

# Universal Life Friends Letter

JULY '82, #3

31.

OUR PAGES ARE YOUR LETTERS

U.L. Friends, 753 44th Av.  
San Francisco, CA 94121

The "Universal Life Friends" are a small and informal correspondence group within the Universal Life Church. We meet mostly mostly by sharing our letters with each other in a publication called the "Universal Life Friends Letter", coming out every month or two.

We are essentially a non-sectarian group but we take as our motto an old Quaker saying: "There is that of God in every one". We understand this to be a fundamental truth, found not just in Christianity, but in one way or another in all religions. We also believe this to be a truth harmonizing perfectly with the fundamental belief of the Universal Life Church: "As an organization we have no traditional doctrine. We only believe in 'that which is right'. Each individual has the privilege and responsibility to determine 'what is right' as long as it does not infringe on the rights of others. We do not stand between you and your God". The UL Friends as a group have no further doctrine, although as individuals we may take it on from there, each in our own way. This puts a big emphasis on individualism, but we would equally emphasize that we be friends, and share more with each other.

For our "subscription fee" we ask that you write us a letter now and then, sharing your religious concerns and insights with us. We will then publish it in our "UL Friends Letter". We will try to publish everything we receive, although that might not always be possible.

In general letters should be of a religious nature, but we understand this in a very broad sense, so a poem, a drawing, or a bit of humor might be quite appropriate. Some might write in the spirit of Quaker silent worship, and define that in a very traditional sense. That would be great, but we have no intention of being so restrictive. Most of us are far too inhibited about such already. Zen letters, Sufi letters, Hare Krishna letters - all are welcome.

It is our hope and belief that our letters will somehow help us open our hearts to each other, and be every bit as meaningful and fruitful as the spoken word. Hopefully too more than a few deep friendships might also develop in this way.

Newcomers might begin with a more general letter of introduction to the group. Letters should be either typed or clearly legible, and of a reasonable length.

Dear Friends:

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Thanks for the May Letter. It is my first one, as my introduction may have suggested. The content of the Letter left me feeling like a child with his or her nose pressed to the showcase glass of a candy counter. It is unique; a one of a kind means of sharing- which requires no further justification.

To me, the Letter is a definite vehicle for establishing friendships, however it does require us to really reach out and make ourselves known. The Letter's atmosphere is stimulating and offers those of us who are just beginning to actualize, beyond all the mental and physical barriers, an unbiased vehicle with which to spread our wings- "...whether we're Catholic or Cadillac, Christian or Chevorlet".

In my next visit with all of you I will get off into more introductory details, and will also, from time to time, share a little of the prison experience with you. At this time however, I want to share an attitude I have about Western Religious Philosophy and that of the Far-East.

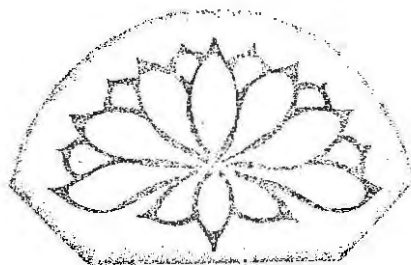
Simply stated, the Christian orientation focuses consciousness on an external entity, celestially distant and abstract. The Far Eastern religious orientation, on the other hand, is Self Conscious and its focus is Self Centered, thus Self Integrating rather than Self Alienating. And without beating my drum further- at this writing- let me conclude by quoting our Friend Titus E. Aaron (see Introduction), "... We must reach out as individuals and seek our own happiness rather than be controlled by Society's norms".

So now you understand my interest in Zen. I seek total Self Integration. I want to experience all the internal hills, valleys, sparkling brooks, and whatever else defines me to me and thus you to me, and me to you. And my first step along the path path each day begins with dawn light nudging darkness from the sky. I sit in awed reverence, with the coming of a new day into my life. Thankful that it found me worthy of such an honor, and with bowed head and a joyous thrill vibrating throughout my body, I say internally, Good Morning morning !

May bright Sunshine dispel  
the shadows hiding us from ourselves...

In Friendship  
Leon Johnson  
#C 37890  
Box 2210-4808  
Susanville, CA  
96130

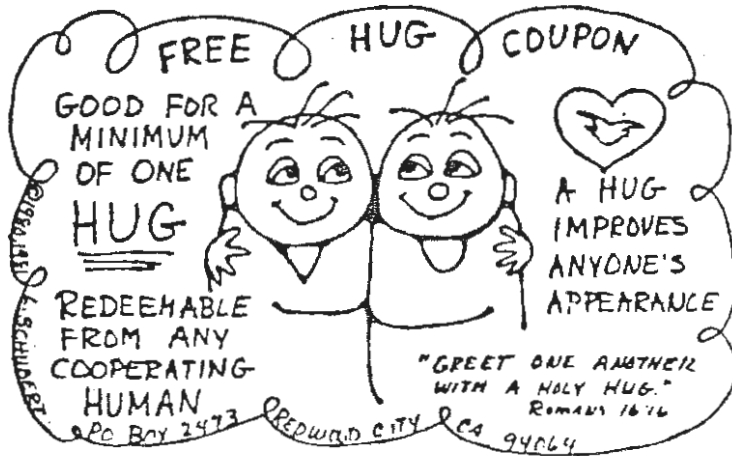
\* See Letters Recieved, Don Gardner.



