objection because he was a minister of Jesus Christ and of God's good will, and he would betray his country if he went against his own insight. He could only relieve suffering and try to overcome evil with good. His position was not challenged, especially since he was forty-nine years old and a minister of the gospel. But the declaration gives his theological basis for pacifism and his practical response to it.

In the first months, old friends talked over the war with Allan. Kirby Page led a conference at the church emphasizing joy, the future, and peace in this torn world. Nevin Sayre, Patrick Lloyd, and Howard Thurman came to the church and could be depended on to support a pacifist position in the pulpit. Frank Laubach, Gerald Heard, and Allan had a three-way discussion on "Is Jesus the only way?" The conclusion was that loving is the only way. Sherwood Eddy came to the manse repudiating pacifism. He asserted that killing people didn't matter, for they would die anyway, and would probably materialize elsewhere. He claimed to have witnessed the dematerializing of a porcelain dog that materialized again somewhere else, a datum for his new enthusiasm of psychic research. Allan found this sophistry hard to understand.

What happened to the Japanese in Los Angeles, and especially to the members of the Hollywood Independent Church, was a concern to Allan and to Mt. Hollywood Church throughout the war and after. The history of the evacuation is told by Girdner and Loftis in an excellent book, The Great Betrayal. At the outbreak of the war the FBI began at once taking into custody all the
Japanese about whom there was suspicion, mostly Japan-born leaders in the Japanese communities and associations. But there was no general hostility against the Japanese, though they themselves were sometimes afraid. But the Dies congressional committee on un-American activities predicted disaster for the West Coast, and tolerant people such as Governor Olson began to favor evacuation.

People took sides at once. In favor of evacuation were the American Legion, Sons and Daughters of the Golden West, and the California Farm Bureau. Against evacuation were the American Civil Liberties Union, the AFSC, the Northern California Committee on Fair Play, Robert Gordon Sproul, president of the University of California, Dr. James A Blaisdell of Pomona College, and Robert Millikan, president of California Institute of Technology. On January 29 Attorney General Biddle announced evacuation of the Japanese from the West Coast, with the support of California officials, including Attorney General Earl Warren, President Roosevelt, the press, and a variety of pressure groups that would be advantaged by the removal of the Japanese. Norman Thomas, Carey McWilliams, and Chester Rowell raised their voices in support of the constitutional rights of American-born Japanese. Allan and Carey McWilliams debated two of the opposition on national radio. The Tolan Committee, after hearings in February, admitted that serious constitutional problems were involved, but it could see no alternative to evacuation. Then an alleged Japanese submarine harmlessly shelled a coastal refinery, and a straying weather balloon over Los Angeles was inflated to an air raid, and nearly everyone was calling for immediate evacuation. The operation was set in motion at once.
No practical plans or preparations had been made, however. A fishing village on Terminal Island was the first to receive notice to evacuate, February 25, but they had nowhere to go. Allan Hunter, Dr. Ralph Marberry of the Baptist Missions Board, and the AFSC searched out hostels for the fishermen and their families to stay in and trucks to take them there, and the evacuation took place.

On March 27 a freeze on the movements of the Japanese was announced, to go into effect in two days, but in the interval they still had the option of voluntary evacuation. In those two days Rev. Girdner got together a caravan at Hollister to go to Denver. One problem was to find communities that would accept the evacuees. General DeWitt, who made no distinction between loyal and dangerous Japanese—"A Jap is a Jap" were his words—, had charge of evacuation and acquired 5800 acres in the Owens Valley, where Manzanar was to be built. March 23 a caravan of private cars, army jeeps, and the California Highway Patrol brought Japanese men to the spot to work, and in April the families came. There were camps also at Tule Lake, Poston, Gila River, and so on, ten camps altogether, and county by county the Japanese were moved from the coastal areas. They usually met at a church or school, were transported by private car to centers, like the Rose Bowl or Santa Anita Race Track, and were taken to the camps from there by the army. At the camps they found rough wooden or tar paper barracks, sand, heat, poisonous reptiles, and, hardest of all, watch towers, barbwire fences, and armed guards.

Near Mt. Hollywood Church was the newly built Hollywood Independent Japanese Church, and there was a close friendship between
the two. The recent minister had been Rev. Kiyoshi Tanimoto, who had returned to Japan when the threat of trouble grew, and had become the minister of the Methodist Church in Hiroshima. The minister of the Hollywood Independent Church at the beginning of the war was Royden Susu-Mago. Allan Hunter and Rev. Burney Binford gathered and printed the sermons preached immediately before the evacuation by seven Japanese ministers of various denominations who had been influenced by Kagawa. Rev. Susu-Mago said in his sermon that America needed the Japanese and they needed America. This is what Allan had said in Out of the Far East, and he gave each of the young people of the Japanese church a copy of this book as an assurance of friendship.

Mt. Hollywood Church took this church as its special care. The Federal Reserve Bank of San Francisco set up ten offices to help evacuees sell and store property and settle other financial matters. But Mt. Hollywood, with the aid of lawyer members, took legal responsibility for Hollywood Independent Church. The effects of many of the members were stored in the church basement until their return. Rev. Ray Kinney, assistant minister at Mt. Hollywood, worked with the Japanese congregation during the spring of 1942 to help them solve their problems about property.

When the actual time for evacuation came, Allan and members of the church, Helen Beardsley especially, were there at the Japanese church with sandwiches and coffee and tears of affection to bid the evacuees goodbye. "You sure like these Japs," commented the officer in charge of their evacuation. Allan and the congregation at Mt. Hollywood kept in touch with them and helped them throughout the war, at Manzanar or wherever they were, as we shall
Dr. Ryland's grandson Victor took care of the church grounds until he himself was called to the war and to his death, shot down in his plane by the Japanese. Ray Kinney tried to keep a Sunday School going there for the neighborhood, but it was unsuccessful. Finally it was necessary to rent the church building to another congregation for the duration, an arrangement which helped to keep the absent Japanese congregation solvent.

In 1938, when Allan was in Europe, he began to gather stories about heroes of good will, and, as we have seen, White Corpuscles, a group of biographies of prominent heroes of Europe, was published in 1939. Three Trumpets Sound developed the biographies of the three in the world that moved him most. These people all dared to face every situation and person they met not only with non-violence but with positive good will and love. This heroic confrontation of hatred and violence with love, and the possibility of success in the confrontation, became a continuing fascination for Allan. He gathered incidents and examples from everywhere, though still mainly from Europe, since he had more recently been there. He used them often, hoping to encourage young people to try this way, in the knowledge that others had gone before and they were not alone.

A collection of these stories appeared in 1942, as Heroes of Good Will. It was a fifty-two page product of "United Services," operated by Harold and Margaret Slocum on the mimeograph in the church office. They also produced a fine series, in "quarto" pamphlets and also standard sized typed pages, of sermons and articles, and, in this case, a book. Heroes of Good Will was the
first of three versions issued at ten-year intervals, the last two called *Courage in Both Hands*. It is the third in Allan's series of biographical studies.

In the preface Allan defines some terms. Shaw, he observes, said that heroes are those who prevent, and Allan adds that they also inject good will into hard places and practice the presence of God. Courage is fear that has said its prayers, he writes, quoting a poet and anticipating his later title. There are forty-two stories, organized into eight sections, though the distinction between the categories is not always apparent. At any rate, the classification idea was dropped in *Courage in Both Hands*.

Most of the stories are told here for the first time. But the story of Muriel Lester and Mrs. Smith had been told in *White Corpseless*, the story of Arima the governor of the prison in *Facing the Pacific*, and the story of Kagawa and the drunk in *Three Trumpets Sound*. Several of the stories appear in subsequent writings: Richards and the Kurds, Gandhi and the Untouchables, the Maori festival for the general, Dr. Pennell bringing peace to North India, Patrick Lloyd and the vision of Jesus, widow Baiko San who became a priest, Fei Yen, a coolie girl who ran a clinic, Monserrat lighting a candle. Thirteen of the stories do not appear in later editions of this book. They are sometimes less pointed; they may show too painful suffering for the hero; sometimes in later versions the details are altered in the interest of accuracy.

The stories come from outside the United States, and from many countries and types of culture. They especially show that "savages" understand good will as well as Europeans do; cannibals,
head hunters, Samoans, Filipinos; that the ancients, in India, China, Rome, were capable of love and humility; that good will can work even in a competitive economic system. The stories show that good will exists between enemies in war. Good will brings greater security and surer survival than do violence and resistance with arms. Redemption is possible. This project of collecting heroes of good will, as it developed over the years, touched many thousands of young people as well as adults, and especially ministers, giving courage to those who would like to be loving and vulnerable, and offering a degree of scientific evidence to the skeptical.
V-2. Wartime Activities, 1942-43

And so a primary concern of Mt. Hollywood Church was to watch over the evacuees in internment camps. In June after the people from the Hollywood Independent Church left, Dr. Ryland was in the pulpit because Allan was at Manzanar, and he was often there as the months passed. His advice to ministers preaching at that camp was to avoid the text "I will lift up mine eyes unto the hills." The mountains, beautiful as they might be, were their constant prospect at the camp, unless they were hidden by the frequent dust storms. He went so often to minister to those in camps that early in 1943 he asked the congregation to reassert their willingness for him to spend his time in this way.

The evacuees were a special project of the Quakers, and many others were interested in the welfare of those in camp. Herbert Nicholson, a Quaker missionary to Japan, spent much time at the camps and made many trips with his truck, carrying supplies and often people. At various times he had Roy Smith, Stanley Jones, and George Gleason as passengers. Dr. Gleason, a member at Mt. Hollywood, found his future wife at a camp, Mrs. D'ille, devoted worker among evacuees.

Allan and the church were able to fill many specific needs in the camps. They sent $100 to the Heart Mountain Camp in Wyoming, to help with the church being built there. The kindergarten teacher at Manzanar was supplied with craft materials. The camp children received gifts at Christmas and at Easter from Mt. Hollywood Sunday School. A Japanese at Hillcrest Tuberculosis Hospital needed transfusions for hemorrhaging stomach ulcers. Rev. Nicholson called Allan, who brought together eight CO's from the
church for him to take to the hospital. But willing devotion failed, and it was too late to save the man's life. Again, a member of Allan's prayer group arranged for a Buddhist family to bring their baby from the camp to the General Hospital under guard. They stayed at the manse, and Allan took them to the hospital the next morning. This time again, in spite of the redemptive and life-saving services of the hospital, they failed and the baby died. But the parents, Allan, and the hospital had together made an effort toward healing. Whatever the effort and the result, the Japanese were always full of gratitude.

The young men of draft age were another concern of the church. The congregation had accepted financial responsibility for the CO's in its membership, which meant paying $30 a month for men sent to Civilian Public Service camps, if they were unable to pay it out of their own resources. There were five Mt. Hollywood CO's at CPS camps, and besides their keep the church sent gifts at Christmas time, provided necessities in short supply—for example, there was a towel shower--, and showed their friendship by frequent visits. In return, the Tanbark camp helped pack the boxes of food and clothing the church sent to Germany and Japan after the war.

Allan counseled CO's, a hundred or more of them during the course of the war, witnessing to the forgiving and reconciling qualities of Jesus, making it possible for the inarticulate to learn to formulate their revulsion to war, and helping them through the legal alternatives open to them. This counseling brought him under suspicion and criticism, in the church, in the
neighborhood, in congressional committees, and in the District Attorney's office. More than this, the church and the manse became a shelter for CO's in trouble because they had left CPS camps and were absent without leave, and he was therefore liable to arrest for giving sanctuary to "deserters." Allan, A.L. Wirin, and two others went to the County Attorney's office and stated that they were sheltering these men and would continue to do so. No action was taken against Allan or the church. But it is no wonder that the District Attorney of the Ninth District is alleged to have said that there were three people he wanted to see jailed because they advocated bail rather than jail for CO's: Charles Mackintosh, Glen Smiley, and Allan Hunter. A few of those Allan took in were psychotic and later went to the state hospital. It seemed to those concerned about CO's that psychotics were given CPS assignments in order to discredit and humiliate pacifists in and out of the camps.

