

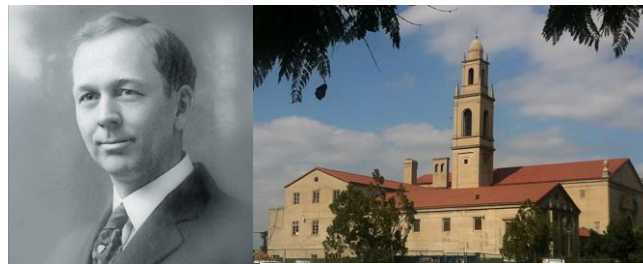


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**Journal of the Australia New Zealand
Unitarian Universalist Association**

Spring 2015



REV. STEPHEN FRITCHMAN

The upcoming 2015 ANZUUA Conference, hosted by the Melbourne Peace Memorial Unitarian Church is as good an excuse as any to tell the story of a man who has long been almost a ‘patron saint’ of that congregation. Arguably the most controversial Unitarian minister of the last century, Stephen Hole Fritchman had a lengthy career as editor, writer, youth leader and minister of the First Unitarian Church of Los Angeles.

Born in Cleveland, Ohio, on 12 May 1902 to Addison and Esther Eliza (née Hole) Fritchman, his mother died the following day. Little is known about his early life, but he was presumably raised as a Methodist and his first job after finishing high school was reading gas meters in Cleveland’s slums. There he saw at first hand the miserable lives of the underclass, which experience made him a radical for the rest of his life.

Fritchman attended the University of Pennsylvania’s Wharton School of Finance in Philadelphia but left after a year for the Ohio Wesleyan University to study for the Methodist ministry. He received a Bachelor of Arts degree in 1924 and remained for another year as a graduate assistant in the English Bible Department. He then moved to New York City, where he obtained a Bachelor of Divinity from the Union Theological School in 1927 and a Master of Arts from New York University in 1929.

During that time, Fritchman had supported himself by teaching English literature at undergraduate level and working as a religious news editor for the *New York Herald Tribune*. He had also married Frances Putnam, a Unitarian, which presumably motivated him to apply for Unitarian fellowship shortly after his ordination as a Methodist minister in 1929. He served at the Petersham Unitarian Church in Massachusetts for two years, during which time he also studied at the Harvard Graduate School. At his next church in Bangor, Maine, he became more outspoken as a pacifist and supporter of Roosevelt’s ‘New Deal’.

That earned him some criticism and the Fritchmans came to find the youth in the church more open-minded. In 1938, they moved back to Boston, where Fritchman worked for the American Unitarian Association as its Director of Youth Work, coordinating activities for young people of high school and college age. He felt that the Young Peoples Religious Union was overly controlled by adults and encouraged its leadership to make it more democratic and independent. That body did so and became American Unitarian Youth in 1941.

The next year, Fritchman took on the additional job of editing *The Christian Register*, a Unitarian fortnightly magazine that began in 1821. The *Register* had suffered financial difficulties in recent years, so he changed it to monthly publication and sought to raise its profile. His first issue had race relations as its theme, with an article by Rev. Ethelred Brown, the only black Unitarian minister at the time.

Under Fritchman's editorship, the magazine became both provocative and profitable. As its writers were unpaid, he was able to solicit articles from speakers he met through various left-wing groups he was involved with, such as Edgar Snow, W.E.B DuBois and Paul Robeson. (He often spoke at these meetings, which got him the attention of the FBI.) In those years, he wrote two books: *Young People in the Liberal Church* (1941), and *Men of Liberty: Ten Unitarian Pioneers* (1944), and edited two others: *Prayers of the Free Spirit* (1945) and *Together We Advance* (1946).

In 1946, AUA president Frederick Eliot was informed that Fritchman was being monitored by the FBI and thought to be a member of the Communist Party. The Executive Committee held five hearings on the matter but no action was taken against him. Indeed, the AUA Board upheld him in both of his positions by large majorities even after the 'Fritchman Controversy' had become public knowledge. He was then served a subpoena to appear before the House Un-American Activities Committee along with representatives of the Unitarian Service Committee, though he gave his interrogators little satisfaction. He later defended the 'Hollywood Ten' group of actors when their turn came to appear before the HUAC. (They were cited for contempt of Congress when they refused to testify and subsequently blacklisted by the industry.)

Fritchman resigned as Executive Director of American Unitarian Youth early in 1947 but he remained editor of the *Register* for a few more months. At the beginning of 1948, he became minister of the First Unitarian Church of Los Angeles and immediately proposed that the church bylaws and publicity state that men and women of all races and national origins were welcome there. (The LA congregation had existed since 1887 and the church pictured on p. 1 was built in 1927.) By this time, radicals were no longer regarded by most people as communists and Fritchman denounced Soviet imperialism from the pulpit as strongly as he had criticised its American counterpart.

Under Fritchman's ministry, the Los Angeles church grew in membership to 1250, with weekly attendance at 443, and the church school at 327. Up to 1000 would gather for church forums on social and religious issues. The congregation operated a little theatre, a writer's group, a woman's group, and a senior citizens' community group. An arts festival flourished, which eventually sponsored appearances by Arthur Miller, Pete Seeger, and Paul Robeson. It hosted one of the first exhibits of work done exclusively by black artists.

However, the US authorities were less forgiving than the Unitarians. In 1952, Fritchman had to decline an invitation to address the 100th anniversary service of the Melbourne Unitarian Church when the State Department denied his request for a passport. He was finally allowed to travel in 1958, after which he attended international peace conferences in Stockholm, Tokyo, London and Warsaw over the next five years. In 1967, he visited the Soviet Union and he went to China in 1973.

For ten years, Fritchman hosted a weekly radio program on a succession of stations, drawing ever larger audiences until he was taken off the air under pressure from the advertisers. He had better success on television, appearing as a critic of life in the United States on the British program, *We Dissent*, and he was interviewed for a CBS network special about the American funeral industry based on Jessica Mitford's book, *The American Way of Death*.

Mitford spoke at the LA church, as did Margaret Mead, W.E.B. DuBois, Edgar Snow, Steve Allen, Charles Collingwood, Langston Hughes, Paul Robeson, Ashley Montagu, Corliss Lamont, Albert Kahn, Robert Hutchins, Harold Urey, Bishop James Pike, Karl Menninger and Linus Pauling. (The last joined the church.)

In 1963, Fritchman delivered the Berry Street lecture to the conference of the UU Ministers Association. He received an honorary LHD (Doctorate of Humane Letters) from the Starr King School for the Ministry in 1967 and two awards from the UUA in 1969 and 1976. He retired from the Los Angeles church in 1969 and served the Unitarian Church of Palm Springs from then until 1977. He died in Glendale, California, on 30 May 1981.

