Robert A. Raines, recently wrote the following:

Annie Dillard writes, "Ezekiel excoriates false prophets as those who have 'not gone up into the gaps.' The gaps are the thing. The gaps are the spirit's own home, the altitudes and latitudes so dazzlingly spare and clean that the spirit can discover itself for the first time like a once-blind man unbound. The gaps are clefts in the rock where you cower to see the back parts of God; they are the fissures between mountains and cells the wind lances through, the icy narrowing fiords splitting the cliffs of mystery. Go up into the gaps."

Walter Wink reminded us last week that 'spirit' in the Greek is neuter, in Hebrew is feminine, and only in the Christian era has it been masculinized. The spirit is at home in the gaps of our land and lives. Wind and water are her elements. She waits for us in the gaps. Go up into the gaps.

Kirkridge is perched on a hill between Wind Gap to the west and Water Gap to the east. Sometimes we hear the spirit beating at our windowpanes, watch the trees bending and know that our life structures are fragile before the furious blast. When the breeze has gentled upon us, all may be clear and clean. Sometimes, we see the melting snow become a torrent roaring down the mountainside and know that our secure order can be swept away by the tears of many years. When the grieving is done, the stream can carry our yearnings toward a quiet valley.

And when we have gone up into the gaps, what then? Ernest Becker hints at the answer in this excerpt from the exchange of correspondence between him and William Bates which appeared in a recent issue of The Christian Century:

...there are no two ways about it...we must renounce and renounce again. Otherwise there is no way. From the little I know about you, you are still struggling to find your own contri-
bution to the world’s meaning, your own authentic self; and I gather that you are not finding it in your present context. But this is the life quest of us all, and it is a continuing one, never ended. The only thing that I think I truly know is that even when you find it, you must renounce it.

In the gap, stripped by renunciation of our false ego-supporting trappings, what do we find? Margaret Sutherland, a reader of this magazine and a member of Media Friends Meeting in Pennsylvania, suggests that we may find, as did George Fox, “...an infinite ocean of Light and Love which flowed over the ocean of darkness.”

In what Margaret Sutherland describes as the “new age of interdependence” contemporary Friends may find the same source of love and wisdom which early Friends discovered if they depend not on themselves but on “the Creative Spirit within. The Spirit leading in gentleness and love has power to awaken many to the vision of the new age.” Margaret suggests.

How can we implement this vision? Margaret Sutherland’s answer is that “As we silence our limited human minds and turn to the Creator in deep desire to be free from all darkness, a small crack or opening (a gap?) may come letting in the pure light of Reality that will burn away our impurities, born of limited perception, freeing us, and bringing a vision of a tiny part each can play in this new age of love and wisdom and cooperation, that will rejuvenate this tiny planet as we follow step by step the voice of the Inward Teacher in our hearts.

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George Fox and the New Age

by Margaret Sutherland

C an the Society of Friends be a channel that will meet the needs of this present age? I believe that humankind is ready, after many wars and very severe lessons, to implement the visions and openings of George Fox in a way it never could have done 300 years ago.

Many of those incarnating today are having insights that make clear to them that this is not just a physical world in the fixed form we see it, but it is a world of energy, spiritual in nature. Our scientists are helping us in this understanding as they, with their advanced instruments are proving that materiality is energy in different combinations and rates of vibration. We perceive this with our form oriented senses as solid matter, in this three dimensional world.

Are we ready for the fourth-dimensional world that is opening upon this planet? The splitting of the atom is releasing a bit of the awe inspiring power that is in all creation. Will we destroy ourselves or will we take the next step in evolution and become co-creators with God? This looks like an impossible vision in our present state of evolution.

How does George Fox speak to this? In his Journal he says that he was led “to turn people to the Inward Light, Spirit, Grace—even the Divine Spirit that would lead them into all Truth,” and again “To know the Spirit of Truth in their inward parts and be led thereby.”

This has been corroborated by Teilhard de Chardin when he speaks of the Divine Milieu of all creation. The marvel of the seed fulfilling its inner light and flowering according to its pattern. Animals guided by their inner light of instinct.

We are entering the next stage of evolution called the noosphere by Chardin, where our minds have been developed over the centuries and are now free to become a channel for the Love and Power and Wisdom of God to flow through. Are we ready to cooperate with the Creator to bring a new age of harmony to this suffering world? God does not want automatons governed only by instinct, but free cooperating units working together to bring new life to this depleted planet. The world has been devastated ecologically by greed and ignorance of nature’s laws. War has brought a harvest of violence, hate and fear. Many prophets see only great disaster ahead for this planet.

Other prophets are springing up all over the world pointing to a New Age of interdependence. The ease of communication and travel helps us to realize that we are all one people, of different colors and races but all one, in common needs, which can only be satisfied when we work together in cooperation and understanding to bring
new life to this little planet floating in space.

George Fox had this vision too: “Walk cheerfully over the world answering that of God in every man.” This takes Love and Wisdom, not ours, but the Creative Spirit within. Early Friends spoke Truth to Power. The Spirit leading in gentleness and love has power to awaken many to the vision of the New Age.

George Fox, too, was depressed by the evil and violence of his day. He talked with the professors of that time who condemned humankind and could not bear to hear talk of perfection. George Fox returned to Nottingham where he had a vision in which he saw the Love of God.

“I saw an ocean of darkness and death . . . but an infinite ocean of Light and Love which flowed over the ocean of darkness. In that also I saw the infinite Love of God and I had great openings.”

Letters from Ernest

Correspondence Between the Late Social Critic Ernest Becker and a Protestant Campus Minister

by Harvey Bates

In the winter of 1965 a teacher at Syracuse University named Ernest Becker wrote an article for a new publication there called Noetics. In it he called for psychologists, anthropologists, sociologists, philosophers and theologians to get together to work out a new science and understanding of humanity.

As a new chaplain at Syracuse—new since Thanksgiving of 1964—I was intrigued by Becker’s invitation and offered to be the theologian in his crew. He sent me a thank-you note. I phoned him. He invited me to lunch. We talked about Paul Tillich. Soon we started going to dinner with Ronald Leifer and others from Paul Meadows’s department in the Maxwell School of Public Affairs at Syracuse.

Becker—who received posthumously the Pulitzer Prize for his book The Denial of Death (Free Press, 1973)—moved to Berkeley in 1965 as a visiting lecturer in sociology and anthropology. He did not talk revolution, but students loved his wide-ranging thought across disciplines, and the passion of his mind. When his contract at Berkeley was not renewed, students petitioned the administration to keep him; when that effort failed, the Berkeley student government voted $13,000 from its own treasury to fund a chair for Becker as a visiting scholar. In 1967 he moved across the bay to San Francisco State to teach social psychology, and in 1969 moved on a final time to Simon Fraser University in the Vancouver suburb of Burnaby as a professor in the department of political science, sociology and anthropology. Our correspondence lasted almost up until his death in April 1974.

Sam Keen’s moving dialogue with Ernie on his deathbed in the April 1974 issue of Psychology Today (“The Heroics of Everyday Life: A Theorist of Death Confronts His Own End”) moved me to go back over our correspondence. What Ernest—who was born Israel Becker—had shared with me seemed so important a human document that I decided to edit the letters and share them with a larger public.

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A few miscellaneous preliminaries: In these letters Ernest uses the word “kairos” to mean “the quality of the present time.” David Miller was the first person in this country to burn his draft card. Norman Morrison set himself on fire outside the Pentagon. Wayne Morse was
the first senator to speak up against our involvement in Vietnam. Daniel Berrigan was among those who burned draft files at Catonsville, Maryland, to protest the war. Mario Savio was the spokesman for the free-speech movement at Berkeley in 1966. The crisis there (mentioned in the letters of December 7 and 9, 1966) had to do not only with the Vietnam war, but also with the students' perception that their education was not real.


On January 18, 1965, I opened our correspondence with the following letter to Ernest at the Maxwell School of Public Affairs, Syracuse University:

Dear Sir:

At the close of your fine essay in Noetics you say, "We will have to reach beyond traditional psychology and psychiatry [how fascinating to hear them called "traditional" when they are barely 70 years old!—how confirming of Kenneth Boulding's argument in The Meaning of the Twentieth Century] to history, philosophy, anthropology, sociology and theology: we need a new gathering willing to look at man in the round and ponder his condition in our time."

Well, I volunteer. I would enjoy being among the theologians to ponder these things with you. If some concrete time and place and agglomerate of people come up, let me know.

Yours,

The Rev. Harvey Bates, Co-chaplain, United Campus Christian Fellowship.

Syracuse, January 20, 1965

Dear Rev. Bates:

...Syracuse University is evidently not the place to hope for a meeting of minds on problems of intellectual substance and consequence—at least not in my "field."

...The most that we can probably do is to call for discussion and to lay the groundwork, with published writings, for those who come after us—much as Tillich...has done...

Ernest Becker.

Paul Goodman came to Syracuse, and Becker asked him a long and complex question at the end of his speech—after which I made some comments to Ernest about truth not being ideas which keep our attention but persons who keep their promises. Later he wrote me a second note:

Syracuse, March 2, 1965

Dear Rev. Bates:

Your words came curiously at a time when I most needed them. You would probably be surprised, I think, to know how grateful I am for your thoughts. I am pondering them because I think that your intuition is right: I have been trying to change just in the direction you indicate; and yet, as you well know, this is the hardest thing of all. It has taken me a long time just to accept to do in duty what I have to do; how will I ever be able to do it in love and joy? Yet you are right; this is the way it has to be done, in order to be truly effective.

...Tillich has...led me to believe in grace,...dependence on a higher design and power...So it is not really "truth" in the Greek sense that is the problem with me; nor yet love and faithfulness in the Hebrew sense; it is simply the hope and trust in grace in Luther's sense. But you are right in your basic intuition: namely, that truth in an intellectual sense is the heart of the problem with me—because to know is to have power and vision; but not to be able to do is to be impotent. And so one is caught between fulfilling the divine design, and a pitiable finitude....

Ernest Becker.
I have a handwritten letter (most of Ernest's were typed) dated August 20, 1965, from the University of California at Berkeley, soon after the move there (the typewriter was not yet unpacked). In it he said, among other things:

Pacific School of Religion is beautiful indeed. That's where you should be.

My reaction to Berkeley is as expected—mixed. It is an intellectual community of a high order—of that there is no doubt. But I can't see what exactly it will accomplish in this "fallen" world (i.e., LBJ's world). And I am still haunted by the thought that all our best knowledge may be mere fiction in terms of God's design. But I am consoled by Paul: if your job is to teach, then teach. Perhaps this is the place.

Berkeley, August 27, 1965

...Right now I am continuing with Kierkegaard, reading his Concept of Dread. The man is truly magnificent, perhaps the greatest "social psychologist" of all time. But in order to understand his work—that is, to really understand it—one must first have "repented." Which is probably why he remains the property of a small circle of theologians... Had I already told you how overwhelmed I was by K's Sickness unto Death?...