There were psychotics not only among the CO's but also among the warriors. Many sent abusive letters, and at least one paid Allan a call. He was in uniform and came to Allan's door at two o'clock in the morning.

"I've a mind to tear your eyes out and rape your daughter," he threatened.

"No you won't. You are too much of a gentlemen," said Allan, trying to appear cool in spite of a pounding heart. He opened the front blinds and began to move toward the fire tongs. But he was praying for a better way of responding.

"Let's go into the kitchen," he suggested, "and get something to eat."
So they had toast, jam, and coffee, and the man poured out his bitterness for four hours. His wrists were scarred with suicide attempts, and Allan couldn't tell whether he was high on drugs or alcohol, wanted to scare a civilian preacher, or was calling for help. The man left at dawn, as a jay called. But Allan's commitment to non-violence had freed his mind to think of alternatives to fear and violence.

Some of the boys of the church went as soldiers, and four of them were killed: Lee Weitkamp, Victor Ryland, Charles Suess, and Bob Burt. Allan often let it be known that he did not love the military system, but he loved these boys, and he kept their pictures on the pulpit as a reminder of great courage and great loss. Lee Weitkamp was married in the church in May 1943 and was shot down piloting a plane in July the same year. Victor Ryland too was a pilot. Others, like Purcell Brown Jr., went and returned, and one of the deep experiences of the church was the realization, one Sunday, of mutual loss and mutual unity among all the congregation because of these soldiers. Purcell wept for his friends, Dr. Ryland prayed over the suffering of mankind, and the congregation felt the binding force of compassion as never before.

An institution is the lengthened shadow of one man, said Emerson, and Mt. Hollywood Church was surely a reflection of Allan's teaching and practice in those days. The work of the church with internees and CO's during the first years of the war was the most visible. But committees also arranged study series on world order and on the issues of peace, seen then as
food shortage and conscription; made efforts to bring the return
of the Japanese to their homes and property; and sent recommenda-
tions to Congress regarding relief to Europe. The church had a
peace library, augmented from time to time by one of Patrick
Lloyd's many interests, the Book Fair.

The usual organizations of the church continued during the
war, to meet the needs of every age group, status, and purpose.
Sunday School, vacation school with a hundred children, hobby
clubs; Pilgrim Fellowship, Evening Fellowship for young people;
the Women's Leagues, neighborhood groups, the Circles, the couples'
group; midweek and Sunday night forums; study groups for parents,
mothers, adult discussion, Bible study; social evenings and family
dinners; four prayer groups, including the Muriel Lester group for
young adults--more than twenty groups met each week. The social
life of the church had a certain grace and distinction: May Day
luncheons, garden teas, international family night, catered dinners,
with special music and speakers or pictures--this was Elizabeth's
touch. New lay leadership would add new interests: the Gambles
were skilled with young people, and Helen Klein in mental health.
Phil Bashor replaced Ray Kinney as assistant to the pastor.

The church was also a place of meeting for other organizations
not really a part of the church program but nevertheless reflect-
ing its interests and supported by church members. The Red Cross
and AFSC sewing ladies met in the basement. The Co-op, FOR, and
AFSC conferences met at the church, with old friends as speakers:
Nevin Sayre, Starr Dailey, Glen Smiley, Frank Olmstead. A Quaker
fellowship used the church for its meeting Sunday afternoon. The
WCTU always had announcement of its meetingplace in the bulletin,
placed flowers on the altar in memory of Francis Willard, and invited the church to an annual dinner in the dining room. Olive View Guild, to provide a chaplain at the sanitarium, was founded by Mrs. Gamble and had the liberal support of the church. The Women's International League for Peace and Freedom met at the church. The annual Whittier Institute on international relations had the cooperation of the church and usually sent speakers to an auxiliary Sunday afternoon meeting at the church. Even before the Youth Center opened there were Hi-Y and Friendly Indian clubs at the church. The church was a center for a far-flung community of like minds.

During the first years of the war, Kirby Page and Howard Thurman came occasionally to speak. Then several professors from UCLA and USC came to present their specialties, David Eitzen being the most influential, because of his year-long class in human relations. Other visiting speakers were Lucille Day, Paul Delp, and Bruce Maguire, Y secretaries; Mrs. Spencer Tracy, representing services for the deaf, Mosley Jones for Alcoholics Anonymous, and Dr. Ruth Temple of the City Health office. But for the most part the speakers during the war were members of the family; ministers in the church, Dr. Ryland and Harold Slocum; Conference representatives, Paul Delp and George Jenkins; FOR and AFSC people already mentioned. The church discussed the problems of the war and acted where they could to relieve CO's and evacuees suffering because of the war. But most of the church activities continued in a normal way, ministering to the ordinary social, intellectual, and spiritual needs of a congregation under the stress of the war. Allan continued to bring others beside himself to this
ministry, but because of the war they were from a narrower geographical circle and were more directly connected with the life of the church.

Allan's concerns and the creativity and strengths of those he attracted as members determined the pattern of the church. But he also had a few somewhat private interests expressed in his own ways. He was always sought as a leader or speak at conferences. There were not so many during the war because of travel restrictions and other restraints, but the number rose immediately after the war to probably seven or eight a year in 1945 and 1946. Most of them were in the West, but he also went to Texas, Iowa, Nebraska, North Carolina. There were spiritual emphasis weeks at universities and colleges; Methodist and Congregational, FOR and Y conferences; and retreats at Tahoe, Camp Farthest Out, and the Sequoia Seminar.

One of his aims at conferences was to establish cell groups on the FOR model, often called Muriel Lester Groups. A group of young people meeting before the grate fire in the manse Tuesday evenings has been described. There were comparable groups elsewhere: the Casadays' group in Berkeley, the Sibleys' in Vancouver, Mrs. Converse's in Tuscon, the Halls' in Seattle, the Meyers' in New York, the Eels' in Washington, D.C. When Dan Genung came to All Peoples Church in Los Angeles Allan helped him start a youth group there. Allan wrote a booklet listing "rules" and suggesting procedures, passages for study, and a bibliography, for the conduct of Muriel Lester Groups. A group sought to develop in its members awareness of each other's needs and concern for social
problems, and to meet the needs through meditation, prayer with Miss
Lester's situation-orientation, interchange of insights among mem-
bers, and a commitment to action.

Another sort of meditation group was inspired by Gerald Heard.
There were two in the church, cells of mature people meeting in the
prayer room on Sunday afternoon and on Saturday. Ultimately some
of them joined to make a Wednesday evening group meeting in the
kitchen, with much the same membership for years. This group sub-
jected itself to a rigid discipline of silence, meditation, read-
ings in Heard, Tillotson, Underhill, Fenelon, Woolman, Bede. They
aimed to love one another and energize the church and society
through their insights. Routine was desirable, Allan wrote in an
article for Fellowship in 1943: fifteen minutes of motionless
silence to start with, following a suggestion for meditation;
"breathing the sky," for a sense of vastness and intimacy with
God; meditation about such persons as Muriel Lester, Philippe
Vernier, Dr. Ryland, Jesus, about the nature of God, and about hu-
man nature; holding people in the light; handing over the deep will
to God. From time to time this Wednesday group went to Trabucco
College for a long retreat, taking what they could digest of
Gerald Heard's rich fare.

Another direction of Allan's endeavor was marriage counseling,
of those about to be married and of those in trouble in their
marriage. From the first, in Youth's Adventure, he proclaimed the
importance of sex in human experience, the necessity of equality
and unity, and the advantages of birth control. He developed his
ideas further in The Radiant Possibilities of Marriage, which be-
gan to take form before the war and was revised and reissued through
the years until the fourth and final edition in 1966, revised with
the help of Paul Popenee of the Institute of Family Relations.
There is a third alternative, says the earlier booklet, to flat-
ness and failure in marriage; neither acquiescence nor breakup but
radiance. Like the bird in the hand of the smart alec, the fate
of marriage is up to the participants. He cites some ideal mar-
riages: the Brownings, the Kagawas, the Gambles. Then he puts sex
in perspective: it is a gift of God, not an enemy of the soul; it
is a joy, not just for procreation; climax is for women as well
as men. Then follows an account of contraceptive methods, though
the pill was not among them in the 1940's, and a description of
the sex organs and intercourse. At this point the book is neither
so esthetic and sophisticated as Van de Velde's Ideal Marriage
nor so complete as Popenee's small Preparation for Marriage, both
available before 1940. Some individually variable or, from pre-
sent point of view, actually erroneous, opinions are given as uni-
versal axioms, in the earlier editions, for example regarding posi-
tion, simultaneity, and frequency. But the sense of mutuality fos-
tered throughout probably ameliorates the errors. Chapter IV sug-
gests a mutual psychotherapy in which both spouses make full con-
fession of their sex experiences so that they can heal each other's
repressions and guilt. This idea, rewritten from the point of view
of overcoming a wife's frigidity, appears in a paragraph credited to
Allan in Oliver Butterfield's Sexual Harmony in Marriage, pages 42-3.
Mutual confession has the sanction of therapists, but one can't
help remembering how it turned out for Tess Durbeyfield.

The earlier versions of Allan's book contain the striking
figure of the Tower of Loneliness necessary to each spouse for
repossessing his soul. In later editions the lower storeys in the edifice of ideal relationships are added: fun, work, sex, trouble, intellectual and spiritual stimuli. These are experienced together, but the tower of quiet and solitude each approaches alone. The final chapter develops the idea of power with, not power over, one's partner. Marriage, in the unfortunate cliché of the chapter, is a fifty-fifty matter. This concern over sharing power I take to be the major stumbling block to success in marriage. There is no balancing of goods, no "equality," in marriage. If you cannot give all and receive all, you are back in the world's competition and legalism; and power is only for the insecure. But the chapter goes on to make the useful comments that joy and working together are good for marriage and that marriage should be a union of souls in search of love in the spirit of Christ. The book expresses Allan's convictions about the importance of sex in the growth of persons and the discovery of God. Sex in monogamy is spun into the Reality of the universe, the ideal expression of love, even Agape, the Word made flesh, the supreme example of unity and cohesiveness. We could add that a little recognition of the necessities of the human being's animal nature, together with a relaxed sense of comedy, would also help us in handling this sometimes bitter cosmic jest, expressed in the casual command to be fruitful and multiply.
V-3. Conflict, 1944-45

Government and communities were full of suspicion and investigations during the last year and a half of the war. The Dies Committee on un-American activities and the California Tenney Committee were ostensibly inquiring into the Japanese, but their real target was those who sympathized with the Japanese. In December 1943 a state senate committee headed by Legionnaire Gannon began hearings in Los Angeles. The issue was the return of the Japanese to the West Coast. A bill pending in the California legislature would forbid their return, and the Gannon Committee hoped to discover that public opinion would support such a law.

First they listened to anti-Japanese witnesses telling atrocities. Then those in favor of the return of the Japanese were called and were harassed until the Times observed that "legislative committees should not be bullies." Gannon refused to hear A. L. Wirin, saying "I've had all I want of the American Civil Liberties Union. Now you get out or I'll have an officer put you out." Robert Millikan of Cal Tech sent a protest against Gannon's conduct of the hearings, and Gannon said, "Who is Millikan?"

The committee consented to hear Margaret Thayer of the Pasadena Committee on American Principles and Fair Play, and Allan Hunter representing the FOR. Allan felt that he could speak for a considerable body of opinion in FOR and church conscience favoring the return of the Japanese to their homes and property in California.