Linda has sent the following,  
and invites us all to join in  
the next NATIONAL CRIME MORATORIUM  
WEEK OF PRAYER/GOODWILL, to be  
celebrated Sept. 1-7. "Sponsored"  
by Incarcerated Fellowmen, U.S.A.  
LINK IN \* LIGHT ON \* WRITE ON \*

PRIS UNAN

Embracing All Planetary Prisoners  
P.O. Box 1517, Redondo Beach, CA90278



THE GREAT INVOCATION

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From the point of Light  
within the Mind of God  
Let Light stream forth  
into the minds of men.  
Let Light descend on Earth.

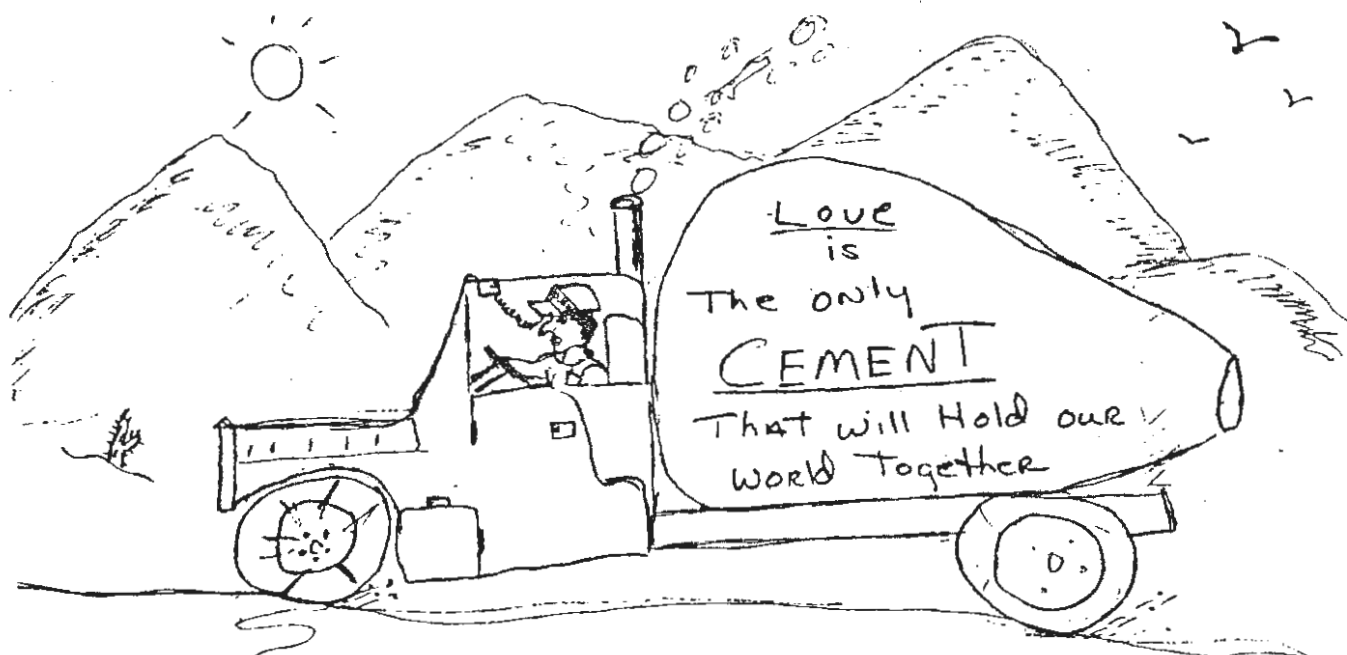
From the point of Love  
within the Heart of God  
Let love stream forth into  
the hearts of men.  
May Christ return to Earth.

From the center where the  
Will of God is known  
Let purpose guide the  
little wills of men--  
The Purpose which the  
Masters know and serve.

From the center which we  
call the race of men  
Let the Plan of Love and  
Light work out  
And may it seal the door  
where evil dwells.

Let Light and Love and Power  
Restore the Plan on Earth.

\* \* \*



Breaker ONE NINE  
All you good truckers out there

**Join in Urgent  
Plea for Peace**



"EMBRACE THE TIGER"

continued

34.

# The impossible is now possible.

PRIS-UNAI  
PO BOX 151  
REDONDO BEACH  
CA 907

Dear Friends,

"A CHEERFUL HEART IS A GOOD MEDICINE"

On behalf of my Group Brothers, temporarily inconvenienced by matters of incarceration, I extend sincere thanks to the Universal Life Friends "Clerk" for graciously including the message of the "National Crime Moratorium/Day of Prayer" on June 6, 1982.

The enclosed Los Angeles Times article about the HUGE SOLAR FLARES on that day, as well as two days prior, and two days after, might seem a coincidence to some, but to others, it might be construed that World Invocation Day was a "cosmic success"!

We choose to assume that it was a "cosmic success" and! In that Light → we're going to do it again!

THE NEXT NATIONAL CRIME MORATORIUM/WEEK OF PRAYER  
AND DYNAMIC GOODWILL is to be celebrated the week  
→ of SEPTEMBER 1-7, 1982

Will you join us? Again, many of us link in together every evening at 8PM, where ever in the nation we may be, using the world prayer, The Great Invocation, with thought and dedication, in service to humanity.

In addition, we are seeking to find, relate to, and strengthen the efforts of active goodwill groups, working toward building bridges over the chasms of hate, fear, separatism, selfishness, greed and materialism.