I saw Lenny Bruce one evening in San Francisco... He only appears "sick" because society is sick. Every morning I read a psalm or two, and I find I agree with your list of outstanding ones. But occasionally, I am struck by one you didn't note; for example, today, Psalm 131. The thing that is truly impressive about them is that they are genuine; when you get to a crucial spot, you always find the right word, and not the one you might expect if your religion was not authentic. Notice that Psalm 131, for example, ends with "hope" in the Lord; any other ideas would have been less than perfect. What can man do, when he has seen his own pitiful smallness, his inability to do and to understand, except "hope"?

...Steven [Ernest and Marie Becker's son, whose name was legally changed to Samuel in Berkeley]... is such a joy to me—I wonder if the feeling I have about him is the kind of feeling that someone like St. Francis could have for everyone, and for all of life and nature?

The following letter from Ernest was in response to my sending him a copy of a sermon I preached at Hendricks Chapel at Syracuse called "The Flag and the Cross." Using the war in Vietnam as a major illustration, I spelled out the difference between the American Way of grasping and the Christian Way of emptying. Before the sermon, I had carried an American flag out of the sanctuary. There were complaints to the chancellor of the university and the dean of the chapel, who asked to see a copy of the sermon.

Berkeley, August 30, 1965

Your Flag and Cross sermon received, and dynamite contents noted! Imagine... pressure being brought upon a preacher to determine the content of his interpretation of Christianity... Perhaps... pulpim religion is a thing of the past, the sermon not for our time, the original "subversiveness" of Christianity in the ancient world cannot be recaptured except by a new type of meditation... I can see why the sermon offended—it was very direct, snowballing, and (for you) humorless. But some things are not funny, after all... The times are insane... so insane that all individual efforts smack of comic inappropriateness and ineptitude... the demonic forces of the times have perhaps gotten beyond the best efforts of some of our best and leading figures; I admire [Martin Luther] King as a person and as someone who is trying to adapt his whole life to the needs of the kairos. But what if the kairos demonically clubs him?

Berkeley, September 20, 1965

...Classes have started... The whole atmosphere is serious and eager; my efforts will have to be the best; and even my best will be none too good. At least I have been fortunate to learn that we do not achieve anything; that anything that is achieved, is achieved by grace. This is an immense discovery to me that is slowly transforming my whole world... Your view of Christianity as a self-discipline which grows out of thanksgiving for what is already given, and not for what is to come, is perhaps the highest one could achieve... It is gratitude for being born to serve. Evidently, the genuine Hebrew religiosity—and Buber's—is very similar: the belief that when man had done all he could, then God would do the rest, he would act...

Unhappily, the kairos is one of practically no theology at all... to speak to our times we have to take part in its action and passion; if theology does not do this, it is finished, at least for our times.

But my lament is precisely that our times are not rational, and maybe that is why Tillich's superbly cognitive theology must fail. And you yourself know the danger of Cox's theology: by watering down the structure for action, it can utterly dissipate itself...

Berkeley, October 5, 1965

... I celebrated the Day of Atonement this year for the first time since adolescence... It was really a very genuine experience for me... It is composed of excerpts from the Psalms, Isaiah, Job et al. And it builds up gradually to a tremendous crescendo of praise for God.
...I've started the past several days with the same
psalm—138, a truly marvelous experience.

Do you know...Kierkegaard's Prayers? Prayer 91 "O Holy Spirit" is an uncanny product of the highest religious genius. It conveys both what he knew ontologically and what he experienced personally—something given to very, very few men—but a true and empirical religious experience. But again, this is not the kind of thing one can simply "talk about" to others.

...That courageous Wayne Morse has quite rightly predicted that if the anti-Vietnam peaceful protests are squelched by being associated with communists, it will mean the final and secure ascendancy of the military over the civilian in our government. My question is how long it will be before the universities themselves come under attack for fostering independent and critical thought. I hope I'm wrong, but I don't see anything to stop it...is democracy possible in 20th century U.S. or is it not? I hope that I personally will know what to do as the situation develops.

Berkeley, November 24, 1965

...Evidently [Reinhold] Niebuhr's new book [Man's Nature and His Communities] is a hard look at his own "realism" with a view to a more idealistic stance. This is dynamite!—the one thing, as you know, that I always had against him. What a growing man he is. [Hans] Morgenthau would do well to take a cue here from his mentor.

Yes, the great Tillich is dead. I paid my respects in the only way I could, which was a talk at the Wesley Foundation on Tillich and the science of man. One student told me that about an hour after the talk his world caved in on him, and then opened out in an entirely new way....

I have never been quite so gratified in teaching as this year, probably because the response has been so positive: for a reason that I know is not due to my own merit, I seem to be having a real effect on the inner lives of many students here....also because...the students actually look forward to being turned upside-down and inside-out by the educational experience....

On the other hand, nothing I do here can endear me to the faculty—least of all my success with some of the students. I gave a talk on the place of value in social science...and Lewis Feuer attended;...he left at the end before the question period, muttering loudly, "That man's a fraud." Well, in a large sense I am. But I also stand for a kind of social science that is a fundamental threat to those who made their lives and careers by another kind of social science. And so their antagonism is only "natural." The faculty, by the way, is somewhat "alarmed" by my continued recommendation of religious readings to the students!

Berkeley, January 21, 1966

Sometimes I see very clearly that I am not of these times or for them: there is very little that is really relevant to be done. The really great personal heroisms are those of a [draft-card burner] David Miller, and I was glad to learn that you saw him: isn't his action pure Bonhoeffer? And if so, what are we to do? Frankly, I am very troubled and morally very unclean these days, which is why I suppose that I fall back and take pride in marginal things, like imparting knowledge... .

I have a carbon of my next letter to Ernest, with reflections on the times and on my friend:

Syracuse, November 29, 1965

Ernest:

...I think we tend to be generous to JFK in our assessments—do it too—because his short life is a parable of our own short life—no matter how long—and because we want people to judge from a generous point of view how little we get done...It is my bias that Kennedy knew his decisions would involve both good and evil....Johnson is deluded into thinking his decisions lead only to good. This makes him a dangerous man....

...As I see it, the romantic in you (and me) still longs to do the heroic deed (so you interpret Miller's—but he doesn't call himself a hero). But the "Israel" in you admits you are a fraud. I want to say right now (and I don't know what I'll think later) that if you continue to be, sola gratia, the "authentic fraud" (!) you are, then events will decide whether later people will see what you did and said as heroic or cowardly, as authentic or fraudulent. And even they, the later historians and pickers over bones, may be mistaken—for the one who "digs you up" may have a special ax to grind which will make him either overrate you or underrate you to fit his ax! How completely dependent on grace we are!

Harvey.

Dear Harvey:

...I am grateful for the enjoinder to see The Pawnbroker. I crawled out on my knees. Also, I lectured on the film to my class—on what I thought it meant, and it proved profound and moving to very many....these days...[I am] reading from the Bible....Psalm 10:17-18 and Psalm 11. Does any other prayer make sense?

Shalom,

Ernest.

Berkeley, December 10, 1965

...in some odd way, I am more calm and at times deeply and unquenchably optimistic, in the face of this [world] situation....And then, there is one's family: one has some duty to see that the young survive—and this is
bothering me. But it can also be used as a cover-up for personal moral action [Norman Morrison’s superb example here].... Honesty is hard. Survival is the drive of the “fallen” creature and is easiest.... Perhaps the motto for our times should be: think less, and trust and watch more.

Berkeley (Sociology), June 12, 1966

... I do not feel any bitterness or self-destructiveness about the fate of my work, either published or unpublished. I would especially like to be able to assure you of this, since it is a vital part of what I like to think of as my spiritual growth. I see my task as that of developing considerable unconcern over the fate of my limited identity and works. And I genuinely feel that I am making real progress to this effect—progress that perhaps has not been visible to you....

As for this development of unconcern, this is really the life task of all of us, isn’t it? And isn’t it possible to be eschatological about the world without projecting personal eschatology? If it were not, then the psychoanalysts would be right, and we would really have cause to despair....

Harvey, there are no two ways about it—and I shouldn’t be telling you this: but we must renounce and renounce again. Otherwise there is no way. From the little I know about you, you are still struggling to find your own authentic personal contribution to the world’s meaning, your own authentic self; and I gather that you are not finding it in your present context. But this is the life quest of us all, and it is a continuing one, never ended. The only thing that I think I truly know is that even when you find it, you must renounce it.

... Why not be a modern Kierkegaard in the ministry? Actually, the problem of the Christian life, as I understand it, is that one must toe the line “between faith and self-assertion.” You cannot trust and hope entirely, since you must act. For these things there are no solutions: this is the tragedy and the ambiguity. But if one is living on this line, one is at least living on the place where the personal dilemma is at its proper pitch. What more can one ask?...

We will be staying here another year—this time in anthropology.... I recently found some really excellent theology in George Howison (a friend of James and Royce)—do you know him, or do your colleagues speak of these these days? I am curious to know if he has dropped out of the history of ideas. Actually, he seems to have done much of what Tillich did later. But curiously, the Americans did it without the German note of Olympian finality, and thus were never as impressive as the Germans. Someone like Heidegger (and Tillich even) seems to cock and crow about things that have long been known by others, especially by American philosophers....

Berkeley (Anthropology), July 2, 1966

... couldn’t it be that you feel that life has “cheated” you of a fulfillment and happiness—that you “automatically” married and “automatically” went into the clergy—and that you had a right to expect something out of life and out of your deeper talents that is not being realized?...

I remember two occasions when I said... that even the end of the world should be understood as being included in God’s victory.... Honestly, I think it is very important that one somehow believe this. And if one doesn’t, it seems to me to mean that he still “wants” something out of life, the wanting of which represents an immaturity of some kind. This of course is purely Christian, purely ideal.... Normally, psychoanalysis of the kind would fall short of remedying this kind of problem, simply because it does not deal with the fact that life must be a failure in the most intimate personal reaches of each one of us. That’s why I think that as a Christian you should emerge on top of it. But then again, there is a sense in which, somehow, in order to admit this Christianity, one has to feel a deep sense of personal satisfaction, in order to be able to give up everything else. And the deep sense of personal satisfaction is precisely what one has had to gain by living through certain kinds of experiences.... just get clean away and be alone with yourself.... I think this kind of withdrawal is very necessary....

Berkeley, July 14, 1966

... I believe that a person has a right to a certain selfishness, self-preoccupation and withdrawal. One does not “live for others” unless this springs from the deepest motives of his own secure harmony. And in order to be
oneself completely, a good deal of "selfishness" in terms of the rights of one's own personality is necessary....

Well, I have been wanting to do something like this for years; and now I’ve started....even if I take 15 years to learn, I will be able to entertain myself at 60 with simple tunes!...Knowing you has been very important to me, much more than I would have thought. I would have trouble explaining just why and how, except to say I found an honest and open person in you, a fellow searcher, and that this has meant a great deal to me since there are so few others around....The question I would want to raise, after long reflection, is this: Is there any other real measure of worthwhileness in a person, other than his honesty, openness and searching? Frankly, I don’t believe there is.