During the course of the interrogation the inevitable ques-
tion came: "What do you believe about intermarriage?"

"That is between individuals and God," said Allan.

"We have a law against it. Do you believe in obeying the law?"

"I believe in changing it."

Then the other stock question: "What if the Japanese were coming down the street. I suppose you would meet the invaders with a Bible and a speech."

"I hope I would meet them in the spirit of Jesus," answered Allan.

"And what about the rest of us who resist with weapons?"

"I respect the soldier who gives up his life."

The senator stood up in anger and Allan rose in deference. The reporters thought there was going to be a fight, and lights flashed for pictures. The story got first page coverage in the Times, December 10, but there was no criticism of Allan Hunter. The news story stated that he retained his poise throughout the questioning.

The next day an investigator for the committee called on Allan, and they went for a walk in the park to be unobserved. He told Allan, "I want you to know that a lot of people feel as you do and would like to see the Japanese back." Allan felt that this was a vindication of the conscience of ordinary people.

However, there was plenty of opposition to Allan, official and unofficial. Anonymous letters of abuse, threats, and obscenity came to him as a result of this publicity. He mentioned this in Fowler's Book Store, and the proprietor said he agreed
with the letters. Allan could only withdraw. But later Ward Fowler gave him a Columbia Encyclopedia as an offer of reconciliation.

The Gannon Committee continued its investigation, intending to bring to light groups seeking the return of the Japanese. The FBI tapped Allan's telephone, it was thought, and one of them visited him in his study. He reported that Allan had a picture of Stalin on his wall; actually it was Albert Schweitzer.

Even within the church criticism grew, nourished by war casualties among the members and in the community. Members left because of Allan's uncompromising opposition to the war, and the pressures and antagonisms made him decide to resign. On a certain Sunday in early spring he was prepared to present his resignation. But the service turned into an open meeting of testimony and honest expression of feelings on all sides. He found that the members did not feel hostility so much as confusion and personal suffering. Dr. Weitkamp said that his son Lee, who had died in the war a few months before, was a conscientious objector at heart. So Allan did not resign after all but stayed on with the problems, difficulties, and triumphs.

Sources of misunderstanding and conflict remained. One Sunday morning Gordon Mitchell gave a report of a Quaker conference he had attended that strongly criticized Roosevelt's policies. Allan had already noticed an imposing figure in a colonel's uniform and accompanied by a beautiful woman, and at the close of the Service they greeted each other.

"I'm Allan Hunter. What's your name?"

"Jimmy Roosevelt."
He had been sent by Evan Carlson, his superior officer and a friend of Allan's, but rumor had it that he was spying for the President or was planning a devious political move. Allan promised to pray for him, and the friendship continued even after Jimmy Roosevelt became a congressman. He was occasionally able to help with legislation Allan was interested in.

Even more complex was Allan's acquaintance with Theodore Dreiser, in the last year of his life. Dreiser's prodigal life style and his Communism are balanced against his democracy, his warmth, and his genius. The story is told by Margaret Tjader in her biography *Theodore Dreiser* (1961). Dreiser was born a Catholic, but he studied the lives of Woolman, George Fox, and Rufus Jones as models for Solon in *The Bulwark*, which he was working on in 1944. Then he heard about Mt. Hollywood Church and its minister, a liberal and tireless worker for peace and the underprivileged. Mrs. Tjader took Dreiser to church, and they found a remarkable man. We are indebted to her for a living picture of Allan. He spoke in plain but beautiful language and with perfect naturalness, about contacting God through thought and meditation. He was wearing a dark blue business suit, "a man of medium height, slim, with wearing sandy hair and features sculptured by what emotional and spiritual experience," anywhere from forty to sixty years of age. (He was in fact fifty-one.) His face easily changed from seriousness and intensity to amusement and great tenderness. The service they heard was a conventional Protestant ritual of sermon, hymns, and prayer, but the prayers were slower in pace, with silences like a Quaker meeting. Afterward Allan stood on the broad white steps, greeting all who came out with kindly humor, blue eyes crinkling in the bright sun.
"That man has something," said Dreiser on the way home. "What a character, and yet, nothing at all." You don't discuss Allan Hunter's sermons, they agreed, any more than you argue about satisfying music. You just want to hear him again. And Dreiser and Margaret Tjader continued to come to church and to sit on the front row, hoping, so Allan said, to ease the problems with alcohol and women.

Allan visited Dreiser one clear winter day, at his house on Kings Road, when the hills were greening after a rain. Allan admired the new grass and its beauty. They talked about India. Gandhi was the greatest contemporary, Allan said casually, as if the truth needed no emphasis. He explained satyagraha as the power of non-violence. Dreiser talked of his lunch with Churchill in 1928, when Churchill predicted the early collapse of Russia. But Dreiser saw the suffering and poverty of the Welsh miners. Allan talked of Philippe Vernier, who had peace and joy in spite of his own suffering and the world's, because God's arms lifted him up. Allan and Dreiser enjoyed each other, "Delightful chap," Dreiser told Mrs. Tjader. The three of them and Mrs. Dreiser went to a UCLA conference of philosophers and atomic scientists. Arthur Compton and Hugh Miller admitted not only the possible existence of God but also the necessity of communication with Him. The idea pleased Dreiser and was basic for Allan.

Allan gave a series of talks on the New Testament during Holy Week, 1945, and Dreiser came to the Good Friday service. He listened reverently to Allan's recital of the Crucifixion and humbly took communion. Mrs. Tjader said he turned to repentance for his self-indulgence, after this "most unusual service." And he joined
the Communist party, because it had the aim of the Sermon on the
Mount and because he had sympathy for the Russian writers! He was
interested in the discussion of prayer and of Thoreau that Mrs.
Tjader brought to him after a retreat with Allan in the mountains
near Redlands.

About two o'clock on the afternoon of December 27, 1945, Allan,
on the way to an appointment, felt, almost without willing it, that
he must turn off Santa Monica Boulevard onto Kings Road and stop
at Dreiser's house. He passed the protesting Communists at the door
and went directly into the bedroom, where Dreiser lay under an oxy-
gen tent. Allan asked Mrs. Dreiser if they should have prayer,
and he prayed briefly, committing everything into God's hands and
to God's peace. As he left he said, "Bless you, Brother," and
Dreiser recognized him with a lift of the hand. He died four hours
later.

Allan was asked to take the service, at the Rudyard Kipling
chapel in Forest Lawn Cemetery. John Lawson, Dorothy Healey, and
other Communists were also there, and Allan felt that their in-
tention was to conduct the service according to their own design.
He resisted being overwhelmed or leaving in anger, and went ahead
with the service, despite Lawson's presence. In his robe he
stood at one end of the casket and Charles Chaplin at the other.
Chaplin read one of Dreiser's poems, Lawson gave a criticism full
of party propaganda of Dreiser as a "man of culture," and Allan
spoke quietly of Dreiser's cry for compassion and his wish for
the spread of power among all. He prayed, "Thou hast made us rest-
less till we find rest in thee." At the graveside he committed
Dreiser to God.
Allan appealed also to other Hollywood figures. They considered him far-out and liberal, and though they had no church attachment, they turned to him in a romantic mood to marry them. After one of these affairs was over, John Barrymore asked Allan to have a drink with him in his hotel room. Allan was not tempted by such glamour, however, and simply replied that he did not drink.

In the midst of the antagonisms and antitheses of 1944 came the great affirmation of Say Yes to the Light, dedicated to Gerald Heard of Trabuco and Douglas Steere of Pendle Hill. Allan wrote part of it on the train coming home from a retreat at Pendle Hill. He had used the title before, in 1936, for a devotional booklet. The chapters of this little book deal with enjoying nature, helping others, thinking of God in the Muriel Lester patterns, facing violence as she did, and assenting to God. There is a bibliography of the dependable classics in the field: Bowie's story of the Bible, Kirby Page, E. Stanley Jones, Muriel Lester, Leslie Weatherhead, Harry Emerson Fosdick, Masefield's "Everlasting Mercy."

Like Secretly Armed, Say Yes to the Light of 1944 is theological and philosophical. The thesis is that one cannot live a life of non-violence without faith in God. The title dramatizes the necessity of choice, and its redeeming value. The philosophical positions are elaborately and generously embroidered with illustration, hypothetical example, anecdote, figure, and aphorism. Many theological issues are met, and it is a summation of Allan Hunter's thought and imagery at a time of climax.

The first chapter raises the question of choice: Do we act
from inherited patterns? No, we choose our course. He uses illustrations from nature; familiar stories of the woman in labor—"I've changed my mind!" and Patrick Lloyd—"Please lend me your handkerchief"; and a hypothetical case of having to answer at gun point the question about believing in God. Committing oneself to a choice has releasing value.

Chapter 2 begins with the story of the wild duck that spent a winter in a farmyard and got too fat to fly; he spiraled downward. But the upward spiral may be chosen too; evolution progresses in a series of choices. Allan cites J. A. Thomson's confidence that the universe is evolving toward the personality of Jesus. We can tune in on God, and there have been four waves of Christian progress, according to Latourette. But Toynbee sees no such inevitable advance, except through suffering.

Chapter 3 deals with Jesus' life as a series of decisions: What level to act on, the nature of the Kingdom, the necessity of repentance, accepting the will of God at Gethsemane. The next chapter faces darkness—evil, suffering, ignorance. Evil may be suffered, not inflicted, and must be met with love. He tells the story of the Turks on the Jericho road who toward the end of the First World War taught him his need to forgive and be forgiven. Chapter 5 develops two models, the two feet of seeing and doing and the three levels. He defines the levels here in terms of our relation to God: denial of God and values, "fighting for the right," and trusting the love and reality of God. Love, like wisdom, may fail, but love is God's way. The next chapter asserts the necessity of saints in order to keep the Right Way before the world. He quotes Heard, Steere, and Huxley on sainthood, and adds his own definition.
The point of agreement among them seems to be that saints, though in the world, are not of it but are God's.

Chapter 7 gives some techniques for training the spirit; prayer according to Muriel Lester, reading the saints, group meditation, church. The last chapter outlines the procedure for seeking insights; being informed and alert, waiting for revelation, and then acting upon it. He gives the figure of the pyramid of priorities; we can compromise the values at the bottom but the apex principles are immutable. Like each tree in the ecology of Crescent Meadows, we make our unique response to the Light.

When Allan has once worked out an idea; created a symbol or adopted an image for it, phrased it or thought of an illustration for it, it takes on the permanence of Truth and ever after bears the same form. Many enduring patterns of this sort, sometimes already familiar, appear in this book and often reappear in the same modes later on: breathing the sky, the three levels, the two feet of seeing and doing, the Gethsemane decision, the Jericho Road, two ends of the stick, the woman in labor, the pyramid of priorities. A good memory, as he once suspected, may keep one from getting new insights and finding new vehicles.

A humanist of seriousness and good will might be troubled by some of the conclusions, too. He might have love and compassion for other human beings because they are centers of suffering and joy like himself, not because love is an attribute of God, nor even because other human beings are children of the same Father. He might ask whether non-violence the world over correlates more closely with those sure of God than with
others. He might feel that individual will is a precious and valid reality in the universe, a unique contribution to the whole, and would not want it to be submerged in a universal will, even if it were possible in this world of specifics. The Thomsonist idea about evolution leaves some questions, too. Is the upward spiral inherent and therefore automatic? Or is it a potential and so a hope? Or might it fail entirely if no one opted for it?