There are a good number of prison oriented goodwill groups active throughout the UNITED States, and in order to build another bridge over that chasm of separatism, we welcome opportunities for cooperation and service with all groups working toward healing humanity. There are Mighty Soul Warriors behind the walls (Prayer Warriors) who are ready, willing and able to serve humanity more fully. A simple letter expressing your individual or group interests and objectives, and potentials of how we may help "network" your message would be a welcome contribution to our next crime moratorium/week of prayer. Then, Brothers of like-mind can contact you directly. Although not all of my group brothers agree on the desirability of a post box, the authorities smile upon them, so in cooperation, we do as well. I'm certain that Yellow Mouse would agree, with a hearty "yooooo"! Please bear in mind, that in corresponding with our Brothers in prisons, it matters more where they are, (being-wise) and where they are headed, than where they "have come from"...so, if your curiosity moves you to inquire about "skeletons and offenses" please don't take offense if they merely reply that they "got caught picking flowers in the park"...So, remember...THE IMPOSSIBLE IS NOW POSSIBLE...Everybody working together!

Love & Light,

Robert C. Finch  
 P.O. Box 219  
 Basile, La. 70515  
 May 25, 1982

35,

Dear Friends:

It is my hope, to find each of the Friends, growing towards that perfect end, and guided by the assurance of knowing there is that of God in every one. TAT TVAM ASI.

I found the #2 issue a strange mixture. I was deeply touched by the many prisoners of society, and found it ironic that Roland C. Richards is looking for volunteer "prisoners" in Salutisland. (It must be tempting for those behind bars to dream of a little plot of land to till.) People moving in the Wheel of Life. Rodney A.R. -Such beautiful thoughts. Tommy C.- Do you see me? Titus E.A.- The fight is over. Roland C.R.- A sugar-coated, bitter/sweet idea. Leon J.- Stop looking, live in Silence. Don G.-Keep on moving, emotions slow us down. Larry R. A human centered universe; Will I fall off the edge? Ellen G.- Urban asceticism is its name. Yellow Mouse- If what you are saying is, In conformity, mankind is accepting submissive destruction; then I agree. A.C. Dalenburg-A true gift you have been given. Very precious.

Fixed between heaven and earth, we breathe life into our bodies. The force of our muscles drawing air into the lungs is so often forgotten. So let us remember that with each breath we inhale, there is life and death. And with each breath we exhale, there is death and life. Eternal and transitorial life and death.

I had a thought I would like to share. Just as each of us is born, lives, and dies, in the process we call aging, the same is true of our endeavors, and of our species. But instead of growing wiser with age, civilization has grown senile, and regresses to childhood. With modern technology, there was the promise of riches, ease and comfort. But it has been turned into a carrot after which men follow, but never attain. It is the delusion of ego, needing substantiation, through the effort expended by desire. Of course, this substantiation will never take place, even as we will never attain that carrot, until befuddled, civilization will die in its senility.

TAT TVAM ASI,

Robert

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"I will be an instrument of God in the continuing act of Creation."

What I want to do is basically to continue on the Way, to express whatever it is that needs expression through me. What I experience as my calling and relationship with the Ultimate. In all my teaching experience, I felt my main objective was not to teach "art", but to "share" with other people, my gifts and help them to discover a new way of seeing...and self-expression...and exercise the uniqueness God gives.

From my own struggles, I've come to recognize that most people need a "patron" and appreciator as well as a guide to help them develop their gifts. I believe that my struggles in art are expressions of the growing pains of the spirit and the never ending seeking for God...and wholeness. Through my special teaching efforts I believe I can contribute to the spiritual seeking of others; enlarge the individual vision and confidence in the way of discovery.

I seek to validate and define my own witness. I long to be a bearer of the GOOD NEWS. By my life-work I hope to make visible the statement:

THE PERSON WHO IS HAVING THE TIME OF HIS LIFE DOING WHAT HE IS DOING HAS A WAY OF CALLING FORTH THE DEEPS OF ANOTHER. SUCH A PERSON IS HIMSELF THE GOOD NEWS. VERBAL PROCLAMATION OF THE GOOD NEWS BECOMES BELIEVABLE. THE PERSON WHO EXERCISES HIS OWN GIFT IN FREEDOM CAN ALLOW THE HOLY SPIRIT TO DO IN OTHERS WHAT HE WANTS TO DO.\*

\*(Gordon Crosby)

"The creative state...is God".

J. Krishnamurti

Narcissa  
112 hunter Street  
Woodbury, NJ 08096

The Reconstruction of the First Cycle of an Octogonarian . . . .

--By Dr. R. C. Richards

My mother told me that I was born December 8, 1897, and this is Dec. 8, 1977; therefore, I have made 80 trips with the earth on its journey around the sun, or a total of 558 million miles free ride each year, totaling about 44 billion 640 thousand miles. The outing has been interesting. The play has been continuous. It has been good and bad acting. It has been drama with comedy and tragedy, and there has been considerable farce. I have found that every human being is an actor and plays a part voluntarily or through compulsion. My playing has been commended, tolerated and criticized.

My possessions have been scant at times, but ordinarily they have been ample. I have observed that the indolent have little enjoyment and much grief. My life has been most happy when it has been most strenuous.