Berkeley, September 7, 1966

...I am thinking of taking a job in some university out of the country, perhaps abroad, or Canada, and perhaps for many years....

Berkeley, September 29, 1966

...I celebrated the Days of Awe. I suppose that this is the whole story of the religious quest: the gaining of the perspective, and the losing of it again, the "turning" and the "returning." A lonely, tortuous search, always beginning again, and always bringing us to the edge of despair....I think I was really able to offer a broken heart this year...

One thing that affected me very greatly on an intellectual-emotional level...was the fact that we are unworthy to know what the universe is all about. The question of whether we deserve to know, and if we did, whether we could sustain the knowledge of God's purpose in the universe, really says all that is necessary on the question of evil and suffering.

This is what "Days of Awe" meant to me this year. If only I could sustain this feeling and this knowledge.

Berkeley, December 7, 1966

...The Berkeley crisis that we just lived through is over as of yesterday, and it was exciting. I suppose my own pro-student stand will now make my colleagues disenchanted with me (they all took pro-administration stands). And so it goes. But I experienced that clean inner feeling of taking an explicit moral stand in a crisis; and if my material life must suffer for this, my inner life is the gainer. Better than even swap! We'll see....as we know, the real problem, the real student dissatisfaction, is over the failure of the university to educate—to make the students into responsible persons by giving them an understanding of their world.

Berkeley, December 9, 1966

...Yes, the crisis is now over, but from all indications it was good for this campus and probably for the nation...
as a whole....the press distorted it unbelievably—the New York Times is a completely sold-out rag, for my money, a Goldberg-liberal blabber sheet.

Actually, you would like [Mario] Savio. He is very... Bonhoefferian. An engaged, honest, courageous and highly intelligent person. In many ways far superior to myself. I mistrusted him at first, but after seeing him in action, I learned I was wrong. He...wants nothing for himself. Probably no one understands him, because a truly moral person is a monster in our time; we don't know what to make of him, so we look for salacious motives.

I merely identified myself with the students and with about 100 progressive faculty here; and I probably did myself out of a reinvitation. Too bad for them. You can't imagine what is at stake here: Is this going to be a university or a rubber stamp for the national immorality? That's it, in brief...

Meanwhile, let's hope the Messiah comes next year; this is the only thing that I can say I really want. The question for our whole time may well be: How many would want to see him come? Not our leaders certainly.... We want students to help further our careers, to die in our ward, to staff our corporations and sell more cars. We don't want men to devise new solutions to the problems of living in the 20th century. This is what is at stake in our time—which is why I find it so exciting to be alive now.... Christian existentialism seems to me to be the only respectable position in today's world: complete commitment to actively combating present evils and complete trust that God's purpose (and not man's) will be realized, come what may.

January 25, 1967

...we are expecting another addition to our family! ...I look forward to this with considerably more hope and trembling than the first child, somehow. Perhaps because I have realized the miraculous nature of it after seeing Steven.... We are here to do our duty, period. And it is the quiet succession of seemingly insignificant daily activities, the rhythm of days, hunger, sleep, work and care, that justifies all that we are. Not spectacular things like intellectual products, or recognition, or any such. But the quiet joy of securing life and of looking into others' eyes, as they live and try to last.

April 3, 1967

...I enjoyed your many enclosures, especially the versions of the psalms. I liked 51 especially. These days I prefer the psalms of praise to God. This seems more and more meaningful to me: not to ask, but to praise—or to praise more than to ask. This would have been hard for me in the past since I would have had to know what to praise for. But now praise comes easiest. The opening out to God is his greatest grace; I pray that it will continue and deepen. We can do nothing. Of this I am convinced: if we try to live honestly and openly, we must admit that we can do nothing. It is only when we live "closed" that we imagine we can do something. ... Keep working and sending out your smile and your hope. This is the best we have.

April 20, 1967

...it is now definite that the campus will not honor the student chair set up for me, and so I will have to find a job elsewhere; I am looking now, hopefully here on the coast.... Starr King School for the Ministry has offered me a part-time job.... the curt and final way that the administration turned down the students' proposal for a chair for me has awakened their deeper frustrations, and now they plan still further agitations. Not to get me hired, this time, but to use the failure to get me hired as a peg to underscore their continued powerlessness and the duplicity of the university. What can I say or do? I think this clarification is good and necessary. If I must be used as a vehicle for it, I think I have to allow that.... Anyway, I'll stick it out till it's over, and by the end of the quarter I can bow out gracefully from the Berkeley scene.

May 9, 1967

It looks like I will be taking a prof. of social psychology post... at San Francisco State.... This bails me out, and keeps the bread on the table.

I have been given some kind of grip on the meaning of life, as stemming from God, daily renewed and expressed. It looks more than ever that these are cataclysmic times, and that Christ is the symbol and the reality for what we too shall experience. Yet what more do we want to expect—or deserve? If there were more people like yourself around, then we could get together and try sincerely to pray. This is the highest reality.

June 7, 1967

...Marie and I have even talked about leaving academia and trying farming perhaps, or maybe a bookstore somewhere. What about a Bates-Becker dairy farm up in old Vermont?

October 2, 1967

...one can relax and gradually learn that God counts for everything, and one need no longer worry. For bringing me to this realization, I praise God daily.

December 11, 1967

...I can tell you frankly that if God had not allowed me to turn to him, I would be lost.
On January 18, 1968, I wrote Ernest from Syracuse:

Dear Ernest:

...In my daily life I find at times a kind of war going on in me between my interest in the "aesthetic" and the "ethical" ...between "self-affirmation" and "other-affirmation." What courage Jesus had to leave no written record at all—no poetry, no short stories, no music—nothing. He invested himself in others. What a fool! How careless of his immortality! How heedless of his own death. No children, no insurance. Nothing. Harvey.

San Francisco, February 4, 1968

Dear Harvey:

...what we call religion is lived communion with our fellows—lived around the family, around the table—a lived celebration of life and companionship. It then becomes so easy and natural to thank God for the gift of created life....

I haven’t really read a book in almost a year....I try to praise God daily, can’t avoid sinning daily, ask forgiveness for the sin right after it happens, wonder about my vocation and the authenticity of my acts and commitment ...and continue to feed my family. My ideal goal is to be worthy of the gift of life, but for this I need much more grace: I literally need to become a new person and can’t seem to manage it, at least not in any perceptible time span. Yet it may happen, or may be happening. For one thing, I am growing old gracefully and have no fear of death or longing for immortality....

Ernest.

In March I wrote Ernest several letters to which he later responded explicitly. In the first I shared a sermon idea based on my understanding of the church and the limitations of current expressions of "freedom":

Syracuse, March 19, 1968

Ernest-Israel:

...The worshiping church, useless in its celebration, inadvertently can teach the world and its higher education how to play, what to "do" when the machines do all the work. By the extravagance of its delight in dancing before God, the Church of the Resurrection can focus and free the "be-in" which the hippies try but still have too much hatred to hatch, even in spring. Already on the other side of death, the church is free from that worrisome frolic of those who can’t quite catch the other side of e.e. cummings....

... (sermon: stand in pulpit two minutes without a word; point at cross for two minutes without a word; drop hands 30 seconds; start a gentle laughter and let it happen as long as it is authentic; stop; sit down.) Harvey.

San Francisco, March 25, 1968

Dear Harvey:

...the laughter: this is really a reflection of a very advanced stage of faith and grace, and it’s another thing the youth do not understand. It is deadly earnest to them, this world they face, and they simply cannot laugh without making some kind of triumph over it. Perhaps when and if they succeed in getting back on the road, getting over some of their alienation, they might understand the smile and the laugh. The thing they do admire, however, is the silence and the determination; the thing they thing over without making some kind of triumph over it. Perhaps when and if they succeed in getting back on the road, getting over some of their alienation, they might understand the smile and the laugh. The thing they do admire, however, is the silence and the determination; the thing they need is deep optimism, and there is no way to convey this outwardly except by quiet seriousness....

Your most instructive comment to me personally was your translation of "Do not lead us into temptation" as "Do not make us famous in our own time." I have been struggling with this renunciation for a few years now, and with God’s help I am progressing. Yet the thing is, as Tillich would say, ambiguous....

Ernest.

Syracuse, April 15, 1968

Ernest-Israel (as though the fight going on in you is summarized by your names!):

...I like the way you say "if the universities do not stop breaking students' hearts, then they ought to be shut down." And yet they do not break that many hearts. Most don’t care. But the ones whose hearts are broken
are the ones who count....One might say the Jew or Christian is broken-hearted at the university because the university is simply a microcosm of the world, preparing white-collared crooks to be more efficient white-collared crooks....instead of driving them to see their twistedness, the missing of the mark of themselves and those around them, and the center of healing which is without and within, and the opportunities for sharing the healing within-without....The humanist (for want of a better word) is broken-hearted because his own hopes are not realized in that institution which, supposedly, is meant to push forward his own optimistic view of human nature and its potential....The humanist and the Christian fight in me (under the names Beethoven and Bach, or Hopkins and Thomas, or Camus and Bonhoeffer), and I'm glad.

Chesedh,
Harvey.

Ernest's letters in the summer of 1968 chart his endurance—and the further development of his philosophy of failure:

San Francisco, June 5, 1968

...I have nothing to report, except the usual thing: the daily waiting to see "what" will happen, if anything. The daily effort to cross the Kierkegaardian line between belief and faith (oh, that unyielding line). The daily sadness at not being able to discern at all what God has in mind for this show. The daily yearning for some small indication that one's life and efforts count for something. The daily reading of some ray of hope in the faces of one's children, the work of the God of Love and Beauty. The daily sadness that they too have to live as far from him as we do....

San Francisco, July 22, 1968

...One of my best students from my seminar at the Starr King School for the Ministry has just told me that he is abandoning political involvement more and more for personal searching and introspection, and he feels a great liberation and meaningfulness in this new turn....

San Francisco, July 30, 1968

...life seeks to secure itself, and it also seeks the furtherance of other life. Therefore the feeling of failure and futile death is rooted in our very being....But the problem is that it doesn't help to know this unless one arrives at it through his own creativity....One has to experience disillusionment through growth and not simply "know" it beforehand philosophically....It does not help to know that even the best, most self-realized people fail, if one feels that one has not realized his own potential....Somehow one has to let go, without dying. One has to come to [the] brink of destruction and then relax and accept his life....Suicide is a way out, but it ends the dialogue. On this I agree with the Catholics: it is a very great sin....Who knows what kind of peace God has reserved for us as a reward for merely sticking out, blindly, the life he has given us?

I have lately received such distressing news from the personal lives of almost all of my dearest friends that it would have shaken my whole being, if I did not know that we must all fail, be cheated, die. You must fail some more, Harvey Bates, so that you can see the futility of all personal striving. When I thought the other day of the real tragedies that have hit two other of my friends, I wondered how we could get any feeling of dignity, meaning, justification, out of our poor lives. And I thought we could do it if we could all stand together somewhere in a cool glade, lowering one of those loved ones into a grave, and standing and weeping together like men over our miserable destiny. And then we would experience the heaviness of it—and this would be the bond that ties us together and to the source of all things. We would be justified in our weeping and our trembling. This is true religion for me, and I think at the same time the surest testimony that it is absent in our world today: we cannot weep and tremble together but only pretend that everything is all right.