[This article is largely based on that of Rev. Charles Eddis, Minister Emeritus of the Unitarian Church of Montreal, in the Dictionary of UU Biography (www.duub.org). He actually wrote a book entitled *Stephen Fritchman: The American Unitarians and Communism* (2011).

Rev. Eddis served as Interim Minister of the Adelaide Unitarian Church in the second half of 1993 and addressed the Sydney Unitarian Church (see pp. 4/5) on his way to New Zealand. (More still on p. 16.)]



ICUU NEWS

Report from Executive Committee

Special General Meeting

'No More Death' March



The Executive Committee of the ICUU met on 16–23 July in Nuspeet (near The Hague) in The Netherlands, which will be the site of the 2016 Council Meeting and Conference. The report arising from that meeting is as follows:

“The EC is committed to a vision of ICUU:

- helping member groups to help each other to be strong,
- creating exciting opportunities to meet, learn and develop together,
- building a new, effective and adaptive organizational structure,
- embracing high-level international collaboration,
- creating high visibility and inspiring strong member engagement,
- maximizing online resources and engagement opportunities,
- becoming financially responsible and well-resourced.

Work is underway on a strategic plan to provide a roadmap for implementation of this vision. Member groups will be invited to become involved in this planning through upcoming consultations.

To best deliver this broadened vision, the ICUU is seeking a new Executive Director to take up the position in the latter part of 2016. The current Executive Director has decided to retire from ICUU employment in November 2016.”

[The outgoing Executive Director is Rev. Steve Dicks, who was the first person to be appointed to that position in 2009. Before that, he was the Chief Executive of the UK General Assembly of Unitarian and Free Christian Churches. An American by birth and a British minister by training, he has spent most of his life on that side of the Atlantic. In addition to serving as a congregational minister and District Executive in England, he was a founder of the European Unitarian Universalists and was employed part-time by International Association for Religious Freedom. He works from the ICUU Secretariat in Croydon, UK.]

The consultations referred to above will commence with a Special General Meeting of the ICUU Council, which will involve delegates from all member groups. This will be done by means of an Internet link-up that will take place on 07 November to deliberate on both the 2020 Vision program and the proposed budget for 2016. Relevant documents, including written reports, Interim Accounts and a copy of the proposed 2016 Budget will be circulated prior to the meeting.

ANZUUA is entitled to send two delegates, though Pauline Rooney of Adelaide can do double duty in her capacity of Vice-President of the ICUU. The meeting is also open to observers, though they must register in advance and realise that they can only speak with the permission of the President. Anyone brave enough to do this can register by going to the ICUU website: www.icuu.org – but please be aware that the meeting starts at 6:30 a.m. AEST.

Anyone who would like a change of scenery is invited to join the ‘No More Death’ march in Arizona over 02–07 November to bear witness to the continuing human rights abuses on the US-Mexico border. They will get to join Peter Morales, President of the UUA, Don Southworth, Executive Director of the UU Ministers Association and Kathleen McTigue, Director of the UU College of Social Justice. In their words:

“Together, we will walk a migrant trail with volunteers from ‘No More Death’, a ministry of the UU Church of Tucson. We will witness the militarization of the border itself, observe ‘Operation Streamline’ hearings designed to criminalize immigrants, and travel into Mexico to visit with recent deportees and hear their stories. We will worship together, and will help each other discern how our ministries and our movement can respond to the need for immigration justice.”

THE HIGH HOPE OF ADVENTURE

By Rev. Charles Eddis

Forty-three years ago, when I gave my first address to my first congregation as a student minister, my topic had this title, which comes from the very last words in the chapter on religion and science in Alfred North Whitehead's *Science and the Modern World*. Almost every year since I have begun each September with a sermon based on the last three words of that great chapter. They begin:

Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.

And they conclude:

The worship of God is not a rule of safety — it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure.

How can we attain the unattainable? Really one cannot. Yet I agree with Whitehead. Waldemar Argow, an American Unitarian minister, put it in other words. He said we need to climb beyond the timber line, to know the high mountain grandeur of religion in all its sweep and scope and glory, to feel at last the presence of something which is from everlasting to everlasting, world without end. Whether you pursue science or religion, if you probe deep enough, you may find yourself taking off on this adventure of the spirit, this flight after the unattainable.

If you probe the meaning of your own life, or your own death and your own dying, you may set off on this adventure. Somerset Maugham's novel, *The Razor's Edge*, tells of one such quest, that of a young American, Larry Durrell. I think it is likely Maugham based the novel on people he knew or had met and entered in his writer's notebook. In the novel, what sent Larry Durrell on a spiritual search was the sudden death of a young airman, Patsy, who saved his life during an aerial combat late in the First World War. Both planes landed intact, but Patsy had been wounded: Maugham tells what followed:

He was looking deathly white. Suddenly a strange look came over his face. It had just come to him that he was dying, and the possibility of death had never so much as crossed his mind. Before they could stop him he sat up and gave a laugh. "Well, I'm jiggered," he said. He fell back dead. He was twenty-two. He was going to marry a girl in Ireland after the war.

The incident shook the foundations of Larry Durrell's young life. He could not settle down after the war. Patsy's sudden death had raised some questions Larry could not get out of his mind. Perhaps something of what he felt was expressed by Henry David Thoreau when he wrote: *I wish to learn what life has to teach, and not, when I come to die, discovered that I have not lived*. Durrell had to find answers to the most basic questions anyone can ask: Where am I? Why am I here? What ought I to do? In India, in the religion there, he came to final terms with life and death, with living and dying.

Now it might seem simple and straightforward to declare that the answer to the mystery of existence is to be found in religion, and to proceed to proclaim what the answer is. Millions of people have done so. For the most part, the varied answers people have given have worked for them most of the time. It cannot be so simple and straightforward with us – not if we recognize the truth of what Whitehead wrote about religion mixing human experience with the crudest fancies of barbaric imagination, producing a religious vision which fades and then recurs under nobler form and with clearer expression.

What is involved in the religious vision? A great metaphorical description of it is that of the prophet Isaiah in Chapter VI of his Book:

I saw the Lord sitting on a throne, high and lofty, and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings; with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

The pivots in the thresholds shook at the voices of those who called, and the house was filled with smoke. And I said, "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips, yet my eyes have seen the King, the Lord of Hosts."

Of course, the description as it stands cannot be taken literally. Nonetheless, twenty-seven centuries ago Isaiah experienced something in the temple of Jerusalem. We cannot say just what it was. We do know his reaction to it, which I did not read in its entirety. Isaiah was overcome with awe. He was humbled. He was set straight. He was challenged. He felt sent forth on a mission to speak out boldly about the moral decay of Israel.