In early childhood I was possessed with two seemingly conflicting ambitions. I wanted to see the world and I wanted the zenith of academic learning. But upon analyzing my innate potential it became glaringly clear that I did not have what it takes to achieve the latter, therefore it must succumb to the former. This was disturbing since I was one of those children whose parents were poor West Texas farmers. How was I to see the world since I knew nothing about traveling and had not the wherewith for fare or sustenance? What I did have though was grit and determination regardless of consequences, and I guess you could call me a dreamer. I cooked up many ideas that never did materialize. Finally, I slipped out of bed one night at the tender age of 14 and struck out afoot to see the world, with not a thin dime in my pocket. The going was rough and I missed a lot of meals and, like Diogenes, who slept on door steps, I wasn't choosy about a place to sleep.

I worked at anything I could get a job doing, often not more than one day on a job for a buck or less. Then one day I hit the key note -- a chance to quench my thirst to see the world, or at least to see some of what the world contained besides myself - I joined a circus! I hired out as a dishwasher, but soon was promoted to cook's assistant. On the farm we all pitched in to do what was necessary, so I had learnt a little about the culinary arts. I fitted in as a trooper fast. Wages were small but I got my eats and a bunk to sleep on. The moving about was fascinating. After getting "broke-in" as a trooper I moved from one circus to another. Lastly with Sells-Floto and Buffalo Bill (William F. Cody). There my job was the total care of 3 of Buffalo Bill's performing horses. In my book, Wm. F. Cody was the greatest.

My career in show biz came to an end with actress Pauline Fredrick in the Theatre play called "Madame X", in which I played the part of a Zendarme (French policeman). The uniform I wore was the most fascinating part of my job. Now I had reached some degree of maturity and it was time to start thinking about the more serious things of life.

Perhaps the most important thing I had learned during this spree of seemingly wasted energy was that my two childhood ambitions were, after all, not conflicting; that education is watching and learning from men and things. "I feel sympathetic toward the person who has only academic learning.

Then, at the age of 20, I acquired the intimate friendship of a medical doctor who convinced me that I did have the potential for higher learning. He had sufficient confidence in me to invite me to allow him the privilege of being my preceptor for one year, with his assurance that after one year with him (free tuition) I could qualify for entrance to pre-med. In those days the medical schools were not

Dr. Richards sent this to me, and I want to share it with you. He wrote it some time ago, as "Birthday Anniversary Reflections". Dr. Richards was one of the first ULC ordines in the early 60's  
A.C.D.

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so uptight as they are now, so in the year of 1919 I entered Hardin-Simmons University as a pre-med. Admittingly, I found the basic subjects of medical practice difficult for an "old trooper" to assimilate, and it was not until I had matriculated that I discovered that I had been reading books far in advance for pre-med students.

In the interim, I had become engaged (as said by Mr. Herbert W. Armstrong, president of Ambassador College, of his recent marriage) "to the loveliest of lovelies," and of course, I couldn't let her down for a career in medicine or any thing else. So, on Sept. 30, 1919, I said "I do" and suddenly I became a benedict. This created additional financial problems and since I was already straining a point, trusting to providence to see me through. But, sadly, by the end of the first semester I became a dropout. There was no way.

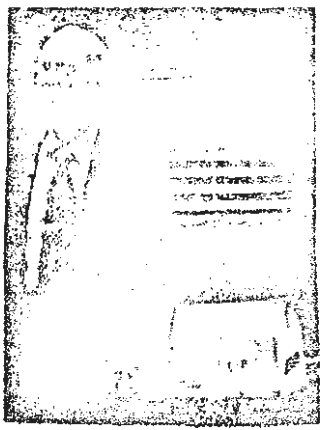
About that time, there was an opening for assistant manager of the local F. W. Woolworth store. With nothing but "grit" to back me up, I applied for the job and, to my surprise, I was hired. The manager was a prince of a fellow and we struck it off fine, but I didn't like the confinement, and the work was not interesting, so in less than a year, I tendered my resignation.

For the next two years, I worked as traveling salesman for a furniture manufacturer. Then in 1922, I took Horace Greeley's advice, "go West, young man, go West." and found myself stranded in Los Angeles. Jobs were scarce everywhere in those days, but there was a sort of building boom on there, and having had some experience in the building trades, I landed a job quickly. I worked as journeyman for about a year, at which time I became a sub-contractor. This I continued for about three years.

Then, my feet started itching. I soon found myself working as a salesman in L. A.'s leading department store. For the next few years I worked in practically all of the large department stores on the Pacific Coast.

During all these years, having been bitten by the "Healing Arts Bug", I still dreamed of becoming a doctor. Had I known the disappointments that were to follow after 'hanging out my shingle', I probably would have directed my energies elsewhere. I had been disillusioned into thinking that doctors were infallible little gods and that pills, adjustments, and talking cured disease. Be that as it may, my greatest moment came when I received notice from the California State Board of Examiners that I had been awarded license to practice in California. I had been tense ever since attempting to write the Board some two weeks earlier. I was the dumbest one in my graduating class, and I just knew that I would flunk the exam. It was hard to believe that I had received an average grading of 91 in the 10 subjects required in order to be eligible for licensure. Soon I was to hang out my shingle and engage in a vocation that had been my life long dream. Having been awarded a doctorate and duly licensed to practice, however, was not the end of my search for wisdom and understanding. Nay, far from it. These were only stepping stones that opened the door to a never ending search for the Purpose of Life in all of its manifestations. I was to plunge into the fields of religion, theology, philosophy, anthropology, occultism, archaeology, psychology, mysticism, Brahminism, Stoicism, Taoism, Shintoism, Confucianism, and all the other isms. Perhaps the greatest words of wisdom I have learnt to say are: "I don't know." I am a  
continued

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DR. RICHARDS

seeker.