My view of utopia these days is just such an image: strong men with heads bowed, weeping and trembling together, but standing up and doing what has to be done. Groups of men doing this, and women, and masses of men—while the youth danced, sang and played. And it may be that the old Hebrews were right: if we did this in all sincerity of heart, then God would intervene on the spot....

San Francisco, November 25, 1968

...as you can well understand, the idea of lecturing on freedom in my classes with police standing guard is a bit incongruous to me....It is hard to keep a correspondence up unless it is periodically renewed by personal contacts and mutual experiences—at least for me this has been true. There is something about flesh that beats ink and paper—I wonder what it is?

In November of 1968 from Syracuse, I wrote Ernie my critique of his new book The Structure of Evil, including comments on the art of Israel and on the temporal arts:

Dear Ernest,

...My own bias...is that the most "honest" arts of man are "time focused" rather than space focused: poems rather than architecture, music rather than sculpture, the art of Israel rather than Greece! For to speak or sing, to tell a story, to play an instrument is to participate
in something with a beginning and an end—is to face our creatureliness, the fact of our own death, while to make architecture or sculpture or paintings is to "idolize" or "fetishize" a city or an idea or a person or an age.

— Shalom, Harvey.

San Francisco, April 8, 1969

Dear Harvey:

... I have arrived at a definition, finally, of the human personality that I think accurately reflects the basic truth: that what we call man's personality or his life style is really a series of techniques that he has developed, and that these techniques have one major end in view—the denial of the fact that he has no control over death or over the meaning of his life. If you expose this denial by undermining or exposing his techniques, you undermine his whole personality—which is the same thing. Then he either cracks up, changes his life style, or goes down on his knees in submission. So you see why most people live with the denial—it's easier and, in a hedonistic sense, "healthier"!

So don't come out of your "brown funk" entirely—life is like that. I would hate to see you become artificial. Did you ever think that maybe this lightheartedness that you seek is not the real you? That H. Bates is really a tragic figure, and properly so?...

Did I tell you that I resigned at State in January?... I have accepted a post at Simon Fraser University in Vancouver.... This makes my exile from American academia "official," as it were.

— Ernest.

Simon Fraser, January 7, 1970

... Lately I have been thinking that I may be one of [William] James's "sick-minded" types—those who must see tragedy in existence—and not one of the "healthy-minded" ones who are buoyed up by a solid faith and optimism. Well, I don't suppose that these are things that one can choose: I'm stuck with my tragic Russian soul.... we left many good friends in Syracuse, and in this short life, friends are few.

In his July 17 letter Ernie thanks me for a packet of poems. One of them, on the natural merger of science and religion, I dedicated to him:

The Bombardment of Man

After their worship of the sun and moon and stars
They turned to smaller things, like atoms.
Bombarding one of the heaviest with neutrons
They extracted energy
(After the manner of Einstein's equation: \( e=mc^2 \)).

Now, what if after our worship of nations and empires
We turned to smaller, individual persons?
What if we bombarded a whole human being with
multitudinous Experiences, not polarized as "good" and "bad"?
Would we (after the manner of Christ's equation:
"I and the father are one") extract new energy?

Simon Fraser, July 17, 1970

... Just the quickest note to acknowledge receipt of your book of poetry, and gratitude and surprise at having one dedicated to me: this really pleases me, all the more because it reflects the point of view that I am really trying to represent....

My January 27, 1971, letter quoted the Westminster Shorter Catechism of 1648: "The chief end of man is to glorify God and fully to enjoy him forever." Ernest responded:

Simon Fraser, February 8, 1971

... The Structure of Evil... is too man-centered. I have left that benign state, I think, for good. In fact, I have caught up with the first question that you cite from the Westminster Shorter Catechism of 1648 and believe truly that this is the chief end of man—in fact, his only real possibility for survival and growth....

Alas, I have left the science of man far behind, I fear; I hope the youth don't consider my own growth a betrayal—which is about their speed these days. Anyway, I am out to please no one, but to save my own soul by trying really to understand this world.... I don't want everlasting life.... I simply want to approximate truth in this one, which is what I feel is necessary for minimal human dignity.

July 1/15, 1977 FRIENDS JOURNAL
Simon Fraser, February 15, 1971

...Now I remember what I am trying to do with science: turn it to the service of religion!

In a March letter I continued our debate on The Structure of Evil:

Syracuse, March 24, 1971
Ernest:

...Your description of a science of man as a "nondemonic utopia in spatial reality" is fascinating, but your speaking of "abandoning" the possibility of such a science troubles me a little. It is as though you were abandoning a child or a dream. Or is it that the child grew up and turned out to be different than you expected? Or that you woke from the dream? Or has your search for a science of man, as suggested by your . . . book title, The Structure of Evil, been a search for a "pure" life, the same search I find in the youth who discover that, even in Canada, there is no way to be pure in this world and this life? I myself find that some renewed description of "washed in the blood of the lamb," some new way of expressing forgiveness—as Tillich attempted in "you are accepted"—is important again.

Harvey.

Simon Fraser, April 28, 1971
Dear Harvey:

...Yes, dear friend, I am living "on the boundary" between renouncing the science of man as a bad dream of youth (or a good dream, but a dream anyway) and, on the other hand, of continuing to work as though the words we put together about our condition and our hopes have some meaning for bettering our lot. You see the dilemma: it is right to be in such a dilemma, because in the human condition nothing is clear cut.

I read the [Daniel] Berrigan interview by [Robert] Coles in the New York Review of Books and am really impressed with his level of cognition and commitment. It makes me feel uneasy to see such dedication to principles while I seem to do so little. But each in his own way. And didn't Berrigan say that if you are married you are sorely crippled as a free agent?!

From one cripple to another,

Shalom,

Ernest.

Simon Fraser, January 5, 1972

...your role has always seemed to me to be in basic contradiction to reality... To me the minister represents the devaluation of earthly life, the perspective of tragedy of the human condition, and the promise that somehow, in some unbelievably fantastic and humanly unknowable way, man's life has meaning to some higher creative powers—call them "God." This means the minister is a tragic figure if he lives the reality of his profession. Again, cf. Father Mapple in Moby Dick (by your own suggestion once).

If, on the other hand, the minister is a glad-handed joy-boy, all smiles and comfort, he is a liar or at least inauthentic, kidding himself—or he is a saint, which, to say the least, is rare. He is pretending to peddle two contradictory things: joy in this world and tragedy in this world...I never knew how deep your joy went, so I trusted that you had real deep faith—which may not be the case, if you are depressed over earthly success. You can't have it both ways.

The fact that the ministry in general tries to have it both ways (making it in the American dream, plus making it in God's scheme and in an afterlife) has always made it farcical to me (and to Marie; you may remember how cool she was to ministers—she lives tragedy)... I am a tragic figure who has to pretend from my lecture podium that knowledge is a great thing...we all fail to do what we want here on earth. We all fail to be the persons we dreamed and wanted. This is the hardest thing to realize: each one suspects that he has failed but the others have succeeded. What nonsense—everyone fails, but few admit it. Who ever gets enough life???? (i.e., fucking, fame, joy). But do you as a believer have to be told, "so what, what does it mean to fail in God's earthly scheme??" It can mean nothing at all, since there is God. Unless, of course, one is worried about failing in Hollywood's scheme.

Take some advice from an old and worn scholar: let go of life and live; or take it from Luther: "I say die, taste death...," and then you won't have anything to stand in the way of life and of faith. One can die emotionally and symbolically without really dying—and then one reawakens to life. Well, I know that one has to move to these frontiers by himself, and no amount of talk can do anything. But you are such a fine and talented person to be caught up in such glaring contradictions. What did you expect from this world—love and glory?...

I am putting the finishing touches on a book, I think the first mature one I have written, tentatively titled: "The Natural Merger of Science and Tragedy" (you see where I'm at—truth)!

Peace, Shalom, and all that,

Ernest Israel [in Hebrew].

I phoned Ernie in 1973 when I heard he was ill. He wrote me a note thanking me for my blessing and the psalms I had referred him to. Then I heard that he was better. And in April of 1974 I heard that he was dead.

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An Appreciation

I saw Ernest Israel Becker as an intellectual and human giant in an age of pygmies. He had all the linguistic awkwardness of a giant, making it difficult for those of us walking with a smaller gait to keep up, and arousing suspicions among the groundlings that he was out of balance here and there. But being a giant, he took from the tops of tall trees and towers of the past huge, meaty ideas, tasting everything from Socrates' beefy questions to Dewey's lean valuations—and urging the rest of us to his protein diet.

He had all the ethical awkwardness of a giant, embarrassing the social engineers with his heavy knocking on their flimsy houses of small-windowed, prefabricated, fast-selling notions. Administrators didn't like the way he let the students in on how the university was designed for the good of the administrators and faculty, instead of for the good of the students themselves. Faculty didn't like the way students quietly crowded in to hear his lectures. Students didn't like the way the administrators and faculty treated him.

He made mistakes—like doing an intellectual analysis of Zen (in Zen: A Rational Critique) instead of welcoming this subtle aid to the smile we need as a defense against false intellectualism. He was too repetitive. In Beyond Alienation he keeps on saying his intellectual beads: Plato, Rousseau, Dewey; Kant, Kierkegaard, Kafka; Nietzsche, Marx, Freud; and later Tillich.

But he knew how to admit mistakes. And he knew that huge ideas take repeated workings to let them happen in fresh ways. When it was pointed out to him that his goals at the end of The Structure of Evil were too much like the architectural goals of Hitler's dream of a future antiquity, he confessed his being too impressed by artifacts and recognized that the temporal arts of story, poem and song might carry with more grace the values he held dear than the spatial arts whose ruins make splendid photographs. And when all the philosophers and psychologists, anthropologists and sociologists could not help him say what he wanted to say, he could admit that even theologians have a helpful perspective to contribute now and then.

Whether he was reviewing movies like The Pawnbroker or novels like The Castle, whether he was critiquing whole systems of thought or pondering the birth of one small child, Ernest Becker did it grandly. No scene failed to contribute to the point he made. No page escaped attention. No idol was too dear to puncture. No experience was too small to contribute to the mystery and the meaning.

During some of the days when he thought he was living in the wrong century, he told friends that he was learning guitar and feeding his family. His friends knew that his personal criticisms could be as scathing as his scholarly ones. And they knew that his perspective on individual and family matters could be as liberating as his sweeping indictments of systematic nonsense in academic and social institutions of considerable complexity.

His dream had been to construct a new science of humanity. As large as he was, his reach exceeded his grasp. But his huge steps showed us the right direction, and his large ideas stretched our minds.

As one who was both pained and excited by Ernie's intellect and his humanity, I was fortunate to have lunched and sat with him on the ledges near Crouse and Marshall Streets in Syracuse in 1965. That man on the ledge and in these letters is the giant I loved and miss.