Religion is like the small toddler taken to the park by its mother. In the park it is set loose, free to wander and explore. The mother is content to sit on a bench, keeping half an eye on her small child. The child is eager to explore the world. At the same time it does not want to go too far from its mother. One never knows what frights may lurk at any step. So the child keeps returning to its mother to renew the sense of security and be assured everything is all right. All said and done, the mother is the prime source of love and support, the magic healer, meeter of all needs, righter of wrongs. In one form or another, we probably all behaved like that when we were very young: exploring the world one moment, returning for reassurance to the vicinity of our mothers the next.

What we have here is a cycle that keeps repeating itself: the venturing forth, thereby depleting our sense of security and of where we are, followed by the returning, the touching of home base, to be reassured, to gather our courage and strength, to be readied to sally forth again. The base to which we keep returning, where we feel secure and know where we are, may be our homes. I would suggest to you that a place such as this may be – indeed, should be – a place where we feel secure, are comforted, gather our courage and strength, and, getting our bearings, sally forth again. Like Isaiah, who had the religious vision in the temple and went on to be assured and renewed and sent forth, we should know, or at least glimpse and then be renewed by, the religious vision.

Isaiah, we read, saw God sitting on a throne, high and lofty, so that the hem of his robe filled the temple. What is our vision? What is the religious vision that sustains and renews us, that gives us our framework of orientation and devotion? It is not, surely, a seated male monarch, however exalted. If the vision has, as Whitehead suggested, kept fading and recurring, what form does it take now? What is the essence of our faith as Unitarians? Curiously, one of the best descriptions I know of Unitarians was given by Somerset Maugham in 1915 in his novel, *Of Human Bondage*. It goes like this:

A Unitarian very earnestly believes in almost everything that anybody else believes, and has a very lively sustaining faith in he doesn't know quite what.

What is important about us is not what we do not believe, such notions as virgin births and triune gods. What is important about us is what we do believe. Maugham's "faith in what we don't know quite what" is not as nondescript or insipid as it may seem. The word 'Unitarian', of course, means belief in the oneness of and unity of God, apart from all human beings and images including the Jesus of Christians. What can be said of the God in which Unitarians believe? It is not the exclusive Christian God, or a god belonging to any other particular people or place.

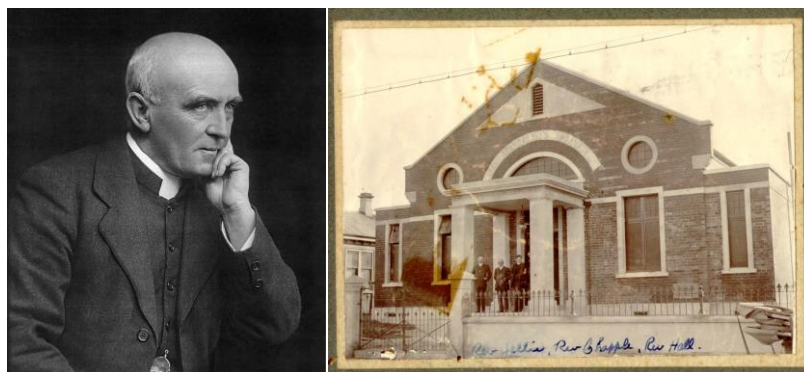
The God in which Unitarians believe is simply the god higher than which none higher can be conceived, the god who appears when other gods disappear, the god behind all symbols, the god who, in Whitehead's words, "gives meaning to all that passes, yet eludes apprehension", the god we worship with fading and recurring, nobler, clearer expression. The person who rejects the idea of god does so seeking a higher idea of God, whether he or she knows it or not. One earnestly disbelieves because one is in the grasp of a firm belief – at least a belief in truth and likely, as Maugham put it, in the grasp of "a very lively and sustaining faith in one doesn't know quite what".

I suggest to you that true faith in God can only be faith in one doesn't know quite what. Existence is a mystery. In the end, as Paul Davies argues and concludes in *The Mind of God*, we come in our exploration of the reality around us to a deep enigma. Yet we sense we belong here, and have our part to play in the ongoing process of creation. If we feel this strongly, then we indeed have a very lively and sustaining faith in we don't know quite what. We can call it God. Perhaps we should argue that only this should be called God. And then we can repeat Whitehead's words:

The worship of God is not a rule of safety — it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure.

NEW ZEALAND MINISTER'S BOOKS ON PROJECT GUTENBERG

By Wayne Facer



James Chapple (1865–1947) was a notable figure over three decades in New Zealand Unitarian history. His two published books, *The Divine Need of the Rebel* and *A Rebel's Vision Splendid*, were originally published in the UK in 1924. His descendants have agreed that these works should be made available online through Project Gutenberg, the free Internet library.

Originally a Salvation Army officer, James Chapple became ordained as a Presbyterian minister in 1903 but resigned from the church after chairing a public meeting for the noted English Rationalist, Joseph McCabe. Chapple then joined the Unitarians and went on to open a Unitarian church in Timaru in 1912.

In 1909 he had written to the Auckland Unitarian minister, William Jellie, stating: “In reading a sermon of yours in *Triad* it struck me how closely you approximated to my views ... I am a Presbyterian minister but have no right in the church. The Presbytery know of my heterodoxy & tried to shift me two years ago.” Later when Jellie visited Timaru, he found a thoroughly lively movement, an increasing congregation, a Sunday School with 50 on its roll and a Discussion Society that met during the week.

Due to Chapple's opposition to World War I, he left for America in July 1915 with his wife Florence and 13 children, where they stayed at Oakland, California. While there he engaged in anti-war work and socialism, making many friends in the movement.

When America entered WWI in 1917, he returned to New Zealand and, capitalising on the nascent activity that had been undertaken in his absence, started a Unitarian Church in Christchurch. After speaking out publicly against the war in March 1918, he was convicted of sedition and sentenced to 11 months imprisonment. The words that got him into trouble were:

You are under the heels of the war lords. We have not enough population for our own country, yet we are lusting after the annexation of Samoa. The patriotic poison is in our schools. Children are taught to salute the flag and taught to sing the National Anthem. I tell my children, when they come home, not to sing the National Anthem. I am hoping with a fervent hope that in this war there will be no victor to pray about. A war is blasphemy. A woman goes down the valley of death to bring a child into the world, she nurses it, sends it to school, sees it through the sixth standards, and then comes the call to arms, and it goes away to war. What for? To die for its country? No; to die for the profiteer.