The biographies of all the great philosophers have always been very fascinating to me. I have been most deeply impressed with Emmerson, Thoreau, and Whitman, all of whom admonished simpli-

city and moderation in all things. To quote: (Emmerson): "If you would be simply beautiful, be beautifully simple," (Thoreau) "I would rather sit upon a pumpkin than to sit upon a throne." (Whitman): "I believe I could live with the animals." There was a time in my life that I liked luxurious living and the non-sensical chase for sensual gratification, but when one reaches true maturity, he sees the folly of all this wasted energy and reaches out for more enduring and noble things of life.

While traveling this path, I have mixed and mingled with people in all walks of life, from derelicts to statesman, and I firmly be-

lieve that deep in the heart of the most calloused criminal is a spark of the divine, and by the same token deep in the heart of the most pious religionist is a spark of the "old devil". Life has to be that way because the Order of the Universe is dualistic -- hot and cold, wet and dry, love and hate, and so on to infinity.

Finally, let me say that the purpose of writing this life story is not for self-emulation, but rather, hopefully, that it may be read by some young person who yearns for higher achievements in life but feels inadequate to attain his or her goal. To such a person I would say: "Take heart! If the desire and the will is strong enough, the way will

be provided - from possibility to actuality. Substitute the words "I can't" with "I can" and "I will". Be steadfast in your determination. Turn a deaf ear to those who would discourage you. Listen to the voice within. Think deeply upon the old Greek maxim: "Man Know Thyself."

Persistence is a powerful tool that breaks all barriers!

In rerum natura,

Dr. R. C. Richards

ADDENDUM: -

During the course of my 77th trip around the sun, I built my own coffin and dug my own grave!

Now on my 80th trip, I am giving about sixteen hours a day of my time to animal welfare. The only pay I get is their love.

\*\*\*\*\*

INTRODUCTIONS

Dear UL Friends:

I've been reading the newsletters since the first issue. I find no easy explanation of what it is, but there is something unique and of real value in them.

I don't want to write about myself at this time. I'll just say I'm 52 years old, divorced, father of two girls, ex-community college teacher, a wanderer, a seeker, an adventurer, and at times a finder.

It seems to me that some of you might want to come and spend some time with us at Harbin Hot Springs, near Middletown in Lake county California. Harbin Springs is a well-financed Spa and a community of 50 or so people of various ages and interests. We exchange work for living space and the use of the facilities here (rooms, cabins, kitchens, washers, hot, warm and cold pools, 1100 acres of rolling country land, gardens, tools, sundecks, etc.).

We are a "New Age" center. We have things such as Tai Chi, meditation, massage, interest in eastern religions, psychotherapies, workshops, alternative schools, singles, couples, families, encounters, etc. etc.. We don't have any rigid philosophy or practice or any particular guru or master.

You can come here for a few days or weeks as a visitor paying or doing work-exchange for rent. You'll need money for a deposit and food. You can become a member-applicant if you decide to stay on a long-term basis.

Harbin is a place where people with little money can explore a rather simple and usually quiet and peaceful country life. It's not a paradise. We bring our egos here and we have conflicts at times. We have rules and people who are leaders, co-ordinating and making policy, etc. etc..

We take in people who can take care of themselves and get along with others. We don't pry into or investigate backgrounds and life-histories. We do have to ask people to leave now and then when they don't fit in.

If you'd like more information, write me. I'll send you our information and literature and answer any specific questions you might have. I've been here about a year and understand the place reasonably well.

In Friendship,

Breck.

Harbin Springs Box 782  
Middletown, CA 95461



I asked God for strength,  
that I might achieve,  
I was made weak,  
that I might learn humbly to obey...  
I asked for health,  
that I might do greater things,  
I was given infirmity,  
that I might do better things...  
I asked for riches,  
that I might be happy...  
I was given poverty,  
that I might be wise...  
I asked for power,  
that I might have the praise of men,  
I was given weakness,  
that I might feel the need of God...  
I asked for all things,  
that I might enjoy life,  
I was given life,  
that I might enjoy all things...  
I got nothing I asked for,  
but everything I had hoped for,  
Almost despite myself,  
my unspoken prayers were answered...  
I am among all men, most richly blessed.

C.C.  
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God is my Father...  
 Nature is my mother...  
 The Universe is my way...  
 Eternity is my kingdom...  
 Immortality is my life...  
 The Mind is my house...  
 Truth is my worship...  
 Love is my law...  
 Form is my manifestation...  
 Conscience is my guide...  
 Peace is my shelter...  
 Experience is my school...  
 Obstacle is my lesson...  
 Difficulty is my stim...  
 Joy is my hymn...  
 Pain is my warning...  
 Work is my blessing...  
 Light is my realization...  
 Friend is my companion...  
 Adversary is my instructor...

Neighbor is my brother...  
 Struggle is my opportunity...  
 Future Time is my promise...  
 Equilibrium is my attitude...  
 Order is my path...  
 Beauty is my Ideal...  
 Perfection is my Destiny...

Calligraphy  
 134  
 Callen  
 Conwell  
 '81

Tom Critchett, 710 Devonshire #30  
Celina, Ohio 45822. 41.