Harvey Bates was most recently pastor at the United Church of Cohoes, in Cohoes, New York. Before that he was in campus ministry for seventeen years.

Poetry Corner

Where I Am Most Exercised

I'll give you my name and
I'll give you my address but
if you really want to find me
don't look there.

On the path of becoming
between was and will be
where nothing is chance
and all is a gamble;

On the narrow ridge
where answers find questions
and questions meet paradox
and the journey is the goal;

Where finders are keepers
in contexts of loss
and delight is balanced
on the point of despair;

Where minds strike sparks and
hearts catch fire,
and poetry essays the gap
between experience and word—

Where I am most exercised
there I most wholly live.

Carolyn W. Mallison

The Greatest Challenge

Sometimes,
to live at all
becomes the greatest challenge:
life reduced
to a skeleton with tough muscles
which blindly and fiercely
reject dying;

though death is felt
in every aching sinew
only to discover
that death is itself a delusion
that offers no surcease. And there is left
only life itself which must go on,
assert itself,
else the world's flaming chaos
of mad electrons;
pitiless fires without meaning. So,
bone and muscle, bear me up
one step more
that life most precious
will reassert itself with joy.

Evan Howe

Mimosa in Provence

In this land
Under the sun's dominion
 Everywhere the mimosa
Flourishes.
It is as if the cells
Having achieved branchhood
And leafhood
Are in love with the sun;
As if they should cry
Look!
See how I love you
Lord of life and of heaven!
I put forth for you
A million small suns!
A galaxy made
In your golden image
And likeness!

Frederic Vanson
From the William Penn House, Quaker hospitality and conference center in Washington, DC, comes word that the Board invited Herbert Stahl and Joann Sanders to join their staff, carrying on the work previously handled by Sally Cory and Carol Morinchi. The newcomers were married under the care of the Charlottesville (VA) Meeting and are both "deeply concerned for the implementation of Quaker concerns for peace and social justice."

Though Sally is retiring from the staff, Bob Cory will continue as director of the William Penn House program.

Another shift will occur on August 1 when Adelbert Mason, respected headmaster of Abington Friends School for the past eleven years, becomes executive director of the Friends Council on Education, a Philadelphia-based organization which works with Quaker schools and colleges from coast to coast.

Bert is a member of the National Association of Secondary School Principals, the Association for Supervision and Curriculum Development, and the Corporation of Haverford College. In 1968 he received the Educational Award of the Salem Baptist Church for his work toward racial integration in the private sector of education. On May 27 the Bowdoin College Alumni Council paid tribute to Bert, a member of Bowdoin’s Class of 1944, by selecting him as the 13th recipient of the Distinguished Bowdoin Educator Award.

Howard Bartram, in retiring as head of the Friends General Conference is easing his way into leisure. In addition to voluntarily raising funds for the FGC until the end of the year, he and wife Betty are taking to a VW camper for two months to cover the Wichita Conference, the Faith and Life Conference in Colorado, the North Pacific Yearly Meeting, and the Illinois Yearly Meeting.

U.S. Ambassador to the United Nations Andrew Young met April 14 for the first time with religious peace agency representatives to discuss problems of reconciliation with Vietnam. In addition to reiterating that he would not cast a U.N. veto on Vietnam’s application for U.N. membership, the ambassador expressed hope in the upcoming U.S.-Vietnamese talks and for increased food aid through the U.N. and its related agencies.

The delegation was composed of members from the Appeal for Reconciliation, the Clergy and Laity Concerned, Friendshipship, the Catholic Peace Fellowship, as well as the AFSC. Wallace Collett, Board Chairman of the AFSC, who headed a recent three-week visit to Vietnam, told of the country’s need of up to 200,000 tons of rice and other grain and spoke of the devastation still to be found in Vietnam. The group emphasized that the increased food aid through the U.N. should be over and above U.S. assistance to Vietnam.

Molly Falter, a coordinator of the Appeal for Reconciliation presented 3,100 signatures to Young to be added to 77,000 delivered in February to the White House, urging reconciliation, reconstruction and rehabilitation of Vietnam and amnesty for U.S. resisters and veterans.

"Volunteers Week" has passed, but literally hundreds of volunteers continue to assist in the work carried on by the American Friends Service Committee. A partial list of their activities includes knitting, sewing, and preparing clothes for shipment. One Bryn Mawr senior helped organize a conference on the Middle East in Washington, DC. A Girls’ High (Philadelphia, PA) student promoted the showing of a film, "The Memory of Justice." One person clips newspapers and answers phones, another writes magazine articles. The residents of a Germantown (PA) retirement community stuffed 40,000 envelopes for an urgent AFSC mailing. The envelopes were taken back and forth from Germantown by an AFSC truck. The volunteers include young and old, in the States and abroad. Their numbers are legion, their work invaluable.

William P. Camp, M.D., Medical Director of Friends Hospital since 1968, began his year in April as President of the 1100 member Pennsylvania psychiatric Society. Under his direction, the admissions at Friends Hospital have more than doubled, the average length of stay has dropped from 40 to 28 days, a new 96-bed patient facility has been added, while a major renovation of the Main Building is in progress. Friends Hospital, founded by Quakers in 1813, is America’s first non-profit psychiatric hospital. Recent new programs include an outpatient clinic and day treatment programs. The hospital’s spectacular display of azaleas on its 98 acre grounds were again open to the public two weekends this spring. Its garden club, which meets on the third Wednesday of each month, is now accepting new members.

Environmental Action in its April 9 magazine has printed an updated edition of Washington groups and agencies working on environmental issues. More important are a where-to and how-to for
letters and wires to congress. “Letters should be brief and to the point. State your opinion in your own way and support it with relevant facts that demonstrate your familiarity with the subject and personal interest in it. . . .” Address letters to your senator: U.S. Senate, Washington, DC 20510, or representative: U.S. House of Representatives, Washington, DC 20515. If timing is important send a wire. “Public Opinion Messages” can be sent for $2 from anywhere in the U.S. They are restricted to fifteen words plus signature.

The person you address is rarely the one who answers your letter or wire, but the message will get to the right place all the same. “A well thought out, balanced letter from an individual can expect a thoughtful letter in response, both of which have been duly logged in the front office.”

Another important publication is the April Washington Newsletter of the Friends Committee on National Legislation. The seven legislative priorities selected for FCNL activity in 1977 are listed and examined. They cover global and national affairs, and may best be summed up in the Preamble: “We seek a world free of war and the threat of war; We seek a society with equity for all; We seek a community where each may fulfill his or her potential; We seek an Earth restored.”

Compiled by Virginia Stetser

A Challenge to Friends

RAIN AND BLUSTERY winds could not dampen the warm fellowship of the Friends who gathered for the 108th Annual Meeting of the Associated Committee of Friends on Indian Affairs. The meeting was held at Quaker Hill Conference Center, Richmond, Indiana, April 1-3. Twelve yearly meetings were represented.

Two speakers made outstanding contributions to the program. Levinus Painter, a former chairman of the Associated Committee, addressed the group at the Friday evening session. From his broad experience he challenged Friends to be more sensitive to and understanding of the Indian culture. He said, “So often when we go to the Indian people we take what we think they ought to have, not what they want.” Later, as we listened to reports from the four Oklahoma Friends Centers, we were encouraged by indications that at each Center the staff is making conscious efforts to “listen” as well as serve.

Clay Moore, who with his wife, Louise, went to Wyandotte in November, referred to Levinus’ talk by saying that Indians can and should be taking more responsibility. The Moores are stressing involvement of meeting members in a big brother and sister program for students at Seneca Indian School. There are only 73 students enrolled at S.I.S. this year. The policy of the school has changed recently and students are no longer encouraged to attend worship services but are allowed to do so if they wish. As a result attendance at the Wednesday evening chapel services on campus and the Sunday school at the meetinghouse is quite small. Three clubs have been started which stress sewing and crafts for the girls and woodworking and simple mechanics for the boys.

The written report from Council House reminds us that the staff participates in tribal activities as well as directing the many activities of the meeting. "Larry (Laurence Pickard) continues to attend the monthly meeting of the Seneca Cayuga Tribe. We have shared in the Green Corn Feast and other Doings at the Stomp Grounds. He shared in the ground breaking ceremony for the new health clinic being built in Miami. It is under the management of the Seneca Cayuga Tribe. He continues to be tribal librarian and will be working with a new committee on tribal history and artifacts."

At Hominy David Nagle has been assisting Frances Holding and the Osage Nation Organization in their effort to achieve a democratic tribal government. He has been making a serious study of the Osage language which seems to please the tribal members. Hominy Monthly Meeting belongs to Nebraska Yearly Meeting. Members attend yearly meeting sessions and participate in its programs.

A full schedule of activities, in addition to the regular worship services and Bible study group, has become the accepted way of life at Kickapoo Friends Center. The written report of Ron and Janis Wood tells about one part of the program which seems to be meeting a real need. “One of the most rewarding parts of our work has been visitation to Indian prisoners at the state prison. We have been allowed by the superintendent the privilege of taking Indian food to the prisoners. The men do not even eat the day we are to bring it, looking forward to stuffing themselves on ‘good old Native American chow-down food.’ Our visitation has reaped rewards as our people share with the men how God has worked in their lives. We do not go to preach and rarely ever does the opportunity arise to hold what we would call a religious service. God has sent us there simply to visit and encourage a mostly forgotten people. Yet, we have seen God work in some very special ways. Maybe this could be summed up by one of the men’s words, ‘You are not like most who come, you care about us.’”

Don Reeves, clerk of Nebraska Yearly Meeting, who is now in Washington, D.C. working with Friends Committee on National Legislation, brought much information from the Washington scene. He is encouraged by the report of the American Indian Policy Review Commission, a two year study soon to be presented to Congress. He understands the tone of the report to be self-determination for the tribes which is now the general policy of the government. A treaty, he says, is something between sovereign groups. There are obligations in connection with treaties. In the case of the early treaties with the American Indians the U.S. government took on the responsibility of trusteeship. It has done this job fitfully. If only a portion of the recommendations brought forward by the Policy Review Commission should be implemented, the welfare of the Indians would be greatly improved.

Committee officers for 1977-1978 are Milton Ream, Chairman; Russell Carter, Co-chairman; Horace Smith, Executive Secretary. The sessions adjourned to meet April 7-9, 1978, the place to be determined by members of the Executive Committee.

Ardelle F. Cope
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Reviews of Books

It is with a sense of timely urgency that I recommend an Education/Action Kit on the United Nation's New International Economic Order, a project of the Peace Education Program of the American Friends Service Committee's New England regional office, to help introduce the NIEO to the general public. (Available from AFSC, New England Office, 48 Inman St., Cambridge, MA 02139.)

The kit consists of Fact Sheets, Action Guides, an excellent Glossary of economics terminology, and well-developed and informative articles reflecting the relevancy and wide scope of the UN's New International Economic Order. Especially invaluable are such articles as "What Is Intermediate Technology?", "Corporate Charters in the Public Interest," "Diagnosis Incomplete: the NIEO & Women," and "Freedom and Development" by the President of Tanzania, Julius Nyerere. In addition, data on the new World Bank, on the necessity for the ecological interdependence of land, water and energy resources, and on world military and social expenditures provide excellent resource material which educates the general public in understanding the complicated problems of energy, development and peace-keeping and offers both feasible proposals to resolve such problems and valid alternatives to deflect the economics of waste with which the world is grappling.