And also:

[...] Russia wanted war, England wanted war, the upper class in New Zealand wanted war. Never has there been such a wonderful five days [meaning the days of the Russian Revolution]. The old Russia has gone and the new Russia has come in. I hope before I die to see a similar movement in New Zealand. I hope the day will come in New Zealand when these war lords will be repudiated. I hope not a penny of the war loan will be repaid. You do not authorise them.

Upon release he returned to the Christchurch Unitarian Church, which had been kept going by speakers from his old church at Timaru and visiting Unitarian ministers from the Wellington and Auckland churches.

James Chapple left the Christchurch Unitarian Church by the end of 1925 and moved to Tauranga. Services were continued by Clyde Carr and his friend, Norman Murray Bell (1887–1962), both of whom were teachers in the church's Socialist Sunday School which Chapple established.

In 1930 James Chapple was unsuccessfully nominated for the Nobel Peace Prize by William Lee Martin (1870–1950), MP for Raglan. In the first Labour Government, Lee Martin was Minister of Agriculture and later became a member of the Legislative Council.

Although now in retirement, William Jellie returned to the pulpit in the Auckland Unitarian Church prior to the outbreak of World War II. The church found it impossible to arrange a replacement minister and turned to Ken Thomas (1903–1978) to provide lay leadership. James Chapple was included in a three-way ministerial roster.

James Chapple was determined to follow the political line espoused by the Communist Party in support of the Soviet Union. So long as Germany only waged war in Western Europe, he was content to disparage the Allied war effort, which he portrayed as aggression by imperialist powers. This he did at the Auckland Unitarian Church while waving the *People's Voice*, paper of the New Zealand Communist Party, from the pulpit (before the paper was banned in June 1940).

This did not endear him to most of his congregation. While he did a *volte face* when the Soviet Union was invaded in June 1941, the incongruity of the situation did not escape him and he decided not to continue delivering sermons. Frank Castle later wrote: "somehow, we were sorry to lose him; exasperating as he was, we were beginning to develop an affection for him."

James Chapple had also maintained a close relationship with the Rationalist Association. Having offered his services to the Association, he became the second most frequent speaker at their Free Forums between 1935 and 1941. The Forums were held at the Strand Cinema in Queen Street, Auckland City, on Sunday evenings with a lecture delivered before a film was shown.

At the moment, Chapple's two books are being processed so that they can be uploaded onto the Distributed Proofreaders Canada (DPC) website. The next step is for DPC to make the scanned text available for proof-reading by volunteers. You can assist in doing this by visiting: www.pgdcanda.net, registering for a free account as a user, and proofing the text by comparing it with the page-image scans. Each volume has approximately 200 pages and you are able to proof as much or as little as you wish. (Many hands make light work!)

[Wayne Facer joined the Auckland Unitarian Church while studying at the University of Auckland, where he graduated in economic history. Following a number of years working in university administration, he became a consultant in health economics. Later, he returned to university to complete a postgraduate degree in religious history. His current interests are researching and writing about New Zealand Unitarian history.

Wayne has written five articles on New Zealand Unitarians that have been accepted by the Dictionary of UU Biography (www.duub.org). These are about:

Franklin Bradley (1831–1909), a Non-Subscribing Presbyterian from Northern Ireland who served as the first minister of the Unitarian Society of Auckland in 1863–65.

John Gammell (1856–1913), a Unitarian minister and educationist from London who became the founding president of the Unitarian Free Church of Wellington in 1906.

Lincoln Ashton Gribble (1930–2012) of Auckland, who trained as a Unitarian minister in Manchester. He worked as a teacher but was the relieving minister of the Auckland Unitarian Church a number of times.

Cyprus Richard Mitchell (1881–1955) of South Australia, who was a minister at the Unitarians churches in Melbourne, Wellington and Auckland in the 1930s.

Sir Robert Stout (1844–1930), a leading member of the Wellington Unitarian Church who was the Prime Minister of New Zealand in 1884–87.]

JOHN BIRCH BATTLE HYMN OF THE REPUBLIC



Mine eyes have seen the horror of the coming of the Reds;
They are tearing up Old Glory into sixty million shreds;
They are standing in our closets, they are hiding 'neath our beds.
Let's fight until they're gone!

(Chorus)

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Don't let the Commies here subdue ya!
Let's fight until they're gone!

They are peeking through my windows late at night when I watch Paar;¹
I have seen them in the glove compartment of my family car;
They are hiding in the treetops, they control the D.A.R.²
Let's fight until they're gone!



They are running through my kitchen and it really makes me mad;
I have counted four this morning, that's including Mom and Dad;
They will soon take over Pittsburgh and rename it Stalingrad.
Let's fight until they're gone!

I have seen them in the cages of the park menagerie;
I am told that all but one are in the Birch Society;
Right now, we're in the process of investigating me.
Let's fight until they're gone!

¹ Jack Parr had a talk show on television in 1957–62, followed by a prime time variety show in 1962–65.

² The Daughters of the American Revolution is a service group whose members are female descendants of people who made a contribution to the American Revolution. While it is a patriotic organisation, the D.A.R. is apolitical and not at all right-wing.

This item seemed an appropriate accompaniment to Rev. Stephen Fritchman's experience with the House Un-American Activities Committee. Unfortunately, the lyrics were nowhere to be found on the Internet, so I had to write them entirely from memory. The song appeared in the newspapers in about 1962, though there are suggestions that it originally came from *MAD Magazine*.

In case anyone doesn't know, the John Birch Society was a radical anti-communist organisation founded in 1958 by Robert W. Welch, jr. (1899–1985), a wealthy candy manufacturer. It was named after a missionary and army intelligence officer who was killed in China in 1945. The movement spread nationwide, claiming 100,000 members at its height, and was well resourced with books, magazines, pamphlets and films, many of which were produced personally by Welch.

The Society's main themes were isolationism and opposition to alleged communist control of the US government, for which reason it opposed military operations abroad (even the Vietnam War) and membership in the UN. It opposed the Civil Rights movement, the Occupational Health and Safety Administration and the Federal Reserve, alienating even other right-wing organisations when it denounced former president, Dwight D. Eisenhower as a traitor. Ironically, its second leader, Congressman Larry McDonald of Georgia, died aboard Korean Air Lines flight KAL 007 when the airliner was shot down by a Soviet interceptor in 1983.

Just for the record, the Daughters of the American Revolution was founded in 1890 to parallel the male-only Sons of the American Revolution. Both groups were formed after nationwide celebration of the centenary of George Washington's election as president brought renewed interest in US history. (One of the four co-founders of the D.A.R. was a great-grandniece of Washington.) Its members can be descended from signatories of the Declaration of Independence, veterans of the Revolutionary War, civil servants of the Continental Congress or the first state governments, and others who gave material aid to Revolution. The D.A.R. currently has 180,000 members in about 3000 chapters, some of which are outside the US.