The chapters showing how Jesus' life was a series of decisions consenting to the Light, and telling the ways of meeting evil with love and forgiveness, without regard to consequences, are strong and convincing and do not require a special theology to be operative. But Allan adds the theology, nevertheless, describing the qualities of God: loving and demanding fatherhood, alive, creative, and compassionate reality. These might be challenged in many camps, from fundamental theology to woman's lib, and they might not help a searcher to discover a credible referent. The almost imperative discipline of prayer and meditation prescribed as the means to insight and commitment must be beamed to a special group for whom this method is effective. It cannot be presented as a universal, applicable to all who seek the right way. How does one avoid the danger of generalizing one's own insights and personality into Universal Truth?
The Bomb was dropped on Hiroshima August 6, 1945, and on Nagasaki August 9, and Japan formally surrendered August 14. The war was over. But the evacuees had been drifting back to their homes in California since February. In September the relocation camps were closed and all had to return, but again no preparation had been made. The Congregational Conference and Mt. Hollywood Church asked for volunteers to meet the trains and greet the crowds of returning Japanese. Many now elderly Japanese can remember Allan meeting them at the train and saying, "Here I am. Can I help you?"

Mt. Hollywood made every effort to find jobs and housing for members of the Hollywood Independent Church. Their church was turned into a hostel where some of them lived until they were settled in work and had a place to live. They received their possessions that had been stored in both churches and watched over during the war by Mt. Hollywood. The Japanese often had to return to hostile communities that begrudged them housing, would not employ them or give them relief, and harassed them in many ways. But their gratitude for help was unstinted. Mr. Nagano, for example, who lived in the neighborhood, cleaned up the grounds of Mt. Hollywood Church in an effort to say thank you. On October 28 the church invited the Japanese congregation to a candle light service followed by supper, to welcome them back. This sociable was returned by the Japanese church in December 1946 with an elaborate dinner and speeches. On this occasion Dr. Ryland said, "People ask me, 'Aren't you bitter against the Japanese, now that one of them has killed your grandson Victor?"
I answered, "No, that Japanese boy was sent out by his government, just as mine was sent by our government. Both were victims."

The Japanese congregation gave $100 to Mt. Hollywood Church in appreciation for its help. The church began at once to search for a worthy use for this sacrificial gift.

As soon as the war was over and lines of transportation were again open, the church, directed by Dr. Eva Olman and the World Friendship Committee, began to pack boxes of food and clothing, first for Europe and very soon for Japan too. Weekly the committee and others from the church collected good warm clothing and nonperishable foods and packed boxes according to government regulations. Later they sent CARE packages of food. The CO's at Tanbark CPS camp helped in the packing. The annual totals were tremendous, increasing yearly until six tons were sent in 1948. Besides this, $300 was collected for heifers for Europe, in early 1946, and goats were sent to Japan and Okinawa.

Pastor Ehler's church in Oldenburg, Germany, was adopted by Mt. Hollywood Church in 1946. Pastor Ehler's church welcomed the boxes sent from the church, and also helped to distribute materials to nearby camps for displaced persons. Dan Force and Robert Forthman, CO's from Mt. Hollywood stationed in Germany, also helped to distribute boxes. When Mt. Hollywood members visited the Oldenburg church in 1951 they were told, "You have taught us the meaning of Christian love." The Oldenburg congregation sent to Mt. Hollywood Church twenty-nine tiny wooden figures that they had exquisitely carved and painted, representing German folk tale characters. A few years later Elizabeth Hunter gave
them to a little girl in the congregation who was badly injured at Christmastime, and since then hundred of people have seen them and been made glad.

Early in 1947 the church adopted Michio Kozaki's church in Tokio, aided a child care center in Berlin, adopted nine Korean orphans with the assistance of Stuart Meacham, and adopted a church in Heidelberg. And there were two other projects intimately touching the church that will be described later: aid to Tanimoto's church and to a displaced family. The demonstration of compassion and practical service in these years is amazing and humbling.

Besides these relief projects, the church, and particularly the minister, were concerned about the trials of the CO's. From 1938 until 1958 Allan Hunter was on the executive committee of the American Civil Liberties Union. CO's in need of legal aid were often its province, and A.L. Wirin acted as counsel to many of them. Allan testified in court for some that he knew. On one of these occasions Wirin told him that the Department of Justice was thinking of lodging an indictment against him. So in the court room, when the judge said, "Mr. Hunter, how have you counseled these men?" Allan was suddenly terrified. He asked God's guidance, that he might be open to love and honesty, and all at once he felt a sense of elation that he was able to testify to his real belief, knowing that he did in fact believe it. In his answer he tried to explain to the judge his position as a pacifist, that the Gospel gives the Way of Jesus, the Way of loving one's enemies.

He said, "I don't have the right to be the conscience for
any young man, not even my own son. But if young men aren't influenced by the gospel I teach, my life would be a failure."

The judge said, "Thank you, Mr. Hunter. You may step down." He heard no more about an indictment.

Allan and the church were concerned also about the threat of peacetime conscription. Letters went to congressmen whenever conscription bills were at a crucial stage. But the country and the government were determined to establish the draft as a permanent institution, and there was no hope of effective opposition. Ironically, more than twenty-five years later, a conservative and militaristic administration allowed the draft quietly to become inoperative.

Speakers came to the church with information on atomic energy control, and petitions went to the United Nations and to the President. The needs of the returning CO's and Japanese made fair housing and fair employment laws important. The church supported such legislation and a law assuring a minimum wage of 65¢ an hour. The congregation listened to a plea for local option in liquor licensing, and prevented a liquor store from getting a license on Vermont Avenue, near the church. Allan kept the church aware of significant legislation and opportunities for effective action.

After the death of Lee Weitkamp, his father, Dr. Alfred Weitkamp, gave $1000 as a nucleus for youth work at the church. A committee was formed in 1944, with Dr. Willis Johnson as chairman, to plan a Memorial. John Anson Ford proposed a plan for a youth center, and the congregation began to visualize a building with facilities for athletics and clubs. Paul Delp spoke at a Sunday service,
telling the needs of the community as they appeared to a Y secretary, and in February 1945 the congregation decided to raise money to build a youth center. There was a drive for subscriptions payable over a three-year period, and more than $22,000 was pledged. By the halfway point, in October 1946, $13,000 had been paid.

Meanwhile, with about $5,000 of the Memorial fund, the Sunday School building had been redone, to provide club rooms, and the Hollywood Youth Center was opened with Dixie and Gordon Mitchell as the leaders. The response was so great that the young people, junior and senior high schoolers, had to be organized into age level groups, for boys and girls. So there was a possibility of twenty-four clubs, patterned on the YMCA and the YWCA program, and nearly all of the possible clubs materialized. Three other groups met as part of the church program. The church facilities were used every afternoon and evening, and the church furnished leadership.

This remarkable work, touching three or four hundred young people at any one time, continued to vitalize the church and the community for more than seven years. But the Memorial eventually was to take a form other than that planned in 1944. In November 1946 the church gave the Mitchells a reception, celebrating in this way the opening of the Youth Center and a stage in the development of the plans for the Memorial for Lee. At the beginning of 1947 Katharine Kilbourne came to the church as director of religious education, entering upon another great expansion in the services of the church to young people.

Four interesting visitors came to the church in the last years of the war and transition to peacetime. They all shared Allan's love of nature and his conviction of the power of love
to deal with the untamed and savage. Lois and Herbert Crisler had great skill in photography and made beautiful movies of the Olympic Peninsula and other parts of the Northwest. They were so at one with the setting and its wild life that they were able to get rare pictures of animals following their natural way of life in the "living wilderness." Larry Trimble worked with wolves in Canada, accustoming them to his presence and leadership so that they could be used in the movie version of Jack London's *Call of the Wild*. Later he trained dog guides, and he brought one to a family night at Mt. Hollywood for all to admire. Mrs. Grace Wiley knew how to treat King Cobras with respect and good will, so that she could handle them and get them to obey her. Allan took some youngsters to see her and her snakes, to see how one survives better on faith than on fear. But the sad truth is that though her rattlers had struck her a few times and she lived, she eventually died of the bite of an untamed Egyptian cobra.

Another event of 1946 should have been a satisfying honor for Allan. At the end of 1945, we recall, he ended a brief but intimate relationship with Theodore Dreiser by conducting his funeral. Malcom Dana, president of Olivet College in Michigan, was impressed by this funeral and by Allan's liberal views, and at the beginning of the spring semester in 1946 invited him to the college to conduct four days of religious emphasis. Allan gave some lectures too for the local ministerial candidates. The college awarded him an honorary Doctor of Divinity degree. But it is characteristic of Allan's casual regard for honors that the people of Mt. Hollywood Church were unaware of his new status until October. A year later Malcom Dana returned Allan's
visit, preaching at a Sunday service at Mt. Hollywood, and in
the afternoon conducting a workshop on "Techniques of Christian
Living."
V-5. Conclusions, 1947-1949

One of the first visitors to come to the church from afar after the war was Muriel Lester. After six years of absence she was spending Easter 1947 at Mt. Hollywood Church and spoke Sunday morning on "Anonymous Saints and Sinners." She was then International FOR secretary and was returning from a visit to India and China, her first long journey since the British government had deprived her of her passport and restricted her travel in 1941. Another European visitor, in August, was Miss Zarnack, Y secretary from Germany, on her way to a conference in China.

The following year, Agnes Sanford, author of *The Healing Light*, made her first visit to the church from her home in the East. She had great skill in focusing the healing light of God on ill and troubled people, though she never made a spectacle or public show.

From across the Pacific came several visitors in the summer and fall of 1948. Iwao Ayusawa was a Quaker and member of the Labor Relations Board of Japan. He had pacifist sympathies during the war and was the first Japanese official allowed to leave Japan after the war. Soichi Saito, a national secretary of the YMCA in Japan, spoke at the church on "Christianity in Japan." Rev. Michio Kozaki was a guest at the manse, on his way to the Amsterdam Conference. He was moderator of the United Church in Japan and pastor of the church in Tokyo to which Mt. Hollywood Church sent boxes.

During the war Rev. Kiyoshi Tanimoto, former pastor at the Hollywood Independent Church, was pastor of the Methodist church in Hiroshima. It happened that at the moment of the Bomb he was
two miles from the center of impact and protected by rocks and walls, and so escaped acute injury. He worked for days among the injured and dying in the center of Hiroshima and for months labored to rebuild his church. He gained worldwide notice as one of the heroes of John Hersey's *Hiroshima*. In December 1947 Mt. Hollywood Sunday School sent gifts of food and clothing to Rev. Tanimoto's church in Hiroshima. The box was delayed in customs and he didn't get it until Easter, but he sent a letter of thanks at once. Allan Hunter hoped for a fragment of his bombed church. But since they had already cleared away the charred timbers, Tanimoto sent some pieces of the blasted camphor tree from the churchyard, through a messenger, Eiko Kakito. This was in August 1948. Miss Kakito, carrying the camphor wood in her arms, arrived and gave it to Allan during a Sunday morning service. October 17 Rev. Tanimoto himself visited the church and was lovingly welcomed by the congregation.

Allan was able to tell him that the camphor wood was already being fashioned into a cross as a memorial to peace. This was the investment made with the $100 gift from the Hollywood Independent Church. The year before, the Mt. Hollywood congregation decided on the nature of the memorial. The options were a piece of sculpture and a cross, and the vote was 62 for the sculpture and 63 for the cross. Democracy, not consensus, prevailed, and the pieces of wood to make the cross were sought and found. They were being carved by a sensitive artist, Nashan Toor, of Pasadena—a plain cross of the natural golden wood, with Gandhi's words carved into its base: "He is our peace." The chancel was remodeled, with steps leading up to a simple altar as the focus
of attention, the pulpit and the choir as ancillaries only, at the sides.