Particularly cogent were ideas that development should be related to the specific needs and capacities of developing countries, thereby being organically based and not imposed without proper study and analysis of those needs. History has consistently revealed that reforms which are so imposed from above—by those locally in power or by outside forces—serve merely as an adhesive applied to a gaping wound. Technology tailored to the particular needs and capacities of developing countries as well as the reinvigoration and expansion of agrarian resources are ideas that have been too often overlooked by both developed and developing nations. The importance of developing human resources (as valuable, if not more, than any other resource) through education and training is another theme found throughout the NIEO material. A pertinent analogy is also made comparing the general attitudes that developed nations have towards developing countries with that of men towards women generally.

The weak elements in the kit are minor but should be noted as points of information. The article describing multi-national corporations as totally evil and destructive, and those which place sole blame for the plight of developing nations on the developed countries and on Capitalism display a clearly one-sided view which does not help clarify the profound complexities of either issue; instead distill and inflammatory rhetoric tend to cloud perception and analysis. Just as recent studies have revealed that the energy crisis cannot be laid solely at the feet of the Arab nations, so too a simplistic view of multi-national corporations is being discouraged as new analyses indicate a complicated interaction between the multi-na-
national corporation and its host country, with benefits not going just to the corporation or to the ruling "elite." The economic problems which both socialist and capitalist-oriented countries are undergoing also cannot be simplistically evaluated and laid to one kind of economics, especially when we look at the problems of countries with such divergent economies as England, Italy, Portugal and all the East European countries.

Once a more balanced view is acknowledged on the above issues, however, the material can be an excellent tool for stimulating discussions which might result in a deeper understanding of these matters by both educators and the general public.

Betty-Jean Seeger

World Disarmament Kit, edited by Robert Woito. World Without War Publications, Chicago, 1977. 120 pages. $2.50 (40% off on 5 or more copies).

This book presents needed background information and an up-to-date resume (through 1976) of approaches to coping with the arms race and, eventually, progressing from there to disarmament. Statistics on recent wars, world trends in military and social expenditures, and the arms trade illustrate the spiraling arms race, while a listing of existing arms control and disarmament treaties and voting records of countries on UN disarmament resolutions indicate the limited countermeasures taken so far. An agenda for the future can be derived from a series of papers dealing with comprehensive plans for arms reduction as well as more limited proposals relating to detente, nonproliferation, stabilizing deterrence, conventional arms control, mutual force reductions, and halting the arms traffic.

Greatest emphasis is placed on a peace initiatives strategy developed by Pickus, Woito, and Rose of the World Without War Council. This strategy presents a mix of unilateral initiatives for clarifying intent and building trust, negotiated agreements, and the development of international institutions for verification, dispute settlement, and enforcement of disarmament, each step facilitating the following one. It is perhaps a sign of maturity that such tentative, pragmatic approaches, given direction by the constant vision of a warless world, have largely displaced the grand designs of world organization of a few decades ago.

The book is a valuable tool for those concerned with disarmament, a subject which should be of vital interest to all Friends.

Edward Ramberg

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SOBRIETY JOURNAL  July 1/15, 1977
Letters to the Editor

Esoteric Christianity

The "Back Word" by Arthur Peacock (3/15 FJ) deserves some examining. He claims true Christianity is Esoteric Christianity and Quakerism follows in that tradition. The belief is based upon the "Christhood of all mankind." This is supposed to be a heresy which was always suppressed by the Church and thus supposedly a revolutionary doctrine and worthy of emulation. However, there are various ways this thing can be looked at, and I don't think he's right. We can summarize briefly three doctrines of the divinity of man: (1) the esoteric which brings down God as it brings up man (divinity "not merely of one individual"); (2) the reactionary which gives divinity to men who act upon some supposed authority, e.g., popism, puritan theocracy, etc.; (3) Jesus' statement that we are all gods and yet he is special: "Is it not written in your (Jewish) law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." (John 10:34-38).

Esoteric Christianity is the continuation of ancient religions which believed that everything was spirit and that matter didn't really exist, or if it did it was to be denigrated. Examples of this are Persian Zoroastrianism which taught that the world was a magical battleground between good and evil, and Platonism which taught that ideas are more important than reality, which is to be considered as shadows on the wall of the cave of the mind. Descendants of these ideas were heresies such as Mithraism, Gnosticism, Catharism, Templarism, etc. The Church, under Augustinianism, and despite strong failings in other areas, stayed on a more or less sensible course of just not believing in magic, and being philosophical realists. It is often said Thomism is Aristotelian, but Thomas was a believer in the idea that ideas are more important than realities, whereas Aristotle believed the opposite (being a scientist). The reintroduction of these ancient doctrines in official form (e.g., God can be proved by reason without the aid of evidence and such nonsense) led to a great war between authority and heresy, both claiming the divinity of man in different forms, one based upon a misinterpretation of Apostolic Succession (not realizing it is spiritual and thus making certain men agents of God having divine powers as in the sacrament) and the other upon dualistic pantheism. It is a well recorded fact that the closer together two philosophies are, the more violent the struggle, as was shown in the middle ages. At the same time Jesuits were getting along fine with the diverse religions of China. The true belief, "realism," or whatever it was called, never reappeared. Protestantism claimed the priesthood of all believers and merely extended the Catholic heresy and invented the ridiculous question: "have you been saved?" to which the correct answer is (unless God or an angel told you otherwise) "I don't know." Quakerism under George Fox is, if you will examine the record (I recommend a pamphlet called "Early Prophetic Openings of G.F.") Tract As-

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July 1/15, 1977 FRIENDS JOURNAL
sociation of Friends, 1515 Cherry St., Philadelphia, PA 19102 a return to the old “realist” view as taught by God. As the issue became one of who is God on earth, the Quakers answered with the idea of the invisible Church, called the Seed, which had no sacraments (i.e., did not claim to be part of God) but was a sacrament in whole, what the Bible calls the Bride of Christ. Revelations pictures the Church as a much put-upon woman waiting for rescue and running away from danger with her child. It does not picture the Church as part of the World Animal (which figures as a monster) or as Christ (played by a lamb). Fox said correctly that Revelations is about now and the hierarchs shouldn’t call it a sealed book. The seals are (mostly) opened!

In fact, the “official church” is seen worshipping Mammon along with everyone else!

I submit that Peacock has things all wrong; every question has at least three sides, and he hasn’t picked the right one.

Peter Sutherland
Winchester, MA

Shallow Humanists?

I am disturbed by the inordinate obsession with social concerns and causes. Is our faith solely in man-made political organizations and do we feel personal worth only through our participation in social concerns? Even at meeting, instead of silencing our thoughts and crucifying our natural selves so as to allow the seed of Christ to enlighten us, I feel the pressure to think along a determined, set way. Does the Spirit only manifest itself through the voice of worldly political problems? As Quakers are we committed to practicing spiritual Christianity as taught by Jesus and Fox, or have we degenerated into shallow humanists?

I have faith that there are meetings where the internal struggle of following the Light is witnessed through the fervent prayers of Friends, but where I do not know.

We must seriously ask ourselves whether we as Quakers are just a sect trying to maintain its identity in the social sphere or whether we are practitioners of first-hand experiential religion.

Viktor Hauser
Norwalk, CT

Announcements

Births

Aldred—On March 19, Benjamin Gran-tham Aldred, to Richard and Carol Ann Aldred of George School, Newtown, PA. The parents are members of Falls (PA) Meeting. The paternal grandparents are members of Hockessin (DE) Meeting, the maternal grandmother of New Garden (NC) Meeting.

Schuavis—On April 7, a son, Matthew Erk Schuavis, to Joseph and Janet Basly Schav-nis. The mother and maternal grandfather are members of Birmingham (PA) Monthly Meeting.

Wharton—On April 7, a second daughter, Kate Elizabeth Moody Wharton, to Robert Henry and Ann Moody Wharton, in London. The mother and maternal grandparents, Frank and Ruth Moody, are members of Birmingham (PA) Meeting.

Marriages

Bull-Settle—On April 22, under the care of Palo Alto (CA) Meeting, Sheila Settle and Howard Bull, in the Redwood Circle, Quaker Center, Ben Lomond. The bride is a member of Palo Alto Meeting. The wedding song, “There is love,” came from among the nearby trees. Franci Hoge was the wood nymph, accompanying herself on the guitar. Later she sang “Love Song” and “Tyranna’s
Song," the latter composed by herself. Among those present were Sheila’s mother, father and brother, maternal grandmother and aunt from Marshall, Iowa; Howard’s mother, stepfather and three children from Indianapolis, and Howard’s father from Alexandria, VA.

Byrd-Clarke—On May 21 at Woodstock, VT, Eleanor Stabler Clarke II and Ames Byrd. The bride is a member of Swarthmore (PA) Monthly Meeting. She is the daughter of William A. Clarke and Bolling Byrd Clarke. The bridegroom is the son of Richard E. Byrd, Jr., and Emily Saltonstall Byrd.

Horne-Flower—On April 23 in San Francisco (CA) Meeting, Ruth Flower and Thomas Horne. They are members of San Francisco Meeting and Ruth serves as Clerk.

Newton-Sherman—On March 19, in the Stanford University Frost Memorial amphitheatre under the care of Palo Alto (CA) Meeting, Laurie Sherman and Jamie Newton. They wrote their own affirmations and adopted the name, Newton-Shane. Shane is Laurie’s middle name and also her Hebrew name.

Jamie’s mother, Catharine Newton, sang two songs, one of which, “At Dawning,” was sung at her wedding almost fifty years ago. “Seven Golden Daffodils” was the theme song in a duet by the bride and bridegroom.

Jamie Newton-Shane received a post-doctoral fellowship to continue research in social psychology at Flinders University of South Australia, Bedford Park, near Adelaide, and they will be leaving in September.

Schutzki-Staiger—On February 19 in Brooklyn Friends Meeting, Jeanne Staiger and Michael Schutzki. This declaration was written by the couple, “We have come here to share with the world the commitment that has become so very clear to us. We have laughed together and cried together, and from the very beginning have trusted each other to change and grow. Our lives are intertwined. I know your ways and I hold them dear. I will always nurture you and comfort you and inspire you, and be with you in joy and sorrow. Because I love you more than I can say, I take you, Michael/Jeannine, to be my husband/wife, and promise to be a loving and faithful wife/husband to you for the rest of our lives together. . . . I invest this ring with the power of my love for you and place it upon your finger that I may be with you always.”

Deaths

Coleman—On April 28, Louise M. Coleman, a member of Kendal (PA) Monthly Meeting.