HYMN FOR THE OPENING OF THOMAS STARR KING'S HOUSE OF WORSHIP

Amidst these glorious works of Thine,
The solemn minarets of the pine,
And awful Shasta's icy shrine, –

Where swell Thy hymns from wave and
gale,
And organ-thunders never fail,
Behind the cataract's silver veil, –

Our puny walls to Thee we raise,
Our poor reed-music sounds Thy praise:
Forgive, O Lord, our childish ways!

For, kneeling on these altar-stairs,
We urge Thee not with selfish prayers,
Nor murmur at our daily cares.

Before Thee, in an evil day,
Our country's bleeding heart we lay,
And dare not ask Thy hand to stay;

But, through the war-cloud, pray to Thee
For union, but a union free,
With peace that comes of purity!

That Thou wilt bare Thy arm to save
And, smiting through this Red Sea
wave,
Make broad a pathway for the slave!

For us, confessing all our need,
We trust nor rite nor word nor deed,
Nor yet the broken staff of creed.

Assured alone that Thou art good
To each, as to the multitude,
Eternal Love and Fatherhood, –

Weak, sinful, blind, to Thee we kneel,
Stretch dumbly forth our hands, and feel
Our weakness is our strong appeal.

So, by these Western gates of Even
We wait to see with Thy forgiven
The opening Golden Gate of Heaven!

Suffice it now. In time to be
Shall holier altars rise to Thee, –
Thy Church our broad humanity!

White flowers of love its walls shall
climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard, –
The music of the world's accord
Confessing Christ, the Inward Word!

That song shall swell from shore to shore,
One hope, one faith, one love, restore
The seamless robe that Jesus wore.

John Greenleaf Whittier (1864)

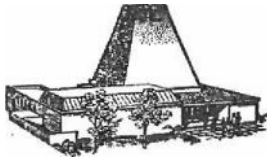


Again with Rev. Fritchman, his work in Los Angeles brings to mind the first Unitarian minister in California, Rev. Thomas Starr King (1824–64), whose story was told in the Autumn 2015 edition. Briefly, Starr King (he always used his second name) was a Universalist minister from Massachusetts who went to lead the San Francisco Unitarian Society in 1860. Under his leadership, the Society built a beautiful gothic church – the first Unitarian church on the West Coast – which was dedicated in the January of 1864.

Starr King saw the whole of California as his parish, travelling extensively to preach and also to educate everyone from the San Francisco elite to miners and labourers about Socrates, contemporary poets and the beauty of nature. In the lead-up to the Civil War, he campaigned for Abraham Lincoln and helped to elect a Republican (i.e., pro-Union) governor in Sacramento. For these efforts and later fundraising for the medical care of soldiers during the war, he was called “the preacher who saved California for the Union”.

The Quaker poet and abolitionist, John Greenleaf Whittier (1807–1892), was also from Massachusetts but he only travelled the Northern states for the American Anti-Slavery Party (of which he was a founding member) in the late 1830s. He wrote several volumes of poetry and it is unclear which book this poem first appeared in. As for why it was written, Whittier knew such prominent Unitarian abolitionists as Ralph Waldo Emerson and Henry Wadsworth Longfellow and would at least have known about Starr King's activities. A number of his poems were set to music as hymns, so it is possible that this one was, also. He also wrote five books of prose and edited a number of influential journals over the course of his life.

Three more poems dedicated to Starr King (see p. 11) were written by a Unitarian author named Francis Bret Harte (1836–1902). Originally from New York, he lived in California for almost two decades and many of his short stories are about the 1849 Gold Rush. As editor of the *Overland Monthly* literary review, he learned of Charles Dickens' death in 1870 and promptly sent a ‘Stop Press!’ message to his printers. He then wrote ‘Dickens in Camp’, a poem about miners reading from *Little Nell* around a campfire at night. (Dickens was also a Unitarian and his life story was written in the Autumn 2012 issue of this journal.)



ANZUUA Biennial Conference

Melbourne Peace Memorial Unitarian Church

16–18 October 2015



Conference Theme: ‘The Church and Social Justice’

Friday 16 October: Meet and Greet at Church from 5.00 pm to 8.00 pm

Saturday 17 October:

- | | |
|----------------|---|
| 9.00 am | Registration |
| 9.30 am | Welcome and Introductory Speaker |
| 10.00–10.15 am | Morning Tea |
| 10.15 am | Participants will divide into one of four broadly defined Discussion Groups, namely: War & Peace, Asylum Seekers, Inequality and Environment. |

Each group will be led off with a short presentation by a person actively involved with that particular issue (e.g., people directly involved in assisting asylum seekers). We have drawn this expertise from our inter-faith friends and others involved at the ‘coalface’ of, for example, the environmental movement.

Our expectation is that members of ANZUUA churches and fellowships will make a valuable contribution to each of the groups for what we hope will be an exchange of ideas and a learning experience for all. A person from each of the groups will be nominated to present the results to all conference participants in the afternoon. Arising from the reports from each group, we could make a united ANZUUA statement on social justice that we can all agree on.

- | | |
|---------------|--|
| 12.30–1.30 pm | Lunch |
| 1.30–3.00 pm | Report back from Discussion Groups and recommendations |
| 3.00–3.20 pm | Afternoon Tea |
| 3.20–5.00 pm | Business Meeting (Part 1)* |
| 6.30–8.30 pm | Dinner and Entertainment** |

Sunday 18 October:

- | | |
|----------------|---|
| 9.00–10.30 am | Business Meeting (Part 2)* |
| 11.00–12.00 pm | Sunday Service – Conducted by Rev. John Clifford (President of the UK General Assembly); Address by Special Guest (to be confirmed) |
| 12.00–12.30 pm | Official Conference Close |
| 12.30–1.30 pm | BBQ Lunch |

- * It has been suggested that Part 1 of the Business Meeting be confined to the strictly business issues, such as Finance and Elections, and Part 2 (preceding the Sunday Service) be a Report Back from individual ANZUUA members on local activities, etc.
- ** The Saturday evening dinner is included in the \$150 delegate fee structure that covers all costs during the conference. Those who are not participating in the conference (friends, partners of delegates, etc.) who wish to attend the Dinner may do so at a cost of \$25 (or \$40 for two). The Dinner is a spit roast with a choice of three meats, and alternatives available for those with special food requirements. There is also a variety of sweets to choose from, including pavlova, which should please all from both sides of the Tasman.