On November 27, 1949, the Cross was dedicated and placed on this altar, as the center and heart of the church. The theme of the service was Peace. Rev. James Murakami of the Hollywood Independent Church led the Lord's Prayer in Japanese. Rev. Tanimoto, appropriately present at the ceremony, preached the sermon on the need for peace and love, the only realities. Dr. Ryland gave a meditation on the Cross, speaking of the new life brought by forgiving and asking forgiveness. Allan Hunter spoke on how the Cross applied in the current world requiring reconciliation, sharing, and respect for all humanity. The Cross, the sign of Jesus' experience of embracing God's will, and the symbol of Agape, reconciliation, and forgiveness, is the center of Allan Hunter's ministry.

In July 1949 another sequence in Allan's life came to a satisfying conclusion. His longstanding admiration for Albert Schweitzer made Allan include him as one of the three trumpets sounding for mankind before the war. In the letter of thanks in 1940 Schweitzer expressed his desire to meet Allan sometime. But imprisonment and restrictions because of his German birth made the event uncertain. At least, it was far from Allan's mind on that July day in 1949, when he was conducting a funeral for a black man at a little cemetery in Whittier, the only place that could be found to accept a Negro. When he returned home, he found a telephone message from George Hogle in Aspen, Colorado, saying that he had arranged for Allan to fly there and meet
Schweitzer, there at a conference. Allan went at once.

A meeting was arranged in the cafeteria at breakfast, July 7, and Allan preaced it with a meditation of preparation. He sat down at a table and watched for Schweitzer's ungainly figure to appear. He came, took his breakfast tray to a nearby table, and sat down between his wife, a handsome Jewish nurse, and Dr. Emory Ross. Many came to have him autograph books, delaying his break-
fast. After breakfast, Allan offered a mountain flower to Mrs. Schweizer, and the doctor rebuked him with a look; one does not pick mountain flowers.

Later they were sightseeing together in a car, Dr. Schweitzer and Dr. Ross in the front seat and Mrs. Schweitzer and Allan in the back. He asked about the story of the rats. She told him how the rats were keeping her awake at night, and her husband caught them in a non-violent trap. But when she put them in a sack and gave them to a helper to drown, Schweitzer intercepted them and let them go. She confronted him with the basic ques-
tion: "My husband, which to you love most, your wife or the rats?" The answer was silence.

Dr. Karl Menninger ate dinner with them at the restaurant by the Roaring Fork, and Gary Cooper came to shake hands with Schweitzer. Afterward, on the way to his room, Schweitzer sat in the back seat of the station wagon with Allan, who tried to avoid bothering him, engrossed as he was in planning the tapes he had to make that evening. But he put his arm around Allan and gave him an impulsive hug, which meant to Allan, "Thanks, brother, for not asking those foolish questions I have been answering all day." He asked Allan into his room while he
worked with the radio men for two hours, making tapes in German and French of his lecture on Goethe. When the technicians were gone, he relaxed on his couch and told Allan that he appreciated *Three Trumpets Sound*.

"To think that someone would come all the way from California to see me," he said in English. Allan knew he had to go and stood up. Schweitzer's great hand grasped his.

"Are you sure you know how to get back to your room?" he inquired kindly. Allan said he knew his way and left.

Allan wrote the story of this meeting for the *Christian Century*, and the article was later included in a college anthology. He also contributed an account of it to a book of tributes compiled by the Friends of Schweitzer for the doctor's eightieth birthday, June 15, 1955. Allan reported his feelings about Schweitzer to his congregation in a sermon July 10, immediately on his return. He spoke on "Albert Schweitzer, Hero-Scholar of the Primeval Forest."

Gerald Heard also was at the Aspen conference. He praised Schweitzer, in the birthday anthology, as one of the three great heroes of the age, who were, by coincidence, Allan's three trumpeters. Adlai Stevenson met Schweitzer at a lunch in Chicago. Among the others writing tributes in the birthday book were Norman Cousins, Martin Buber, Albert Einstein, Bromley Oxnam, Ralph Bunche, Emory Ross, and Martin Niemoeller.

Sending boxes of food and clothing to Europe and Asia was still in 1949 an important activity at Mt. Hollywood Church. In four years the relief from suffering and the mutual friend-
ships from these gifts were immeasurable. The church was also concerned for displaced persons in Asia—the nine Korean orphans—and in Europe. In the spring of 1949 the Social Action committee brought Dr. Fred Smith to the church with a film giving information about still homeless Europeans. A drive was begun to get sponsorship for such a family, and Mt. Hollywood and the Glendale Congregational Church agreed to cooperate in the undertaking. The Karacauskas family from Lithuania was chosen, and the two churches shared their travel expenses of $300. The Glendale Church furnished their housing and Mt. Hollywood employed "Mr. K.", a building engineer, as caretaker. They came early in 1950, and the church had a long and pleasant association with a cultivated European family. After a year they lived upstairs in the manse, and in 1957 they moved to the apartment in the new building. After Mr. Karacauskas' death, his wife went to live with their son in Santa Susana. This is what happened to one family uprooted by the war.

Before the war Allan Hunter attracted to the church speakers well known for their social concerns: Kagawa and Muriel Lester, Sherwood Eddy and Kirby Page, Ralph Bunche and Howard Thurman, Nevin Sayre and A.J. Muste, and so on. After the war there were friends from enemy countries, and also the Crislers and Larry Trimble, all testifying to the power of love.

Allan also had friendships among literary people, notably Upton Sinclair, Gerald Heard, Aldous Huxley, Christopher Isherwood, Theodore Dreiser, and later Milton Mayer. It is not surprising that the congregation contained creative writers, for example,
Elizabeth Hunter, Elinor Lennen, and Martha Cummings, and that later a productive poetry club developed out of a university class.

About 1948 a group of musicians began to come to the church, not only to perform but also to become a part of the church. They were attracted by friendship with Allan and Elizabeth, the planning of Katherine Kilbourne, and the expertise of the organist, Julia Howell of USC and the choir director, Don Fischer. Excellent soloists came to the church as choir members or guests—Kay Fessenden, James Lampiasi, Okla Gerrel, Odeta Fellous, who became a well-known folk singer, and also Stuart and Virginia Wade, John Arnold Ford, and John Raitt, eminent professionals. Carroll and Eileen Jennings and Ralph and Phyllis Peterson were generous with their talents, and Arthur Weitkamp was the faithful baritone.

In another area, a couple whom Allan had married, Hugh Beaumont, father in "Leave it to Beaver," and Kathy, served not only with their entertainment skills but more especially in their calling as ministers in the youth activities. Ray Bouett coached plays. During Easter week, 1950, Ruth St. Dennis presented a remarkable program of sacred dance giving choreographic expression to the experiences of the Last Supper and the Tomb and Resurrection. Through several seasons Dr. Alexis Schardt, professor at USC and Pomona College, gave series of lectures on the history of art, and Ray Bouett gave practical courses in drama and acting. John Raitt sang a benefit concert in November 1950 that brought in $520 for the manse fund. The congregation got to see the movie Second Chance, starring Hugh Beaumont. The congregation was developing a sensitive esthetic appreciation, and demanded and enjoyed a high level of artistic performance.
An organizational change at this time should be noted in passing. In October 1947 a merger at the conference level between the Congregational and Christian Churches was proposed. There was little real opposition at Mt. Hollywood, and, after characteristic study and discussion, the church voted, in April 1948, 135 to 7 in favor of the merger. The union proposed in 1955, the Congregational-Christian Church with the Evangelical and Reformed Church, was more difficult and caused more polarization, but in the end the opposition relaxed and Mt. Hollywood joined the United Church of Christ, in 1961.

The last two or three years of the decade were again productive for Allan as a writer. As with Secretly Armed and Say Yes to the Light, the writing deals with essentially theological problems. Three articles, the first in Christian Century (February 1946) and the other two in Pulpit Preaching (December 1947 and February 1948), define basic Christian tenets and show their relevance to contemporary life. "Forgive or Else" takes its direction from several examples of vengeance that extends the vicious circle of evil, and of forgiveness that breaks it: the Jews done to death in the German ghetto, Jacob DeShazer's change of heart, the Philippine death march, Hiroshima, Paul. "The First Four Words" grapples with the relation of the eternal and the temporal. We have both in our naturals. God is immediate and present; the Eternal Now is the time for living. "Lest There Be Strangulation" proclaims the necessity of witnessing, to those near us and to those in power, using the fine figure of the pigeon that strangles in the wind if he cannot fly.
In November 1947 the distinguished Annals of the American Academy of Political and Social Sciences issued a symposium of opinions about the movie industry. To this anthology Allan Hunter was asked to contribute an article expressing the point of view of a clergyman. In this article he said that with few exceptions the content of movies is determined by what will please viewers and make money for the producers. Then follows a list of results to personality from this motivation. Children are exposed to the spectacle of violence; too high a value is put on consumerism, glamour, and alcohol; the Protestant clergy is downgraded, though he de-emphasizes the point; extramarital sex is a matter of course; stars are hero-worshiped; the viewer's mood is passive acceptance or escapism, with no urge to seek causes or solutions. We as public do not demand that movies have ethical validity, creativity, or realism. We could bring improvement if we made the effort. The article is organized, has a sociological slant, and is specific to the extent that categories of evil are named. But it would be greatly strengthened if reference were made to actual movies, characters, plots, and scenes. Only one title is mentioned, and its explicit content is not given. Nor are there references to psychological studies of specific movie experiences on viewers.

In 1948 The Audacity of Faith was published by Harpers, dedicated to Allan Jr. and Betsy. Betsy was going to an Episcopal school in the East and Allan was at Whittier College. This book resembles Say Yes to the Light but was more development in some areas. There are parallel chapters in the two books with much the same content, on saints, sin, the life
of Jesus. The chapter on methods of training in \textit{Say Yes} is expanded to four chapters in \textit{Audacity}. Much the same patterns and figures are used in the two books; but they are cast into sharper form in the second, with elaboration of the three levels concept. \textit{Say Yes} deals with decision, evolution, and reducing egocentricity through the infilling of God. The \textit{Audacity of Faith} relates everything to the three levels. The requirement is to function on the third level, as Jesus did, and the theological demands are relaxed. Each chapter investigates the resources of the third level through its own special content, method, or symbol.

The first chapter establishes the concept of the three levels, defined here as complacent acceptance, conflict, and reconciliation. Third level action rests upon the faith that right means will lead to a good end, the conclusion of Jesus at Gethsemane. The second chapter uses a series of figures to illuminate the levels. Level I views life as a picnic, and a person functioning on this level has hypothyroidism. Level II is like a psychopathic ward of patients with overactive thyroids and nagging consciences. Level III is a delivery room. Conscience is like an inherited wound up alarm; if one listens for it he can hear its sound more and more clearly. There are other often-used figures: life as a tennis match, with God in which you miss some balls but get another served to you; repentance as the growing edge of evolution; the power of God like the sun drawing out the leaves; grace, relieving us from the vicious circle of routine. But figures give the reader too much latitude in choosing a possible meaning; they are more remote from the referent than abstraction is. They have literary and esthetic rather than strict semantic value.
The third chapter defines the three levels with a complex set of spatial and biological figures that fit together into Allan's system of myth. First is the facade of pretense or role playing that we present to public view; we should learn to laugh at it. Behind it is the cave filled with wild beasts—the lion of power, the hare of fear, the pig of greed, and so on—the beastly evil in us; we must face this zoo and offer it to God. It is a brilliant figure and ingenious in its variety, standing between the medieval bestiary and Animal Farm. But it is a desecration of the animals and does not help one understand his own maladjustments. Finally there is the tunnel, the way out of the cave, filled with the Mystery of the Presence, and leading, if we faint not, to the Light at the end. The device of the synonym is used here to identify the Presence—ground, apex, spark, and so on. But this is still the idiom of figurativeness.