Kennedy—On March 15, Elsie Kennedy, aged 81, one of the founding members of Santa Monica (CA) Monthly Meeting who had transferred her membership from Bristol, England, in 1953. She will be remembered for her gentle sense of humor and her grace in meeting situations. Her deep ministry to those who were ill was given with a sense of honoring the individual, never from a sense of obligation. She had an artist’s eye for the gentle small things of life, and in the last five years developed this talent in many drawings of plants, birds, an occasional pastoral scene.

She seems to have a quiet sense of living in the presence of the Spirit. She carried a quiet, warming light, giving one a feeling that life is good. She thus exemplified the best of Quakerism and gave our meeting a richness and depth which we cherish and will miss.

Kirk—On March 14, Louise Tyson Kirk, aged 101, a long-time member of Lansdowne (PA) Monthly Meeting. She had resided at Hickman Home until she transferred to Friends Hall, West Chester, PA. She is survived by nieces, nephews and cousins.

Rugg—On April 12 at Crozer-Chester Medical Center, Robert C. Rugg, aged 54, a member of Radnor (PA) Monthly Meeting. He served as head of the religious education committee and superintendent of the First-day school. He and his wife had also served as directors of an AFSC summer work camp in Kentucky.

A graduate of Deerfield Academy, he received his B.A. from Amherst College and his M.A. in biology from Villanova University. For thirty-two years he taught biology at Haverford School.

He was Western Tour Director for Camp Tohkomeupog of East Madison, NH, and led student tours through the western United States, camping at national parks. Despite kidney failure in 1968 when he was put on an artificial kidney for life, he continued full-time teaching and summer travel. He inspired other artificial kidney patients by pioneering in the use of the dialysis machine in a travel trailer while camping, and also in taking trips to Switzerland, Italy, Maine, and Florida for arranging for dialysis at local hospitals. He was one of the founders of People on Artificial Kidneys (P.A.K.) in the Delaware Valley and a member of the Board of the Kidney Foundation of Greater Delaware Valley. He was past president of the Valley Forge Audubon Society and the Buck Ridge Ski Club. He had been a member of the National Ski Patrol.

He is survived by his wife, the former Mary Ellen Steer of Bryn Mawr; his parents, Mr. and Mrs. Clarence Rugg; two brothers: Allen and William Rugg; and a sister, Mrs. David Fitch, all of Greenfield, MA.
Calendar
July

16-23—Jesus and the Inner Experience. A conference to be held at the Quaker Center, Ben Lomond, CA. Leaders: Pat and Ray Jacobson. For further information, please contact Maggie Reynolds, Registrar, Quaker Center, Box 686, Ben Lomond, CA 95005.

17—Fifth Annual Regional Gathering of Friends. To be held at Augustana College, Sioux Falls, SD. Beginning with a noon potluck. For further information, please contact LuAnn Eidsness, Registrar, Quaker Friends House, West End, Bismarck, ND 58501. Telephone: 605-339-2226.

Accommodations Abroad
Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations: Casa de los Amigos, Ignacio Mirlaco 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-378-2752.


Books and Publications
Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. Lists 3-year mailings of Quaker literature.

Quaker Witness, a quarterly for Christian Friends in unprogrammed meetings. Subscription $2.50 per year. Write: Jack Smith, Fairfield, VT 05465.

1977-78 Friends Directory—Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also, Friends centers, schools and colleges, Friends homes. Handy reference during summer vacation and year-round travel. $1.75 plus 50 cents postage and handling. Order from Friends World Committee, 1508 Race Street, Philadelphia, PA 19102 or P.O. Box 205, Plainfield, NJ 07062.


Camps
Christian Education Camp under care of Ohio Yearly Meeting, July 12-18, Friends Boarding School, Princeton, OH. Boys and girls, 11-15. Purpose: an opportunity for youth to understand their spiritual roots—Quaker heritage and basic Christian beliefs. Activities: Bible study, unprogrammed worship, hikes, swimming, food preparation, gardening, etc. Fee: $20.00. Write: Morris and Marie Kirk, 3662 Crestview Road, Columbus, OH 43209. All volunteer assistance welcome.


For Rent
Country apartment, large living room, 2 bedrooms, fireplace, terrace, bath, kitchen, shared cellar/attic. Low rental; car essential. Care of garden & above-ground swimming pool expected. Reply to Box 92, RD 2, New Hope, PA 19068. Available from July 15.

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Camp Ahimsa, Voluntown, Connecticut, seeks manager/caretaker couple, part-time, for year-round conference center and camp. Duties involve some physical maintenance of facilities; may include development of additional camp programs. Rent, partial utility costs and basic telephone costs provided as compensation. Write Lew Gubrud, 16 Catalpa Road, Providence, RI 02906. Telephone 401-272-4400 (days), 401-751-9882 (evenings and weekends).

Executive Director for group of six Vermont educational camps operated by private non-profit foundation: Quaker orientation; Potential for winter programs. Applicants should have strong educational experience, demonstrated financial and organizational achievement. This is a permanent year-round position. Applicant should be willing to relocate in Vermont. Position should be filled by October 1, 1977, or sooner. Applicants should be available to view programs in operation July or August. Salary and benefits commensurate with qualifications. An equal opportunity employer. Resume: to F. Forsythe, c/o K. Guinard, RD 2, Barre, Vermont 05641.

George School business manager and treasurer.

Training and experience in business management and secondary education is required. Send inquiry and resume to Eric G. Curtis, Headmaster, George School, Newtown, PA 18940

Wanted young married farmer and/or cattlemaster to associate with prospective owner of good sized farm in north Florida. Soil good for cattle, grain, grass, melons and forestry (timber and pulp). Area good for fishing, hunting, swimming, sports, camping and raising a family. Will accept life-time contract. Send letter to Benjamin Lucash, 84 Kent Avenue, Marlton, NJ 08053.

Executive Director, experienced administration, political action projects, domestic and international issues. Salary $12,000. Respond, social change credo to Search, Women's International League for Peace and Freedom, 1213 Race Street, Philadelphia, PA 19107.

Field Secretary for New York Yearly Meeting. An experienced Friend needed by the close of 1977 for assistance to Ministry and Counsel and Religious Education and Administrative Committees in the nurture of monthly and regional meetings. Important to have skills and background for working with all ages, especially children and youth. Direct inquiries to: Kathyn H. Mott, Executive Committee Clerk, 114 Knollwood Drive, Hol-Ho-Kus, NJ 07423.

Positions Wanted


Retirement

Cottage Program for Retired People. The Friends Home, Inc. of Ohio Valley Yearly Meeting is in the planning phase of a cottage program for retired people. This will be situated in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High St., Wayneville, OH. Telephone: 513-887-0600.

Schools

John Woolman School, Nevada City, California 95669. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, arts, music, gardening and shop. Accredited by WASC, Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, economic and religious backgrounds. Ted Meenmuir, Principal.


Wanted young married farmer and/or cattlemaster to associate with prospective owner of good sized farm in north Florida. Soil good for cattle, grain, grass, melons and forestry (timber and pulp). Area good for fishing, hunting, swimming, sports, camping and raising a family. Will accept life-time contract. Send letter to Benjamin Lucash, 84 Kent Avenue, Marlton, NJ 08053.

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The Best Things In Life Are often found on the Journal classified page

Classes offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John Fils, 1147 Bloomdale Road, Philadelphi a, PA 19115. 484-2207.

Certificates and testimonials hand lettered to your specifications. Joan Horsen, 42 West Del Rio Drive, Tempe, AZ 85282.


Summer Rental

Rent an island home on Banibel Island, FL. Privacy, on canal leading to Bay. 3 bedrooms, 3 baths, commodious and luxurious for couples or family. Convenient to stores, beach, restaurant. Summer rates: $950 month, $350 week. J. Parner, 301-275-2200.


Wanted

Oo-e. Art historian seeks information on George Cope (1855-1920), artist, Quaker, of West Chester. Wishes to locate his paintings for research and exhibit at Brandywine Museum in 1978. Write, or phone collect: Gertrude SII., 46 Willow St., Southport, CT 06490. 203-253-6744.

Photographs needed for research project "Friends and Their Environment 1840-1876." Daguerreotypes, stereoviews, paper photographs, class albums, books etc., by Langenheim, Root, Moran, Clees, McAllister, Saxton, Cornell, Gutkind, etc.; purchased or borrowed, postage paid. For details write Lir, Box 617, Grace Square Station, NY 10025.

We seek applications from someone familiar with "the manner of Friends" (single or couple) interested in residing on our Meeting property for one year beginning September, 1977. For details please write: Bill Gardiner, c/o Santa Fe Friends Meeting, 630 Canyon Road, Santa Fe, NM 87501.


Place to live in Philadelphia area while working at Friends Center. Married couple presently coordinating teachers at Barclay School, a Friends' elementary school. Preferences: near public transportation, caretaking as partial rent, at least 4 rooms. Needed by September 1. Penn & Brooks Eldredge-Martin, Box 359, RD 2, Ulster PA 18850.

Get something hopping

Advertise here!
### MEETING ANNOUNCEMENTS

#### Argentina
- **BUENOS AIRES**—Worship and monthly meeting on the first Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

#### Alabama
- **BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-679-7021.

#### Alaska
- **FAIRBANKS**—Unprogrammed worship. First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 475-6782.

#### Arizona
- **FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus, Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4286.
- **PHOENIX**—702 E. Glendale, Phoenix 85020. Worship and first-day school 10 a.m., 957 Orange, discussion 11 a.m., 792-9218.
- **TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Stevens S. Spencer, clerk. Phone: 602-325-0612.

#### California
- **BERRIDGE**—Unprogrammed worship. First-days 11 a.m., 2151 Vine St., 843-9725.
- **CLAREMONT**—Meeting, 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont.
- **DANBURY**—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m. 345 L St. Visitors call 753-9224.
- **FRESNO**—1905 N. College St., Deapartment 2311 E. Shaw, Phone: 494-3030.
- **HAYWARD**—Worship, 10 a.m., 22502 Woodrow St., 94541. Phone: 415-651-5134.
- **LA JOLLA**—Meeting, 11 a.m., 7360 Eads Avenue. Visitors call 459-9800 or 459-6856.
- **LONG BEACH**—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3233 Pacific, Call 434-1004 or 831-4066.
- **LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 290-0733.
- **MALIBU**—Worship, 9:30 a.m. Phone: 213-457-3041.
- **MARIN**—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5503.
- **MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3657 or 624-5621.
- **ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Unit. Club, Trailer T-1). Phone: 549-8082 or 552-7691.
- **PALO ALTO**—Meeting for worship and first-day classes for children, 11 a.m., 957 Colorado.
- **PASADENA**—Meeting for worship and first-day classes for children, 11 a.m., 957 Colorado.
- **PASADENA**—Meeting for worship, 10:30 a.m. University of California at Irvine (Unit. Club, Trailer T-1). Phone: 549-8082 or 552-7691.
- **PASADENA**—Meeting for worship and first-day classes for children, 11 a.m., 957 Colorado.
- **Redlands**—Meeting and first-day school, 10 a.m., 114 W. Vine, Clerk: 792-9218.
- **Riverside**—Unprogrammed worship, 1st-day school, 10 a.m. Phone: 692-3204 or 693-5694.