Dear Friends:

As Christians you read of prophets who "talked to God" and "saw Angels". As philosophers you've read of the Greek civilizations who worshiped many "Gods" and both "saw" and learned from them- Plato's Republic 400BC.

As frightened Protestants, we often saw apparitions that we called Devils and Wishes, and in Ireland we hear of Leprechauns.

Finally history grew to the age of mediums who claim some great ectoplasma forms called the Dead, and then came Hypno-Age-Regression, Parapsychology, and the over-used word Psychics- people who see mentally and hear voices in their head.

Science has studied the addiction to morphine and heroin to discover what they call brain fluid and spinal fluid "peptides"- hormonal structures of atomic size that interact on brain "receptors", causing various mental events. Some dull pain, some ward off disease.

One hormone, Beta Endorphin seems to be the "wall" between the conscious and the subconscious, and deficiencies cause varying forms of schizophrenia. The less endorphin produced in the body, the more pain we suffer and the more schizophrenic we become. It is this deficiency that also allows the brain to act as a television set- the barrier between the world of real matter and the "etheric" becoming thinner and more accessible.

Once this wall is thinned, what happens depends on the individual's perception of his world and his deepest subconscious beliefs..

Those unconscious on operating tables whose hearts stop temporarily awake to tell of crossing this same "wall" down a dark tunnel, to see what they are psychologically conditioned to see- Heavens, Hells, Angels, Devils, or just dead relatives.

When all this process happens due to illness or Hypnotic-age-regression, or both, the individual sees and hears within his or her head things not normally perceived. They see the Dead.

Practice, patience, and persistence improves these abilities and one learns of intuitive feelings, and what they are, mean, and where they come from, if one is curious.

The only difference between insane or hallucinational states and the Psychic world is one's degree of accuracy at knowing things one has no conscious logical way of knowing. Many women have around 16% accuracy at intuition due to the necessity of knowing of the welfare of a speechless baby. Once birth and pre-natal experiences are remembered and re-lived, the accuracy rises to above 20%. Continued regression to past deaths and lives raises the accuracy, and finally re-living what happens between lives gives one the ability to see and converse with all who remain in that state.

Being a "spiritest" simply means one sees the forms energy takes once out of the human body. Energy aware of itself projects its self-image out of a desire to be seen, and desire motivates energy to think telepathically in words to the receiving brain.

No voodoo, no mystery, no hocus-pocus, just people, with an ego's desire to be seen and heard.

Energy also holds a pictorial record of all of history, and once seen these pictures take on a life of their own, moving like a program, to explain themselves. Telepaths see these pictures, as do the dead, so seeing the dead brings one's extra-sensory perception accuracy up over 50%, and according to one's past lives occupations, the greatest accuracy will be in the areas one has experienced.

The noted Parapsychologists Edith Fieor, Helen Wambah, and Raymond Moody, among others, are discovering these realities as research on Beta Endorphin continues at San Francisco State University, Stanford, Ann Arbor Michigan, and M.I.T. in Boston.

continued

42 Being Psychic is nothing unnatural or abnormal, it is simply the way of the future and the ancient way of liberation from the pains of human experience.

I may be uneducated but I have learned a few things, and a lot of my information comes from the offices of the Surgeon General of the U.S.. after convincing myself I was not totally insane.

Thus I can look at the face and eyes of anyone in person, or in a photo, and know anything I desire - through the "Light" of "Love", "God", "Gods" "Heavens" or "Angels".

Sceptics are not convinced, believers fear, and those who just want to hear what the dead say don't care for the Truth, so I retired from such, with very few special exceptions.

Doubt is easy, so I suggest that those who love deeply enough to worship "Peace" and the "Light" go beyond mere worship, and get up from your prostrate positions and start looking for your self.

Man's highest state is to rise above blind obedience, and to think. His greatest accomplishment is to find himself by himself, for himself.

Sincerely,  
Tommy

---

Dear Friends:

The recent issue of the UL Friends Letter seems to have really pressed my button. We all seem to have a strong sense of freedom, which is threatened, not only by the actual prison we may be in, but by the wider prison the rest of us live in- Society. To be an individual is becoming very difficult as those around us try to force us into their straightjacket of conformity. Brothers and sisters, resist.

Perhaps Dr. Martin Luther King was right in saying that we need a new system where we will not be a threat to each other.

I like the slogan we had in the '60's - Make Love , Not War.

Sincerely,  
Rev. John Holman  
P.O. Box 513  
Billerica, Mass. 01821

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1. This Letter is out a little late. It was supposed to be in the mail the first of the month, but instead it is the last. That is still not bad, when you compare it to the recent performance of the ULC Modesto Newspaper. The next issue will hopefully be out about the last of September.

We seem to be settling down to a more stable subscribers list, as might be hoped. Those of you wanting to spread the word further might suggest a friend or two to whom we might send a complimentary copy. Also we would like to know how you feel about sending a copy to certain libraries. One might feel apprehensive about that, since we so emphasize that everybody participates.

The clerk continues to promise too make a spelling error or two, so that you need not feel to guilty about your own.

In order to protect your privacy, we will not print your full name and address unless you give us specific instructions to do so. Also if necessary you can write someone in care of us, and we will forward.

2. Brother Del Rice suggests that others concerned about B.B.B. (Brothers Behind Bars) write to him, enclosing an S.A.S.E. As well as carrying on correspondence, Del is hoping others might help in setting up a half-way home for reformed ex-cons, the need being great everywhere. Prisoners too please write expressing your ideas about this, and perhaps about the idea of an Ex-Con brotherhood. Somboddy-has to do it, and maybe its us.