The method of chapter 4 is quoting authorities, the third-level saints, Isaiah to Muriel Lester. They assert the immanence and transcendence of God and the affirmation of the Resurrection. Chapter 5, on the Wrath, explains the theological implications of several concepts associated with evil. The Wrath is the consequence of sin, but it is offset by forgiveness and mercy. There is a third alternative; we do not need to choose between two evils. There cannot be eternal punishment in God's good universe, but woe to him who is the cause of war. Evil is within and egocentric. Does God send evil? Who is the devil? Only the power of the Cross can extricate us from these puzzles.

Chapter 6 uses the figure of athletics and training. The self-discipline he describes should give us empathy, make us live simply, and teach us to be forgiving. The next chapter is anal-
ysis: Jesus' counsel for fasting, service, and prayer; ways of praying; the three levels of self, others, and God; kinds of prayers. Chapter 8 is a list of devices to remind us of God—beads, times of day, a "frame," and so on. Chapter 9 is an expanded definition of the cell group, using several methods for defining; etymology, origins, figure, function, use, composition, content, process, class, and differentia, qualities. The chapter is an encyclopedic summary of all of Allan's writing about groups.

Chapter 10 uses the events of Jesus' life to show the three social evils of his culture and ours; class, love of money, and violence, and how he responded to them on the third level. The church ought to make the same response, but at least as individuals we can live our lives on the third level. The last chapter returns to the figure of the three levels as they fit modern conflict. Level I is complacent about evil. Level II uses any means to gain an end, usually defined as a "principle." Level III is centered on means; the end is less defined, something like knowing God or being at home in the world, insight that develops as we live. It also deals with the Now, not a future good; present experience is eternal. What if we were to try this Way, giving up opposition and destruction of enemies, relying on reconciliation, sharing, taking the long chance that Jesus was right?

The Audacity of Faith is a strong book, with many sources of its strength. One is the sophisticated series of methods, using every device to be persuasive and to interest the reader with its ingenuity. Also the characteristic figures and patterns
find their clearest and most pleasing expression here, though
they are pleasurable rather than persuasive. The book is a care-
ful exposition of the essential postulates of Allan Hunter's phil-
osophical position, the clearest of all his theological writing,
and the most convincing. It is diminished least by the passage
of time and depends least on a theological position for its
credibility. It is less dogmatic than *Say Yes to the Light*,
and especially the last two splendid chapters can be embraced
by a wide spectrum of men of good will.

The sermons of these years parallel the interests of this
book, being on forgiveness, cooperation, the third alternative,
reconciliation. Many of the sermons help with practical prob-
lems people face: criticism, inertia, responsibility. They are
often phrased in sentences—Love cannot grow in a vacuum; or a
question—Are you overimpressed with evil? Spread too thin?
How can we strengthen the family? Can we be social without drink-
ing? Sometimes they reflect Allan's current experience—beside
the swift waters of the Sierras, and the meeting with Schweitzer.
The meditations in the bulletins are quoted from friends: Kagawa,
Vernier, Lester, Schweitzer, Elizabeth, Gandhi, Rufus Jones.
The sermons are anchored in the present and in people.

Allan's Christmas sermon at the end of 1949 uses the levels
model with a different figure. It is the case of the person sink-
ing in La Brea Pits. What does the onlooker do? Does he race
about in panic and let the victim sink? Does he jump in and be-
come mired in the same danger that is dragging the other man down?
Or does he keep his feet on the solid ground and reach out to
rescue him?
Allan's affirmation is that there is solid ground discoverable, there is a light at the end of the tunnel. He expressed it in the amazing record of social action in the church, in the rich contacts and complex life of the church, and in his writing and sermons. But what people remember, when you ask them, is really none of this. What they remember is a person, or Allan and Elizabeth, two persons together, with grace, concern, awareness, kindness, humility—"like Jesus."
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Chapter VI, 1950-1963 Fulfillment

1. Ways of Communicating in the 1950's

What are the ways of encountering life? According to one's capacities or mood one will enjoy sense experience, collect data and try to relate them, manipulate things or ideas, develop skills. For Allan Hunter the first interest and primary responsibility is communication. Speech has been a Celtic passion from the beginning. Those great fairs--Oenachs--in early Ireland, for political discussion, poetry contests, gleemans' tales, crossroads palaver, were the climax of the year, and those with Irish blood have continued to be notably articulate. For Allan, verbalizing is so basic in reality that he likes to call God the Communicator and man's function, to communicate with God and people.

In September 1950, he was able to use a vehicle of communication he had neglected for twenty-five years. He was asked to teach a class at City College on Universal Man in the Modern Novel, Tuesday evenings through the fall semester. The class read Dostoevsky's Brothers Karamazov, Tolstoi's War and Peace, Romain Roland's Jean Christophe, Thomas Mann, Pearl Buck, Steinbeck's Grapes of Wrath, Alan Paton's Cry, the Beloved Country. He used Conrad's preface to the Nigger of the Narcissus as a motivating guide. Conrad says that the artist's work is to share the mystery in the human condition and the sense of oneness that binds human beings to each other in this mystery. In our experience of life there is always irony; poignancy, Allan calls it. How narrowly we miss Paradise! But at high moments we glimpse the meaning of Agape. In Cry,
the Beloved Country he found the crises of irony to be the murder of one working for racial justice, the meeting of the two fathers, and the lonely communion taken by Kumalo as his son was being executed.

It was a popular course, and a half dozen professors came to it too. Allan also gave Sunday evening talks at church on the material discussed in the course--The Brothers Karamazov, Julia de Beausobre's Woman Who Could not Die, and so on. The chief concern was to find Agape in artistic expression.

Allan developed a happy friendship with the president and others at City College. He was appointed to an honorary committee that met at pleasant dinners from time to time and was charged with giving advice. Employees of the Board of Education were then required to sign a loyalty oath, and Allan might have been the one to challenge the validity of the practice. He put off his decision until the last hour of the last day--after he had taken Betsy to the hospital and had met Ed Sanders of FOR by chance in a lunch room down town and had listened to his advice against signing. But he did sign, with the reservation that he would not support the country with violent acts.

In October 1951, the church celebrated Allan's twenty-fifth anniversary as its pastor. At a Sunday service there were greetings from the Conference and the congregation, Stanley Hunter's prayer, and Allan's reaffirmation of the reconciling power of Jesus. In the afternoon there was a service of worship and a reception. Elinor Lennen wrote a long biographical poem for the occasion, 140 lines, chiefly in blank verse. It is one of the classic expressions of appreciation for the work and presence
of Allan and Elizabeth at Mt. Hollywood. Travel, she says, gave him power and compassion; he developed an opposition to war, learned faith and the harmony between means and ends; became a counselor of youth, a writer of books, a man of prayer and meditation; he was helpful, sympathetic, and understanding; and with him there was Elizabeth, the perfect blend of Mary and Martha. All this is expressed in apt symbol and figure, as are Miss Lennen's annual birthday poems, continuing over twenty-five years, down to the present.

As a further tribute to Allan and Elizabeth, the congregation collected into a booklet the poems of Elizabeth and significant and poetic prose passages from Allan's books. Elizabeth's exquisite poems, mostly responses to nature, speak of time, silence, beauty, and death; they are simple and sophisticated, artistic and utterly accurate, and poignant to the point of tears. She wrote this poem about Allan:

Etching

After these hundred faces sketched so drily in--
Rough, careless copies of the Dreamer's real intent,
This face shines like a rare illuminated manuscript,
On which the years have graven lines,
Of subtle meaning, wrought with delicate precision,
And inescapable goodness.
Anyone, seeing the design, although no scholar,
Would agree,--
"Yes, surely, this one is authentic!"

Elizabeth's poems we knew. But we had not reckoned on a poem by Allan. It is a "Prelude to Prayer," appearing first in the Christian Century. The prelude is expressed in terms of the sounds and sights that calm the will like evening and suggest the presence of God. It consists of two stanzas of abbreviated ballad meter, unrimed except for the last line, echoing the
first of its stanza.

Prelude to Prayer

The meadowlark's clear call against the night,
The cricket's pulsing chirp,
The sleepy fly that bugled past
    Blend into one.
Across the barley-silvered hill,
Above the green-black oaks
Like evening mist Thy presence slips
    Into my will.

It is satisfying in imagery and in the fusing of emotional and mystical experience. One could wish for more poems from Allan; perhaps his symbolism belongs in poetry rather than expository prose.

Allan continued to use the accustomed means for making his voice heard. During the three years, 1950 through 1952, he published at least twelve articles, in New Century Leader, Adult Bible Class, FOR's Fellowship, DOC's Life Stream, Methodist Youth's Motive. The theme of all is the power of love for salvation, sometimes literal and physical. Cell groups are described as aids. There is an alternative to self-love and self-hate--the self-forgetting from the love of God within. He uses memorable images: door mats, the flower in the pavement, the Hiroshima Cross. He finds illustrations in the lives of spiritually successful people: Kagawa, Elwood Worcester, Julia de Beausobre of Russia, Toburn of India. He tells anecdotes of anonymous saints: the chaplain's vision on the battlefield, the woman saved from attack by her concern for her attacker, the Chinese researcher overcoming prejudice in San Francisco.

After this, the flow of articles abates. One appeared in Life Stream in 1954, describing the efforts of a cell group at
the University of California to make mystical contact with the Binding Force. An article in *The Pulpit* in 1957 makes the point that we, like God, must respect the person at the same time that we reject the sin and try to cast it out. The admonition to love and forgive always leads, in these articles, to credible results and to the heart’s desire. But God tends to dissolve in figures; the kingdom within, the immanent and transcendent, the Father, personality, the Spirit, the Binding Force. Is there no way to discuss Reality in literal, unambiguous terms?

In 1954 the Friends of Albert Schweitzer collected an anthology of tributes to the doctor for his eightieth birthday. Allan Hunter was asked to write one, and he told about their meeting in Aspen, Colorado, in 1949, giving an appealing picture of a caring elder saint. This essay has already been summarized.

In 1951 a second edition of *Heroes of Good Will*, renamed *Courage in Both Hands*, was published by Fellowship press in hard-back. The next year a paperback appeared. It had a preface defining the three levels, and a comment by Charles Mackintosh, enlarged somewhat in the 1952 edition, stressing God in everyone, the devil’s work at each level, and encouragement to risk God’s way. The sources of the stories are carefully documented and many stories are accompanied by pictures of the heroes. Of the fifty-eight stories, thirty-nine had been told before, chiefly in *Heroes of Good Will*, but also in the published books, *Audacity of Faith*, *Secretly Armed*, *Three Trumpets Sound*, and *White Corpuscles*. Nineteen stories are new, usually from World War II and its aftermath, but also there is the story of Laubach in the Philippines, and the hostile Indians in
South America.

These stories, like those in the 1942 edition, give authentic examples of people of all sorts acting in love, without hate or cowardice. Sometimes they are destroyed, but usually they not only bring love where there is hate and overcome evil with good, but also they survive. Probably it continues to be Allan's most popular book, and it re-enforces the yearning of thousands and encourages them to risk following the way of openness and good will.

Allan had spoken many times on radio, but in February 1952 he appeared on KNXT, in a discussion of universal military training. In the following years he and the choir appeared several times, twice in 1954, in 1958 on KFAC in "Warship in the West," and in 1962 on "Churches of the Golden West" on KTTV. These were more than exciting and glamourous performances; they were another way to speak for a new way of life.

The procession of visitors, old and new faces, continued. Some of the new speakers were Andre and Magda Trochme from France, Getse Samuel from India, Dr. E. V. Pulilas from the Department of Education at Pepperdine and USC, Dr. William Parker, interested in prayer therapy; the Hiroshima Maidens, disfigured by the Bomb; political figures such as Glen Lipscomb, Mary Tingloff, and Wilson Riles; the English pacifist Vera Britain, and Heinrich Grueber. Martin Niemoeller had a breakfast communion service with ministers and the FOR at the foot of the Hiroshima Cross.