We would appreciate that Registration Forms for the conference be sent to us as soon as possible, including any 'extras' who might be attending the Saturday evening dinner only.

All correspondence should be addressed to the Melbourne Church at: admin@melbourneunitarian.org.au.

[In case anyone doesn't know, the venue is at 110 Grey Street, East Melbourne. Registration forms have been sent to all member groups and there is also a printable version on the ANZUUA website.]

ON A PEN OF THOMAS STARR KING

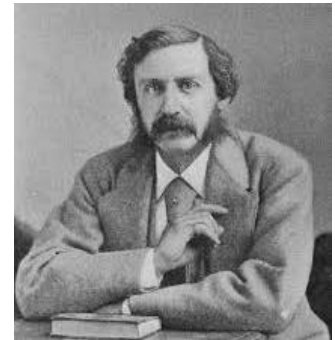
This is the reed the dead musician dropped,
With tuneful magic in its sheath still hidden;
The prompt allegro of its music stopped,
Its melodies unbidden.

But who shall finish the unfinished strain,
Or wake the instrument to awe and wonder,
And bid the slender barrel breathe again,
An organ-pipe of thunder!

His pen! what humbler memories cling about
Its golden curves! what shapes and laughing graces
Slipped from its point, when his full heart went out
In smiles and courtly phrases?

The truth, half jesting, half in earnest flung;
The word of cheer, with recognition in it;
The note of alms, whose golden speech outrung
The golden gift within it.

But all in vain the enchanter's wand we wave:
No stroke of ours recalls his magic vision:
The incantation that its power gave
Sleeps with the dead magician.



Francis Bret Harte (1865)

Some remarkable insights can be found in Axel Nissen's book, *Bret Harte: Prince and Pauper* (University Press of Mississippi, 2000), not least that Harte knew Starr King personally and named his second son Francis King Harte after him. It turns out that Harte attended King's church, as did Jessie Benton Frémont (1824–1902), the wife of the explorer, soldier and senator, Col. John Charles Frémont. She liked Harte's writings (as did King) and the two men often went to the Fremont's home after the Sunday service. Jessie and King did a great deal to get Harte's works published in Eastern journals such as the *Atlantic Monthly*.

Immediately after King's death in 1864, Harte wrote a poem called 'Relieving Guard' and, later in that year, he wrote 'At the Sepulchre' for the dedication of a marble monument to his mentor. Both the original church and King's sarcophagus are now registered as national monuments.

REPORTS FROM MEMBER GROUPS

Adelaide UC members have removed a brick wall from the front of the church and erected a large banner welcoming refugees, rendering the building more visible and open to the public, both physically and in feeling. The new projector has been a great success during services, displaying the Order of Service, words to hymns and songs, images and so on. Their singing has improved considerably now that they are looking up instead of than down at their books.

The service on 19 July was run by the Worship Sub-Committee, at which the participants were given a form with questions about which activities in the church had engaged them, how they had been engaged and what they had achieved as a result. The form also asked for suggestions about how the church could give people more opportunities for such engagement and the responses were used to spark off discussion during the subsequent workshop.

The guest speaker on 09 August was a Youth Ambassador from World Vision, who spoke about the work they do and encouraged people to either participate in the 40-Hour Famine or sponsor someone (like herself) who was taking part. Their Sunday Club children's group has 12 members, now that five new young families are attending. A young adult discussion group for people in their 20s and 30s has also been formed and meets monthly after the Sunday service.

Auckland UC now have a Building Consent for their proposed alterations, work on which will start shortly, and they have also managed to get building insurance for the church. Their minister, Rev. Clay Nelson, has been giving sermons on such topics as poverty, euthanasia and privilege as a roadblock to progress.

The numbers on Sundays are up and there is also a good-sized group of young people in the 12–18 age bracket, possibly attracted by AUC's active FaceBook page. The adult education programme on Islam continues and is well attended, augmented recently by a talk from Dr Douglas Pratt, professor of religious education at Waikato University in Hamilton.

Planning is under way for the annual church auction in October. Other social actions include the 'Jammies in June' provision of pyjamas for children at the Middlemore Hospital and the Bread and Roses High Tea fundraiser for the Living Wage New Zealand campaign on 04 October. This will be an opportunity to show the wider community who they are and what they stand for.

Brisbane UUF held their Annual Retreat at the Springbrook Theosophical Centre in the Gold Coast hinterland with a very good attendance. Derek McCullough of Christchurch led interactive sessions on the 'three R's' – reflection, relationships and resilience – and his insights were greatly appreciated. John Maindonald of Wellington (former leader of the Canberra UUF) was also there and it is hoped that this sort of trans-Tasman visitation will continue.

They have also had Rev. Dr. Stephen Furrer from Los Angeles, whose daughter is one of their members, lead the service on the 25 July which was very well attended.

Christchurch UUs have four new members and are now meeting each month at a member's home in addition to their monthly services at the Workers Education Association. Their Annual General Meeting was held on 09 August (see p. 14).

Melbourne UC has a number of different community groups are making good use of the church, which also has a large banner welcoming refugees. A concert was held on 05 July which raised \$750 in donations for the Asylum Seeker Resource Centre. Their Social Justice Action Group will be meeting with the Victorian Environment Minister following their representation on the issue of coal seam gas mining.

At the service on 12 July, Alison Rabinovic presented a biographical sketch of the early (i.e., World War II) refugee advocate, Rev. William Bottomley. He was minister of the Melbourne Church in 1926–49 and she is his granddaughter. (See the next issue for the text of this address.)

The third of four forums organised by the ANZAC Centenary Peace Coalition, entitled 'From ANZAC to Vietnam', was held at the church on 12 August and facilitated by the Victorian Council of Churches. All forums thus far have attracted capacity audiences of 120 or more. The Coalition, which comprises almost thirty religious and secular organisations, is looking at a continuing role after the final forum in October.

Following the success of their 'Auditing the Auditors' report, based on research carried out by the Australia Institute, MUC are embarking on another ambitious project whose general theme will be 'Equality and Democracy'. Part 1 of this project will commence on 17 August and focus on the 'Cost of Privatisation'. Appropriate funding has been secured and researchers appointed. It should be noted that 'Auditing the Auditors' received 1.4 million 'hits' on the Australia Institute website.

Perth Unitarians had an inspiring speaker on 07 June, Rick Smith, who spoke about the Australian Aboriginal people and the policy of assimilation that seems to be coming back in. Some 96 small communities in northern WA are being closed down by the government's removal of funding for their schools, police and other public services. In some cases, this is forcing people with young children to move to Derby and other large centres which have significant alcohol problems.