3. Quite a few of you have asked whether we have some formal connection with Quakerism. No, we have none, at least so far, and in any case no more so than with Zen or at least a half a dozen other religious groups.

That is not to say it wouldn't be a good idea for a group of us who feel especially drawn to Quakerism to start a little offshoot "UL Quaker Letter". On the contrary, we would greatly welcome the idea, at least when the time seemed right. The same goes for Zen, which as a matter of fact may be about to happen soon.

Hensley once said, about the ULC, that once having tasted real freedom, you will never be the same again. That is probably true of many of us, and in that sense, liberal as the Quakers and Zen often are, they will not seem to go quite far enough.

Nevertheless in my opinion the best description of what the UL Friends are trying to aim at in meeting by mail, is found in the unstructured mostly silent meetings of the early Friends. They gathered in a spirit of worship and meditation, and spoke only when moved to do so from their hearts. We write instead.

I thought then it might be relevant to include two pages describing the Friends. Note especially the first part of question five.

The following 2 pages are from a pamphlet distributed by the "Friends General Conference", 1520 B Race st., Philadelphia, PA 19102.

Sincerely,

Ananda Claude Dalenberg  
Clerk, UL Friends

YOU MEET PEOPLE called Quakers—or you worship with Friends in their church or meeting—or you join in a service project or witness sponsored by Friends. Naturally you ask, Who are these people? What do they believe? How does this affect their lives and activities? . . . And you seek answers.

### **1 Who are "the Quakers"? Are they the same as "the Friends"?**

Friends or Quakers—either name will do as they have the same meaning—are most easily described as those persons who belong to Friends meetings and Friends churches. These make up the religious bodies that as a group are known as the Society of Friends—called by some the Religious Society of Friends, by others the Friends Church.

"Quaker" was originally a nickname for those Children of Light or Friends of Truth, as they thought of themselves, friends of Jesus (John 15:15). They were said to tremble or quake with religious zeal, and the nickname stuck. But in time they came to be known simply as "Friends."

Quakerism began in England about 1650 in the aftermath of the Protestant Reformation. It was a religious protest against the hollow formalism which, for many, marked the Established Church of that time. Seeking spiritual reality, these early Friends found that they could experience God directly in their lives without benefit of clergy or liturgy or steepled church.

### **2 What do Friends believe? Do they have a creed?**

Quakers as such do not have a creed. No single statement of religious doctrine is accepted by all the overlapping regional bodies of Friends that together make up the larger Society. But each of these so-called Yearly Meetings has its own *Book of Discipline or Faith and Practice*, which includes statements of belief or doctrine and the uniquely Quaker feature: *Advices and/or Queries*.

George Fox, a troubled and searching youth in 17th-century England, underwent a profound religious experience that he described as a voice answering his need: "There is one, even Christ Jesus, that can speak to thy condition." The immediacy of Christ became the heart of his message and ministry, the beginning of the Quaker movement.

Friends are united in stressing that experiencing the Spirit of the Living Christ in their own lives is central in their faith. Some emphasize the Universal Christ, "The Light that lighteth every man that cometh into the World." (John I: 9). Others emphasize the historic Jesus Christ, God's redemptive love, "Faith in Jesus Christ as a personal saviour." Most Friends acknowledge with George Fox that the universal Christ and the historic Jesus are one and the same.

### **3 How can Friends differ so widely in their religious beliefs?**

Respect for the individual man, woman, child—as each may respond to the Holy Spirit, to the Light Within—has been the basis for a good measure of tolerance among

Friends. But their sense of individual divine guidance has also led to sharp differences and continuing tensions between Quakers of widely divergent views and "leadings." In the 19th century, American Quakerism was split by repeated Separations that divided many Friends meetings and yearly meetings, but 20th century reunions have mended some of these breaches.

If thus from its beginnings Quakerism carried the seed of its own diversity, the amazing Christian experience and witness of George Fox and other early Friends, their preaching and pamphlets, provided a rich and varied heritage for all Friends.

### **4 How does the faith of Friends show in their personal lives?**

Love of God and love of neighbor—the overriding Christian commandments—find expression in the varied forms of Quaker worship; in Friends' "witness" and historic "testimonies"; in their social attitudes and concerns, their mission and service outreach, their programs of education and action. For Friends, these are the fruits of their faith: the affirmation of the indwelling Spirit and redemptive Love, spiritual realities that they feel they do share and must share with others.

### **5 What forms of worship are practiced by American Friends?**

Two rather different forms of worship characterize American Quakers.

Some groups of Friends gather in silence and expectant waiting, without prearranged singing, Bible reading, prayers, or sermon. Their worship proceeds, rising above individual meditation to a sense of seeking as a gathered group, with spoken ministry only as Friends may feel led to share their insights and messages. Such unprogrammed worship is the usual practice in both the more liberal and the more traditionalist Friends meetings, and it continues in some measure the Quaker way of earlier times.

Other congregations of Friends follow the form of worship practiced by Protestant and Evangelical churches generally, and adopted by many Friends meetings during the nineteenth century, a time of revival and renewal in American Protestantism. Such services for worship may include pastoral prayer and responsive reading, hymn singing and choral/organ music, Scripture and sermon. There may also be a significant open time of free worship based upon silent waiting, as among other and earlier Friends. Such programmed or semi-programmed worship is usual in Friends meetings or churches that employ the services of a pastor.