In 1960 and 1961 Dorothy Gibson helped in contacting the news media and planning forums. The first series included Richard Neutra, architect, Robert Newman, UCLA professor, and Linus
Pauling, Cal Tech Nobel prize winner in physics. The second series brought Norman Cousins, editor of the Saturday Review, whom seven hundred came to hear, and Dr. Edward Stainbrook, counselor and psychiatrist. All of these were stimulating and prophetic voices.

Linus Pauling attracted a professor from Glendale Junior College, Frank Cox, to hear him, and he by chance was seated next to Allan, near the front of the church. He asked Allan what connection he had with the church. Allan, in puckish mood, replied that he was the janitor. Of course, he knew that the moderator was to call on him for the invocation, so that his true identity would be revealed. The conclusion was that Cox joined the church and Allan lectured at his college.

The prayer groups continued. But the writing about them in these later years seems to stress mutual insight and fellowship among the members, a concern for each other and for service projects, rather than the lonely and strained route of solitary meditation. The groups at the church were important sources of strength to Allan, and a restricted few were touched by them. But other groups, less arcane, had the same sense of fellowship and search—-the teenage Second Milers, the pastor's classes of young and old preparing for church membership, the mothers' groups led by Elizabeth, and many groups with lay leadership.

Allan, always in demand as a speaker, was reaching an ever-widening audience at conferences and retreats. In the last fourteen years of his ministry at Mt. Hollywood he must have taken part in a hundred of them. Some were permanently organized and recurring. In 1951, the Disciplined Order of Christ, founded
in 1945 by Albert Day in a Methodist group, began to be known on the West Coast, and Allan Hunter nurtured it as first regional president. The group held monthly gatherings and annual week end retreats, the latter, in later years, at Westmont College in Santa Barbara, and Allan was always a participant or leader. The members came from varied religious backgrounds and cultivated communication with each other and with God through many channels. DOC became increasingly meaningful to Allan.

In 1951 he held a retreat for the Fellowship of Reconciliation in New York. FOR had a strong pull upon him and he was greatly tempted at that time to leave the church and spend all his energies working for the Fellowship. The need for the security of old friendships and especially his sense of commitment to the church kept him from making the break. However in 1954 he took a leave of absence through February, March, and May to devote himself to FOR. During the first months he worked in California, holding conferences up and down the state and in Arizona that are still remembered by the participants. In May he held conferences in New York, Pennsylvania, Ohio, and Michigan. The message was always to promote fellowship among those he worked with and international peace. After this special effort he continued his interest in FOR, as national vice chairman, though gradually he withdrew from an administrative role; he couldn't get to all the meetings. In 1961 he supported and helped with the Behavioral Conference in the San Bernardino Mountains, planned by Lois Hamer, then west coast director. The ten distinguished members of this conference considered
alternatives to war, but they could come to no conclusion because of the complexity of the problems, even when they reconvened six months later at the United Nations, and they found that the strength of the power structure made the socio-economic approach futile.

Other organized groups Allan served were the YMCA conferences at Asilomar, the Sequoia Seminar at Berkeley or Ben Lomond, the Whittier Conference on International Relations, where he was on the faculty in 1951, and Pendle Hill, the Quaker center in Pennsylvania.

Students always heard Allan gladly, but there was perhaps a shift in the nature of the groups. In the first years of the 1950's he went to Y conferences at Asilomar and conducted religious emphasis weeks at universities--Colorado, Kansas, the California Theological Seminary in Berkeley. But fashions change, and he came more and more to be working with young people in church groups--Wesley Foundation and Pilgrim Fellowship, in Los Angeles, at Pilgrim Pines, and, in 1957, at Valley City, North Dakota. This Pilgrim Fellowship Mid-Winter was arranged by Lois Hamer, and he drove to the meetings in the bitter cold and snow of a northern winter. At Mt. Hollywood he continued to take junior highs to Sequoia and Pilgrim Pines.

Many of his meetings were special occasions with ministers and laymen in their churches: Easter week services at Burbank or Laguna Beach, Methodist women at Pacific Palisades, Churchmen's Fellowship at Pilgrim Pines, a week with Central Church, Lexington, Kentucky, where religion took third place to horses and the tobacco crop. The only black man in the church was the jan-

According to Allan's own evaluation of his intentions in those years, his accent was more and more on the inner life, the left foot of understanding and prayer, and the non-violent commitment of FOR and AFSC. People remembering him in retreats and groups in the 1950's recognize his gift for communicating with all ages and conditions. They felt a one-to-one relationship with him; he spoke directly to them and their needs; like Jesus he had honest and effective concern for other persons; there were no blocks to communication with him; he understood and accepted all.

There are more than thirty sermons, chiefly from 1956 to 1959, transcribed by Margaret Slocum, again church secretary, from notes and tapes. They give a cross section of his preaching ministry during those years, and also a fair composite of his total message from the pulpit, since both the message and the style change only in surface features over the years. In 1955 there was a series based on great people, reflecting Allan's person-centered living and thinking. The people were arranged in pairs that could be compared and contrasted: Woolman and St. Francis, Bunyan and Brother Lawrence, Thomas a Kempis and John Wesley, Evelyn Underhill and Thomas Kelly. The printed sermons beginning in 1956 are of two kinds, one group addressed to problems of non-violence and international understanding, and how God's love
can function in the world; the other dealing with problems of personal adjustment and how they relate to ethics. The sermons usually developed from an incident or personality, real and relevant. The Scriptural sources are mostly the life of Jesus, the Lord's Prayer, the Sermon on the Mount, and the letters of Paul. Issues and problems come from life observed and experienced, with illustrations and support from contemporary thinkers and doers that Allan knew or met in the news: Martin Luther King, Schweitzer, Heinrich Grueber, Agnes Sanford, Dr. Ryland, John Magee, Kagawa, Hocking, Elizabeth Vining, the Crislers, Albert Bigelow, Linus Pauling, Charles Van Doren, DeShazer, Fosdick, Eisenhower, Khrushchov, Vernier, Niemoeller....

The symbols and models of the sermons had been worked out in his books, and he uses the familiar patterns: the facade, the zoo, the left and right eyes, the pyramid, the ostrich, the mallard on the boulevard, the elephant and the daisy. The figure of the bridge is an archetype, part of the myth of the facade, cave, and tunnel. It is forgiveness, or man forgiving, making communication possible between man and God and man and man. The sermon themes center in love, forgiveness, and communication. The private values these qualities produce are regeneration and healing, hope and joy, with the corollary virtues of gratitude, self-discipline, courage, intentionality, genuineness. The public actions from this triad of qualities are international understanding, non-violence, and good will.

The impression of the sermons, oral and written, in contrast to the ingrown books and articles, is newness, each one a current experience and a fresh insight into the Real. In many
ways, Allan's sermons and talks especially in their fragile and ephemeral oral form, are his most durable and satisfying medium of communication, the true Bridge. There are several reasons for this. When he is speaking he establishes a strong bond between persons, whether in conversation or in a listening audience, with a feeling of wanting to communicate, not create an artifice. He seems to be finding the means of expression in his present thinking, not in formal structures recalled. Further, the listener knows when the mood is humor or irony and does not mistake the tone. Finally, the sermon or talk is contemporary, adjusted to today, and does not seek to give the permanent and universal value of A Book to something that belongs to Now. One's insight is always limited and could be reconsidered and altered, if it hadn't been sent to the printer. Socrates and Jesus were content to entrust their ideas to the transient air, and who knows what errors crept in, in the writing. But the magic effect of their personalities on people was more authentic and trustworthy. So with Allan; his most valid and moving words are spoken.
VI-2. Crisis Ministry in the 1950's

At the beginning of 1951 the Hunters moved into the newly-purchased parsonage on Myra Avenue. It was an interesting house with a study at street level, a split-level dining room and living room, and a stairway to the bedroom. It was not a new house, but it had a fireplace and many pleasant features, and it pleased Elizabeth. It was a mile from the church, and this protected the Hunters a little from the invasion of privacy and the demands upon their hospitality that came from living next to the church. The first floor of the old manse became a center for youth activities, and the Karacauskas family moved into the second floor.

Although the Hunters in their new home had fewer erratic guests than before, ministry to people in crisis was still Allan's greatest concern. Uncounted members in and out of the church are witnesses to his help and counsel.

Allan was at home in the hospitals, and was especially helpful to the ill, whether they were recovering safely from surgery or were wasted with terminal cancer. His prayers could stop a stubborn spasm of hiccoughs, or they could ease unendurable pain so that sufferers could die with dignity. He brought communion to the dying. He was there in emergencies—heart attacks, car accidents—focusing God's healing on the patient and bringing confidence to the family, so that there are those who feel that they owe their lives to him.

He had great skill, growing from love, in dealing with death, where the need is to comfort those that remain. One family remembers how he asked the grandsons and neighbors to write out what
they could recall about the grandfather, to be read at the funeral.

It is a different matter to pray with a woman from another faith who has just had word that her son is missing in action, but he was able to do that too. But what does one say to a mother who has just run over and killed her child in the driveway? She ran to the church, where Allan had married her. The Saturday group for prayer and healing was meeting, and Mary Light was there. They put the mother in a chair and laid hands on her; they tried at least to show their love and desire to heal.

Allan several times in his ministry had to deal with those threatening suicide, and many of them eventually carried out their intentions, in spite of love and counsel. In those years he tried to save a dear friend, following her to Calexico to dissuade her, but again he failed. The failures were a great burden upon him. He used to take home two sisters from his pastor's class, dropping them off at a place where, it transpired, they were hearing the Communist message. They both joined the church. One of them years later called him about her sister, who was threatening suicide because her husband had left her for someone else. People turned naturally to Allan in crisis.

Divorce, rape, sex deviance brought to him many troubled people with strange experiences. A woman, with her baby and husband, came to the door at two o'clock one night, telling a story of sex aberration she couldn't take. He did not see them again. Another woman, a member of the church family, told him before the cross of allowing herself to be raped to save her children. When the man returned at another time he was caught by the police and died of a heart attack in the patrol car on
the way to the station. One Saturday Allan's mission was to "marry" two eighteen-year-olds at the General Hospital, a black boy and a dying white girl.

Sometimes his encounters with people with vices turned out well. One night at Fifth and Figueroa he picked up a man confessing to alcoholism, and he took him to an Alcoholic Anonymous night club at Wilshire and Fairfax. The man began a successful journey toward sobriety. But sometimes Allan failed. A model boy from the community, who played George Washington Carver in Julia Raymond's play in vacation school, joined the army and became a drug addict. His brother tried to find him in New York before he died, but the social worker said he was "beyond contact." This brother served a prison term, but Allan kept in touch with him, after his release and marriage, with hopes for his success. Allan had some curiosity about the use of mind-expanding drugs, but he was saddened when Gerald Heard and Aldous Huxley began to take mescaline and LSD experimentally in 1953. The drugs inspired Huxley to write *Doors of Perception* (1954), a vision of an ideal world, though he later regretted writing it, and he tried to project into the fourth dimension to contact his departed wife. He used mescaline to sustain himself in his sorrow and pain, and he died of cancer of the tongue in 1963.

Allan had special understanding for emotionally disturbed people, and a case history of his work with one of these friends reveals his patience and skill, and Elizabeth's. He visited this "client" at home and at the hospital, wrote letters, sent gifts, counseled when she felt unable to cope, took her into their home when she had no work or was threatened with recommitment, inter-
vened with her family, and finally helped her to be independent of his aid, and very grateful.

But his repertoire of healing skills was not limited to counseling, friendship, and prayer. Another dear friend was ill and disturbed, and in her confusion accused her husband of being unfaithful. So one day Allan called on her, with a careful plan in mind. He entered the bedroom with a firm and confident air and announced to her that he was going to do something backed by Scripture.