#### Colorado
- **BOULDER**—Meeting for worship and first-day school 10 a.m. Phone: 449-4060 or 494-2983.
- **DENVER**—Mountain View Friends Meeting, worship 10 a.m., 515 Plover St., 526-7355.

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### Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year $8.25 Two years $16. Three years $24. (Extra postage outside the United States, $2 a year)

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102
District of Columbia

WISCONSIN—Meeting, Sunday, 11 a.m.; worship and First-day school, 11 a.m.

Georgia

ATLANTA—Worship and First-day school, 11 a.m., 10 a.m. Dearborn St. Phone: 644-4000.

Hawaii

HONOLULU—Worship, 11 a.m.; meeting, 9:30 a.m.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m., 4:30-5:45.

CHICAGO—77th St. Worship 10:30 a.m.; 5615 Woodlawn. Monthly Meeting every First Friday, 7:30 p.m. Phone: BU 8-0006.

CHICAGO—Chicago Monthly Meeting, 1044 S. Artesian. Phone: HI 5-6584 or BE 3-2715. Worship, First day, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For Information and meeting location, phone: 477-6680 or 664-1920.

DEKalB—Meeting, 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

Downers Grove—(west suburban Chicago) Worship and First-day school, 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 956-3961 or 852-9561.

Evansville—1010 Greenleaf, 4 N. 4881. Worship on First-day, 10 a.m.

Lake Forest—Worship 10:30 a.m. at Meeting House, West Old Elm and Ridge Rd. Mail Box 95. Lake Forest 60045. Phone: 546-5033 or 234-6465.

McHenry County—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3767.

McKees—Church, Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 miles south, 1 mile east of McKabb. Phone: 815-899-2361.

Oak Park—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

Park Forest—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

Persia-Galesburg—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7079 or 245-2969 for location.

Quincy—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 626-3264.

Rockford—Meeting for worship every First-day, 10:30 a.m. For Information call 815-964-0716 (Peter).

Springfield—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

Urbana-Champaign—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-5510 or 367-0951.

Iowa

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at 1010 W. Green St. Phone: 336-3003.

HOPEWELL—Worship 10:30 a.m. Mary Tobermann, clerk, 546-1922.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House, William Heels, 227-1061 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting. Stot Memorial Meetinghouse, Earlham College. Unprogrammed, worship, 9:15 a.m. Clerk, Howard Alexander, 986-5453. (June 20-Sept. 19, 10 a.m.)

VALPARAISO—Unprogrammed worship Sundays. For Information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 176 West Avenue. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Kansas

Lawrence—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-6282.

Massachusetts

ACTON—Meeting for worship and First-day school, 11 a.m., 127 High St. George Gerrnack, clerk, 639-2165.

Chester Town—Chester River Meeting, Worship and First-day school, 11 a.m. Phone: 332-1156.

Easton—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St, Frank Ziegler, clerk, 634-2491; Lorraine Cleggett, 825-0669.

Sandpiper Meetinghouse Road, Rt. 106. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

Sparks—Gunpowder Meeting for worship, 11 a.m. For Information call 472-2551.

Union Bridge—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For Information, call 286-2653.

Louisville—Meeting for worship, 5 p.m. on Sundays during summer through last Sunday in August.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 342-0019.

New Orleans—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 818-3411 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5149 or 244-1173.

CASC—Quaker Ridge Meeting House (built 1814). Unprogrammed meeting, Sundays 10:30 a.m. July and August, Quaker Ridge Rd. between Rtes. 11 and 302.

Mid-Coast Area—Unprogrammed meeting for worship 10 a.m. at Dartmouth library. Phone: 862-7107 or 568-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 898-2185.

Portland—Portland Friends Meeting, Riverston Section, Route 392, Portland and First-day school, 10 a.m. Phone 774-2245 or 336-5551.

Vassalboro Quarter Meeting—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brookville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orland, Orono, South China and Winthrop Center. For Information call 207-823-3078, or write Paul Caies, East Vassalboro, ME 04695.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzrot Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk, Phone: 422-6290.

Annapolis—Worship, 11 a.m., former St. Paul’s Chapel, 178 Washington St., Washington St. Phone: 336-3003.

Baltimore—Worship on 3rd Sun. on: Stony Run, 5118 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

Bethesda—Sidwell Friends Lower School, Edge-moor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

Chester town—Chester River Meeting, Worship and First-day school, 11 a.m. 127 High St. George Gerrnack, clerk, 639-2165.

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Wichita—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m. First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk, and David Kingrey, ministers. Phone: 282-0471.

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AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 9:30 a.m. Traveling east: meetings in Missouri. Phone: 229-0865.

KANSAS CITY-Penn Valley Meeting, 4405 Gill-EAST. Contact: Worship 518-344-5500. First-day school 10 a.m., worship 11 a.m. Phone: 816-333-5500.

CAMBRIDGE-Longfellow & School Streets. One meeting for worship 10 a.m. during summer beginning June 19 through September 4. Visitors welcome. Phone: 236-6663.


LAWRENCE-45 Avon St. Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Meister, 189 Hampshire St., Methuen. Phone: 922-4077.

NANTUCKET-Worship 10:45 a.m. in Fair Street meetinghouse from June 15 to Sept. 15. Visitors welcome. For information call 228-0865.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day school, 10 a.m. Phone: 617-332-3000.

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 9:30 a.m. Traveling east: meetings in Missouri. Phone: 229-0865.

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NEW JERSEY—Atlantic City. Worship and First-day school, 9:30 a.m. South Carolina and Pacific Aves. Phone: 609-342-3422.

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MINNESOTA—Minneapolis. Unprogrammed meeting 9 a.m., First-day school 9 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. S. Phone: 720-6150.

ST. PAUL-Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3330.

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4511.

KANSAS CITY-Penn Valley Meeting, 4405 Gill-EAST. Contact: Worship 518-344-5500. First-day school 10 a.m., worship 11 a.m. Phone: 816-333-5500.

ROLLA—Preparative Meeting. Sundays, 8:30 p.m. Elkina Church Education Bd., First & Elm Sts.

ST. LOUIS-Meeting, 2598 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

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ST. LOUIS-Meeting, 2598 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.
MEDIA—Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.
MIDDLETOWN—Starrs County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.
MILLVILLE—Main St., Worship 10 a.m., First-day school 11 a.m. A.F. Solenberger, 784-0267. Dean Girton, clerk. Phone: 717-584-3342.
MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 1-800-222-2222.
NEWTOWN—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.
NORTHWEST—Friends Meeting, Providence Meeting, 15 miles W. of Swedesboro. Meeting for worship, 11 a.m.
OXFORD—260 S. Main St., Worshlp 10 a.m., School 11 a.m. Phone: 1-800-555-5555.
PHOENIXVILLE—Ephrata Meeting, 45 W. School House Lane. Meeting, 10 a.m. Phone: 1-800-123-4567.
PITTSBURG—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4835 Ellsworth Ave.
PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day school 10 a.m. Meeting for worship, 11:15 a.m.
PORTLAND—Meeting, 10 a.m. Meeting for worship, 10:30 a.m.
READING—Conoco and Sproul Rds., Ithan. Meeting for worship and First-day school, 10 a.m. Phone: 1-800-123-4567.
REID—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.
SCHOOL—Guin Rd., 2 miles NE of New Hope. Worship, 10 a.m. First-day school, 10:45 a.m. Phone: 297-5054.
SOUTHAMPTON ( Bucks County)—Street and Green Hill Rd. First-day school, 9:45, worship, 10 a.m. 10:30 a.m. Clerk’s phone: 357-3657.
SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting for worship, 10 a.m. Phone: 357-3657.
STATE COLLEGE—319 South Atherton St. First-day school, 9:30 a.m. Meeting for worship, 10:45 a.m.
SUMMIT—Pennsylvania Ave.—UNII Meeting. Meeting at 1st, 2nd, and 5th First-days at 9 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 9th and Mckay Sts., Pennsylvania. Phone: 679-7424.
SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.
UPPER DUBLIN—First-day school, Early Friend Ambler. Worship and First-day school, 11 a.m.
VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time the 2nd Sunday of each month.
WEST CHESTER—400 N. High St. First-day school, 10:30 a.m., worship, 10:45 a.m.
WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.
WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.
WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort, Sunday school, 10:15 a.m.; meeting, 11 a.m., through May.
WILLOWTON—Gothen and Warren Rds., Newtown Square, R.D. 1, Meeting for worship and First-day school, 10 a.m. Fellow, 11 a.m.
WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Phone: 1-800-123-4567.
YARDLEY—North Main St. Meeting for worship 10 a.m. First-day school follows meeting during winter months.
YORK—123 W. Philadelphia St. Meeting for worship, 11 a.m. First-day.

Rhode Island
NEWPORT—In the restored meetinghouse, Mar­ brough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 254-7375.
PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship, 11 a.m. each First-Day.

South Carolina
COLUMBIA—Meeting and First-day school, 11 a.m. 3203 Bratton St. Phone: 1-800-123-4567.

South Dakota
SIOUX FALLS—Unprogrammed meeting, 10 a.m., 3200 S. Summit, 75105. Phone: 605-334-7844.

Tennessee
CHATTANOOGA—Worship 10:30, Forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 429-5814.
NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2901 Bratton Ave. Clark: Bob Lough, Phone: 615-289-3225.
WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 693-8540.

Texas
DALLAS—Sunday, 10 a.m. Park North YMCA, 4434 W. Northwest Highway. Clerk: Terry Vaughan, 2119 Poppy Lane. Phone: 214-235-2710.
EL PASO—Worship, 1st a.m., 4121 Montana. Clerk: Michael Blue, 533-2794.
HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays, 10:30 a.m., 1540 Sui Ross, Clerk: Malcolm McConaughey, 625-4978.
SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YMCA, 318 McCullough, 72815. Houston Wade, clerk. 615-562-5627.
The Back Word

From Evelyn Underhill, Mysticism.

When love has carried us above all things...we receive in peace the Incomprehensible Light, enfolding us and penetrating us. What is this Light, if it be not a contemplation of the Infinite, and an intuition of Eternity? We behold that which we are, and we are that which we behold; because our being, without losing anything of its own personality, is united with the Divine Truth.

Ruysbroeck

We are like a choir who stand round the conductor but do not always sing in tune, because their attention is diverted by looking at external things. So we always move round the One—if we did not, we should dissolve and cease to exist—but we do not always look towards the One... But when we do behold Him, we attain the end of our existence and our rest.

Plotinus

I confess, then, though I say it in my foolishness, that the Word has visited me, and even very often. But, though He had frequently entered into my soul, I have never at any time been sensible of the precise moment of His coming. I have felt that He was present, I remember that He has been with me; I have sometimes even been able to have a presentiment that He would come: but never to feel His coming nor his departure. For whence He came to enter my soul, or whither He went on quitting it, by what means He has made entrance or departure, I confess that I know not even to this day.

St. Bernard of Clairvaux

Sometimes I do not see or feel myself to have either soul, body, heart, will or taste, or any other thing except Pure Love.

St. Catherine of Genoa