### **6 What are Friends' attitudes toward sacraments and Scripture?**

Most Friends reject the sacraments in their outward forms—communion and baptism as variously practiced in Christian churches. They are seekers, rather, for the inward reality. For them, all great human experiences are of a sacramental nature.

The Bible was very precious to George Fox, but he saw clearly that to understand the Scriptures they must be read in the same Spirit that inspired those who wrote them. Another early Quaker leader, Robert Barclay, said that the Scriptures are only a declaration of the source and not the

source itself. However, reliance upon the Inner Light led Friends in the 18th century to decreased emphasis upon the Bible as a source of religious wisdom. The Evangelical and Revival movements influenced large segments of American Quakerism in the 19th century and brought a new authority to the Bible and a literalism of interpretation. From this, in time, many Friends felt themselves liberated. Today, especially among more orthodox and evangelical Friends, the Christian Scriptures are interpreted and honored as in a special sense the Word of God.

**7 What are the principal "concerns" and activities of Friends?**

The belief that there is a potential for good in *all* persons—as indeed also the capacity for evil!—makes Friends sensitive to human degradation, ignorance, superstition, suffering, injustice, exploitation. Under a sense of concern—inner prompting, divine obedience, urgency—Friends are drawn to humanitarian callings and to programs of education and evangelism, to projects of service and constructive action.

Early Friends went out with the Good News of their quickened faith to the American Colonies, and they bore their message of Truth to Czar, Sultan, and Pope. With changed perspectives, this missionary witness for Christ continues under the Friends United Meeting and the evangelical Yearly Meetings—in Alaska, in Latin America, in Africa, in Asia. There is a new concern, too, for sharing of human resources with the developing peoples, and transnational programs are now encouraged by Friends World Committee.

Many Friends today are pressing for more rapid social change by nonviolent means; for reform of the present system of criminal justice; for real equality of opportunity in employment, housing and education; for elimination of prejudice and discrimination against minority groups and the underprivileged. The American Friends Service Committee plays an important part in furthering these Quaker concerns, which are indeed the continuing expression in action of historic Friends testimonies.

**8 What are the historic and continuing Quaker "testimonies"?**

The Quaker testimonies—what Friends have stood for publicly as a form of Christian witness—derive from their central belief in the essential oneness and equality of all persons (women no less than men). This has found expression in simplicity of life style, integrity in personal relations, and at times controversial stands on public issues.

The Peace Testimony is perhaps the most widely known of these. Taken as a whole, the Society of Friends is strongly opposed to war and to conscription. It seeks to remove the causes of war; it tries to reconcile factions and nations; it ministers to suffering on both sides of conflicts; it helps to rebuild at war's-end. It witnesses creatively to the power of nonviolence in the movement toward social change. While there have indeed been "fighting Quakers" bearing arms in every American war, and some young Friends have accepted the draft, many declare themselves conscientious objectors, and others are active draft resisters (refusing to register or in any way cooperate with the war system).

Racial brotherhood is another Friends testimony. Quaker colonists in America were fair and friendly with their Indian

neighbors, and they early advocated the abolition of slavery. Today Friends work as friends with and for American Indians, Negroes/Blacks, Mexican-Americans and other ethnic groups in the United States and Canada, and with indigenous peoples in Mexico and elsewhere throughout the world.

Many Friends today are non-proselytizing, disinclined to witness verbally for their central religious beliefs. Witnessing for Christ, however, so earnestly a part of early Quakerism, continues to be the crowning testimony of evangelical Friends.

**9 What is the meaning of "the Quaker Way" and "the manner of Friends"?**

The Quaker Way is simply the way Friends at their best (and with all their differences) put into practice their deepest beliefs.

One example is the meeting for business conducted after the manner of Friends. Such a meeting proceeds in the spirit of worship and openness to divine leading. Questions are not decided by majority rule. The presiding clerk tries to be sensitive to the meeting's search for truth and unity. Strongly opposed views are often reconciled through suggestion of a Third Way; or in a period of silent worship differences are quietly resolved; or decision is held over to a later meeting, awaiting further insight, information, understanding. No vote is taken. When the clerk sees clearly that consensus has been reached, he phrases and rephrases what he believes to be "the sense of the meeting"—approval is voiced or apparent—the minute is recorded.

In ministry and service to others, however disadvantaged, the Quaker way is to identify with them, to share and work with them in dignity, to approach those who oppose them with openness and faith. When their witness and concern bring Friends face to face with illegal or repressive authority, nonviolence is an essential part of the way Friends approach the oppressors as persons.

**10 How do people become members of the Society of Friends?**

Each individual Friend holds membership in a particular Friends meeting or church, and in this way belongs to the Society of Friends.

Children born into Quaker homes and brought up in a Friends meeting/church, may in time be accepted as adult members. Other persons, who are attracted to membership by the faith, witness, or fellowship of Friends—who feel themselves ready to become members of a Friends meeting or church by "convincement" or conversion or by transfer from another religious body—are encouraged to apply for membership.

There is such a wide range of conviction and belief within the Quaker framework that persons of quite dissimilar views may find somewhere within it their spiritual home, opportunity to worship and serve with others of the same persuasion. Speaking truth to each other in love, as Christian neighbors, would be the Quaker way for Friends—with all their variations—to feel themselves "members one of another" (Eph. 4:25).