Their Annual General Meeting took place on 02 August, followed by a video of Emeritus Professor Joseph Camilleri of Latrobe University in Melbourne speaking on 'How do the events in the Middle East impinge upon Australia?' Their next speaker will be Penny Reiss, defending her upcoming thesis, 'Written by Mrs. Bach'. She will present some controversial material surrounding the compositional process of the Unaccompanied Violin Sonatas and Partitas BWV 1001–1006 that may turn the traditional understanding of Johann Sebastian Bach on its head.

Their Annual Retreat at the Benedictine monastery town of New Norcia Retreat was held in late August, so we can expect a report on that in the next issue.

Spirit of Life UF are building up a series of talks (ones that have been presented) on their website in the 'Blog' section. Most of the talks are by Spirit of Life members or their Associate Minister, and some by guest speakers. All of the talks will be available for other groups to use (with acknowledgement).

Recently, they have heard talks by their member, Colin Whatmough on what is happening in rural Australia and more from Rev. Geoff Usher on the history of Unitarianism, which is proving popular. They continue to get visitors who have found them through their ads in *Sydney Talks*. Some members specialise in writing letters to newspapers and politicians on topics of the day. Their monthly journal, *Esprit*, often carries material to stimulate their efforts.

They recently had a visit from their former president, Candace Parks (now returned to the US), which was a time of celebration and renewal.

Sydney UC's latest Music Service on 16 August featured the works of Mozart. They have also been holding public concerts, the first of which was an evening of French music on Bastille Day (14 July) and a program of Cole Porter's songs is scheduled for 30 August. On 09 September, they will hear an address on T.S. Eliot by Prof. Barry Spurr, recently retired Professor of Poetry and Poetics at Sydney University.

ANZUUA NEWS

Our President, Peter Abrehart represented ANZUUA at the Interfaith Parliamentary Prayer Breakfast in Canberra. (See p. 15 for details.)

Arrangements for the 2015 Conference in Melbourne are all but finalised (see pp. 14/15).

Our Secretary, James Hills, has been informed that additional funds are needed for the completion of the UU Church of the Philippines' Quimada House dormitory for female students. Apparently, the top floor has not been finished due to unforeseen costs for fitting out the lower floor. The Brisbane UUF and the Sydney Unitarian Church have committed \$500 each, plus \$200 from the Spirit of Life UF and \$500 from James personally. It is understood that other member groups are giving sympathetic consideration to this request.

Pauline Rooney attended the ICUU Executive Committee in The Netherlands and reported that the venue of the 2016 Council Meeting and Conference is in woodlands and has won many sustainability awards. This will be the first such meeting in Europe since 2009, when it was held in Kolozsvár, Transylvania.

SPECIAL REPORT FROM CHRISTCHURCH

[Abstracted from the report by the Chairman, Natalia Artemiev, to the Christchurch UUs Annual General Meeting on 09 August.]

Welcome every one. Welcome to our AGM. This is a time when we look to the future and also review our past year.

This is now the second year that we have continued as a fellowship and not led by a minister, and it has been a rich and varied one. Apart from services every month, we have enjoyed a relaxing weekend in Hanmer Springs, joined by others from other groups such as Sunday Gathering and Quakers. We loved having them with us and had a lot of fun (plus some serious discussions!). Our age range was 8 to 70-plus and hopefully, at our Spring Retreat next year, many will join us again.

Other activities and events have included an information-sharing stall at Christchurch Polytechnic Institute of Technology's Orientation. Several people gave much time and effort to make this happen and we thank them for that. In the process beautiful and informative bookmarks were designed and printed and we now have a plentiful stock to use whenever appropriate. Thank you again for those who gave their talent and effort to do this.

Again on a creative tack, we had a printmaking session to make some wonderfully vivid T-shirts sporting the Flaming Chalice and our logo. We still have a number of these to sell or give away as needed. This was a team effort but special thanks goes to Brenda Crocker, who together with Krystal Collins from Oregon designed and set up the printing.

Brenda and myself also attended the 150-year celebration of the Workers Education Association, where we meet on a Sunday. We gave a short presentation of what we do and who we are, including some Unitarian history and some personal background.

With regards to services themselves, we've had a number organised by me which looked at the elements of Water and Fire and one which was based on 'How We Believe'. These involved the group as a whole with members bringing poems and contributing ideas. Krystal Collins delighted us with a service based on intergenerational considerations. A second time, she talked about the place of technology in the way we communicate and interact. It was particularly enjoyable to have the views and thoughts of someone who loves being a Unitarian Universalist and is from a younger generation to most of us in the group. Derek McCullough also led a service for us on the theme of 'Roots and Wings'.

On the subject of thanks, I want to extend warm thanks to Valerie Wycoff, Marion Hale, Brenda Crocker and Jim Lovell-Smith, who over the year have given many hours of their time to keep us ticking over. Then there are those who contribute yummy food to be shared after our meetings and Brenda, who brings the beautiful flowers that grace our table.

As well as our own monthly services and potlucks, several from our group have participated in Sunday Gathering and Virtues Group meetings over the year. Our three groups are developing a cross-fertilisation of inspirations and connections. I myself always leave these meetings feeling welcomed and inspired.

This brings me to the end of my report but, before I finish, I want to express my thanks for all the ways members of our group have held the threads that help sustain our little Christchurch Unitarian web of life. As a group we have been through many permutations and I feel that it's the human links that keep us going – the caring for each other particularly. I hope that in the coming year we'll be able to keep this alive and well.

[Hanmer Springs is a small town 130 km north of Christchurch, noted for its mineral hot springs, skifields and other tourist attractions. This was the group's first retreat since the earthquakes of 2010–12, prior to which they used to meet at a Maori *merae* up the coast from Christchurch.

By way of introduction, Derek McCullough was a founding member of the Christchurch UUs (see p. 16) and was their minister for many years, as well as being the president of ANZUUA in 2005–09. Valerie Wycoff is their treasurer and representative to the ANZUUA Council.]

THOUGHTS FOR TODAY

As mentioned earlier, ANZUUA was represented at the inaugural Interfaith Parliamentary Prayer Breakfast in Canberra on 17 June. Organised by the Australian Catholic University and held in the Old Parliament Building, the event drew presenters from as many as 150 different faith groups. The ANZUUA Council canvassed all the member groups for suggestions and selected the following prayer written by Rev. Naomi King, minister in the River of Grass UU Congregation in Plantation, Florida:

“Blessed are the days when we live in balance, centered in the heart that holds and the hand that helps and the love of life that guides us.

Blessed are the days when we live in balance, tending the needful and the good, righting wrongs, restoring what has been stolen, repairing what was awfully broken.