"You have been saying things," he told her, "that aren't true, and you know they aren't true, but an evil spirit is in you that makes you say it against your will."

He spoke of the event in Jesus' life when he exorcised the devils from the unfortunate man, and he prayed with her. Then at what seemed like the right moment he took her hand and announced with confidence, "Demon, come forth!"

Apparently it did, because she never again had to scream denunciations.

Not enough has been said about Allan's ironic sense of humor and comic balance. One family remembers the time that they were in the midst of a noisy argument, all stops pulled out. There was a silencing knock at the door. Sure enough, it was Allan framed in the doorway--with a rose in his hand picked from a nearby bush. He spent only a few moments with them, but the mending was accomplished. They were amazed that the argument had lost its urgency and was never raised again except to be laughed at.

Our most poignant crises come to us through the distress
of our children, and sometimes we are powerless to come to their rescue. Both Betsy and Allan suffered disruptions in their education during these years, and their unhappiness touched Allan and Elizabeth with deep and hidden wounds. Betsy became ill in 1951 when she was at UCLA, and it was 1953 before she could return to school. Then she went to Woodbrook College at Sully Oaks, near Birmingham, England. It was a Quaker center, with seventy students from all over the world. In 1955 she lived with Lois Hamer in Albuquerque, teaching at a private music school and taking an English course at the University of New Mexico. Allan Jr. was drafted and in 1953 was serving as a 1-AO medic in the army, working in the medical laboratory at Fort MacArthur. He was honored as the soldier of the month, and his father didn't know whether to be ashamed or proud! Finally in 1954 he returned to Haverford, taking the pre-med course. He spent the summer of 1955 as a lab technician at the Good Samaritan Hospital in Los Angeles. But he flunked out of Haverford, failing in mathematics and physics, and did not even let his parents know that he was penniless in New York. The crisis was not over for these two.

Mt. Hollywood Church was fifty years old in 1955, and the thirtieth anniversary of Allan Hunter's pastorate came in 1956. These events were a stimulus to growth and new life in the church and deserve notice.

A core of membership identified with the church and had been there from the beginning. During these middle years of the 1950's many older members passed away: Frank Snow, Rose Weitkamp, Mary Weitkamp, Mrs. Gleason, Dr. Ryland, Dorothy Gamble, and, in 1960, Alfred Weitkamp. The members attracted by Allan were diverse and not always primarily church people. They had strong individual concerns and the competence to work out their plans, and Allan gave them their head. The church was interracial, and people with a great range of cultural heritages felt at home. But they were dominantly middle class, with conventional education, and their young people went away to college. They traveled far and wide, and they had rich experiences and were given to political activism. Many in the church were prominent and talented, with responsible positions in the professions, especially education, social services, and the arts. John Anson Ford, hardly an average member, to be sure, but nonetheless representative, was for twenty-five years member and chairman of the county Board of Supervisors, and in 1956 was a delegate to the Democratic presidential convention.

Most, though not all, had pacifist convictions and were concerned about atomic energy control and the continuing draft. They were sensitive to social, economic, and ecological problems and like Allan were inclined toward solutions that spread and
equalized opportunity and power. Fair housing for minorities and the plight of the Navajos in the city, brought to the attention of the church by George Thomas, the Quaker peace proposals, new ideas in education and psychology, art and architecture, life in Russia, India, and emerging African countries--these were the interests that engaged the attention of the congregation, or segments of it. One third of the church budget was spent on benevolences.

The church was also beginning to feel its role in the inner city, and it set out to meet new community needs with new organizations, added to its traditional church program. Dr. George Gleason developed an active Golden Age Club; there was an adult education program to teach literacy and citizenship; an Alcoholics Anonymous group met at the church; the Red Cross sewing circle relaxed and played canasta during the summer. These new groups reflected basic changes in the area surrounding the church. From 1954 to 1956 Katherine Kilbourne, Dorothy Ward, and others sponsored a successful Center for Foreign Students. Every Friday night they came from City College and other schools for fellowship and fun in the church recreation room. Mary Alice Geier became director of Christian Education in 1954.

After several weeks in the pastor’s class, joining the church was a simple ceremony--just the questions "Do you love Jesus and seek to follow him?" and "Will you work for his Kingdom through the fellowship of this church?" The affirmations of those joining the church were silently echoed by the congregation present. But by the accretions of long years, complex ritual grew around the two main festivals of the church, loved and enjoyed by all
and expressing the common feelings of Allan and the members.

The coming of Lent was noted, and the season was often honored with a sermon series. But the pattern began to unfold with Palm Sunday. There would indeed be palms, and special and more elaborate music by the choir. During Holy Week there would be nightly services at which Allan talked on the life of Jesus, or a series of speakers presented aspects of his teachings. On one evening during the week there would be a "meager meal" usually of multi-purpose food and rice, with a generous contribution to Meals-for-Millions. Good Friday evening was a communion service, introduced by Allan's simple reading of the Garden scene, the Last Supper, and the Crucifixion, appropriate choral music, and the reception of new members. In 1956 twenty-one joined on this day, and about fifty during the whole year. After this solemn experience, everyone able to walk followed Allan on the exhilarating climb to the top of Mt. Hollywood, in Griffith Park, which had to be accomplished before park closing time at ten o'clock. On Saturday Allan often took junior highs on an outing. On Easter morning at dawn, the young people, their parents, and others greeted the day with their own sunrise service in Griffith Park, and everyone came to breakfast at the church, at eight o'clock, contributing thereby to some cause of interest to the youth group. The children created a program during Sunday School, and usually went to the church service, too. The sanctuary was filled with Easter lilies, and every seat was occupied. The choir sang several joyful and affirmative anthems, with a special soloist, perhaps John Raitt, and the service climaxed with the triumphant and credible sermon.
The four weeks of Advent opened with a Christmas Workshop and refreshments or a potluck dinner. Families came and worked together on carefully planned Christmas crafts, making decorations, cards, gifts, and cookies. At the Sunday service before Christmas the choir usually sang a cantata or program of carols. In the late afternoon came Christmas Vespers, telling the stories of Christmas in music, tableau, and dialog. The choir and all the Sunday School children took part. At the end of the program, the children brought their red stockings filled with coins for a specific and understandable need and put them in the Manger. Afterward there would be a party with punch and Christmas cookies. Sometime during Christmas week the choir and young people went caroling to hospitals and the housebound. On the Sunday evening after Christmas the Bishop's Players often came and played Winnie the Pooh or An Episode of Sparrows. On New Year's Eve, from ten to midnight, the congregation gathered for a watch night service. The sermons through these weeks were about love, joy, peace, and hope. Many of these customs are still a part of the celebration of Easter and Christmas at Mt. Hollywood Church.

This was the church, membership about four hundred, that was approaching its fiftieth anniversary. The church began the observance by making an elaborate self-study and a master plan. Rodney Gale and Clifford Strem headed a committee to plan the programs. Dr. Gleason studied desirable additions to the activities of the church, and Wilfred Wilkinson's committee gathered the needed funds. The recreation room, redecorated with a stage and de-emphasized pillars, done at a cost of $6600, was dedicated in the summer of 1955. The plans for the memorial chapel were
set in 1954, and Mr. Wilkinson's diligence and the generosity of the Weitkamp family brought $25,000 to finance it.

The anniversary of the founding of the church was celebrated in October 1955. On Friday, October 14, there was a Homecoming banquet honoring new members, at which Rev. Tanimoto spoke. October 16, at the Sunday service, Vance Geier was installed as assistant minister, by Rev. Clark Harshfield of the Conference office.

At the Anniversary Dinner in January 1956, Dr. Earl Cranston of the USC School of Religion was the speaker. Pat Crowley expressed the feeling of the young people, giving a series of living pictures of Allan going about his ministry; Allan baptizing a baby, greeting a child as Jesus did, playing tennis with fourteen-year-olds and helping them feel the stillness of a doe and her fawn, revealing the meaning of love and the presence of God, in a college group before the fire, leading a Sunday service, teaching us always to look with wonder at the world, to be channels of God's love, and to be grateful. Pat's tribute moved everyone, and Elizabeth wanted to include it in an account of Allan that she intended to write sometime.

On a Sunday evening the choir and congregation enjoyed an anniversary vespers of music. During the summer A Half Century at Mt. Hollywood Church, written by Helen Cummings and Dorothy Ward, appeared in mimeograph. In October the Homecoming Dinner honored Allan and Elizabeth for thirty years at Mt. Hollywood; there were 170 present.

In December 1956 the contract for the new building was let, to be built where the old manse had stood. Finally, after some
delays, it was completed and dedicated, on September 22, 1957. It was a memorial, not only to Lee, but to Mary, Rose, and Alfred Weitkamp. It also represented the cooperative efforts of the entire congregation over twelve years. The whole project of service to youth included the rearrangement and renovation of the Sunday School building and the recreation room, and the two programs the alterations had aided—the Hollywood Youth Center and the Foreign Students Center. The building was different than that conceived in 1945, with gymnasium and club rooms for the physical and social development of teens. The building dedicated in 1957 has a small but beautiful chapel, offices, a parlor mainly used for adult meetings, and rooms and play area for preschoolers of the Sunday school and for a day nursery or Head Start program during the week.
VI-4. Europe, 1956

In June 1956 Allan preached the baccalaureate sermon at the Silver Lake Presbyterian Church, to graduates of John Marshall High School, nine of whom were from Mt. Hollywood Church. The school had apparently forgotten its resentment against him for having helped to remove the ROTC, before the war. Between this event and the celebration of his thirtieth anniversary in October, Allan and Elizabeth were in Europe. His last visit to Europe was before the war, in 1938, when he went to the International FOR conference at Lunteren, Holland, and gathered material for White Corpuscles in Europe. The 1956 trip was also in the interests of the FOR, and paid for by it, and the outcome this time, too, was a book, another biographical study, Christians in the Arena (1958).

Allan and Elizabeth left for Europe the first week in July. Frances Palian, an artist, and Julia Raymond, who could speak French, went with them. They went first to Germany--Hamburg, Weisbroek, where he had four hours with Martin Niemoeller, and Bruckenberg, where Allan went to hear Pastor Heide. After the service the pastor greeted him.

"Are you Allan Hunter?"

"Yes."

"Of Mt. Hollywood Church?"

"Yes, that's right."

"Well, I want your people to know that it was their packages of food, sent me after the war, that helped keep me alive."

The chain of blessing still held, from those packages sent from the church ten years before.
In Vienna, with a Baptist guide, Allan met Kasper and Hildegard Meyer, leading the FOR. In East Germany he found Heinrich Grueber pastoring a church under the shadow of Communism. He also went to dinner in East Berlin where Communists were giving propaganda speeches.

Allan asked his dinner partner, a Communist leader, "What did you do during the war to keep up your spirits?"

"But they were never down."

"Oh come, You know there were moments when you were discouraged. What did you do then?"

The Communist suddenly stepped down from his role and answered as a human being. "There was a phonograph. I listened to Bach."

They went to France, where Julia Raymond was a helpful communicator, explaining, "You know, we're just ignorant Americans. You'll have to be patient with us." André Tuchme came to see them from his home in Le Chambon, in the coal country of southeast France, where Philippe Vernier once lived. Vernier Allan found living in another mining country, at Mauverge near the Belgian border. Allan saw him going about his practical parish work and met his family. He went to Zurich, Switzerland, and Copenhagen and saw Paris and the Louvre before leaving the continent. In England he found Donald Soper in London, Muriel Lester at Kingsley Hall, and Kathleen Lonsdale in the country. Renewing ties with these friends and hearing their sturdy witness for non-violence helped to support Allan's sense of the bond that holds all the world together, the unity, good will, and humanity that connects us all.