Blessed are the days when we live in balance, letting go of expectations that hurt and that hold us back from bearing healing and hope to one another and to this earth.

Blessed are the days when we live in balance, glad to give what we can, glad to share this life, glad to do all we might to make this world more loving, more peaceful, more whole.

Amen.”

[Rev. King is the daughter of the renowned author, Stephen King, and she regularly publishes new prayers for the day on her blogsite. Her sister, Tabitha King has also written seven books.]

Also, Natalia Artemiev closed the Christchurch UUs’ AGM with this quotation from Thich Nhat Hanh’s book, *Fear*:

“When we look deeply into a sheet of paper we see that it’s full of everything in the cosmos: the sunshine, the trees, the clouds, the earth, the minerals, everything – except for one thing. It’s empty of one thing only: a separate self. The sheet of paper cannot be by itself alone. That is why the ‘inter-be’ can be more helpful than the word ‘be’. In fact, ‘to be ‘ means to ‘interbe’. The sheet of paper cannot be without sunshine, cannot be without the forest. The sheet of paper has to interbe with the sunshine to interbe with the forest.”

[Thich Nhat Hanh (1926 –) is a Vietnamese Buddhist monk, teacher, poet, peace activist and author of 100 books. He was ordained in 1949 and became editor-in-chief of *Vietnamese Buddhism*, the periodical of the Unified Vietnam Buddhist Association in 1956. Before he went to the US in 1960, he founded the Van Hanh Buddhist University in Saigon and the School of Youth for Social Service.

Nhat Hanh (‘Thich’ is the surname of all East Asian Buddhist monastics) studied at Princeton and later taught at Columbia and Cornell Universities. While back in Vietnam in the mid-60s, he founded the Order of Interbeing, which he still leads. Having long opposed the Vietnam War, he represented the Buddhist Peace Delegation at the Paris Peace Talks in 1969, after which he was not allowed to return to Vietnam until 2005. He lived mostly in France from that time and established some Buddhist institutions there, though he was debilitated by a stroke in 2014.]

Sing God’s praise; Lord of heaven and earth/ His wisdom unfathomable/
All creation on earth and in heaven/ Is living proof of his greatness over all/
Sing God’s praise, Lord of stars and moon/ He is filled with glory, righteousness and lights/
All things that we see/ He made thus to teach us./
Sing God’s praise, he is our mother and father/ Giver of spiritual light, He blesses us too/
He is loving, forgiving and wishes that/ We love our neighbors, do good and live courteously./
Sing God’s praise, Lord of lords, King of kings/ Lord of life and death Lord of the spirit/
Lord of times is also Lord of seasons/ Peace be unto us who worship him eternally.

[This is from a hymn written by Hajom Kassor Singh (1865–1923) of the Khasi Hills Unitarians (see next page) and was originally written in the Khasi language. A proper article on him will need to wait till the next issue but, for now, it should be said that the indigenous religion there was not Hindu nor Buddhist nor animist – rather, it was more abstract than any of those.]

REV. CHARLES EDDIS

As you've seen already, this remarkable man has a strong connection with our region, having spent his first year of retirement under a joint arrangement with the Adelaide and Auckland churches. In the first half of 1994, he visited the Blenheim congregation and met with Derek McCullough and some other Unitarians in Christchurch, who went on to form a fellowship there.

Charles was actually a member of American Unitarian Youth (which had Canadian chapters) in Stephen Fritchman's time and became its president in 1949–50. During that time, he first studied for a Bachelor of Commerce at the University of Toronto and then spent a total of four years at the Harvard Divinity School, the Meadville-Lombard Theological School and the Federated Theological Faculty of the University of Chicago, thereby completing a STB (Bachelor of Sacred Theology) degree in 1953.

He was the minister at churches in Edmonton, Alberta (1953–58), Pointe Claire, Quebec (1958–66), Evanston, Illinois (1966–77), and Montreal (1977–93). In 1972, he did a ministerial exchange that took him to three churches in the UK. He was instrumental in the formation of the Canadian Unitarian Council in 1961, served as its first president until 1965 and as its secretary in 1986–90. Similarly, he was the first president of the UU Ministers Association of Canada in 1979–83 and served again in 2002–04.

It would take a full page to list all the boards and committees that Charles has chaired or been a member of, not all of them denominational. Just for a sampling, he was on the UUA's Program Committee (1961–65), sat on the Board of Directors of its United Nations Office (1978–91) and was a Canadian delegate to the International Association for Religious Freedom conference in 1961. Not for nothing was he awarded an honorary Doctorate of Divinity from Meadville-Lombard in 1979.

In addition to his book on Stephen Fritchman, Charles wrote *The Story of a Sacred Space: from Creation to Ruins: an Account of the Creation and Destruction of the Sanctuary of the Unitarian Church of Montreal* (1992) and contributed several chapters to Edgar Andrew's *Montreal's Unitarians, 1832–2000* (2001). (The second book is about a fire that destroyed the central part of the UCM's third premises, including its organ, in 1987. While much of the building survived, the church relocated in 1996.)

LATE ICUU NEWS

It was reported that the ICUU president, Rev. Dávid Gyerő, went to Shillong in India in June to attend a celebration and theological symposium held by the Khasi Hills Unitarians. What was not made clear at the time was that they were celebrating the 150th anniversary of the birth of their founder, Hajjom (sometimes written 'Hajjom') Kissor Singh. This is the largest non-Western branch of our denomination, with 9000 members in 37 congregations across the eastern foothills of the Himalayas.

Just this week, our contact in Kenya, Josphat Mainye sent news of the most recent Leadership Training session in Nairobi. It was organised by the ICUU and led by Rev. Steve Dick and Fulgence Ndagijimana of the UU Church of Burundi. Also attending was Rev. Shawn Newton, minister of the First Unitarian Church of Toronto and Rev. Angela Herrera of the First Unitarian Church of Albuquerque, New Mexico, who later visited Josphat's congregation at Kitengela in the southern part of the Rift Valley.

LETTER FROM THE EDITOR

This issue has developed somewhat differently to what I originally had in mind, largely due to the unusual amount of input from various member groups. However, we shouldn't complain, as that is a major function of our journal. Unfortunately, it also meant that I had to defer my article on Quests of the 1950s/60s.

Also unanticipated was the 'chain reactions' that the feature article precipitated – not just from Stephen Fritchman to Thomas Starr King to Francis Bret Harte but also from Fritchman to Charles Eddis to Derek McCullough and the Christchurch UUs. (If I may be permitted a personal note, my maternal grandmother was a member of the Unitarian Church of Edmonton and Rev. Eddis knew her family well. I have actually been in communication with him and he is happy to be reminded of his time in our region.)