

## THE REVEREND A.J. MUSTE



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,  
THE REAL STUFF BEING MERE CHRONOLOGY**



**REVEREND A.J. MUSTE**

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**1885**

January 8, Thursday: Abraham Johannes Muste was born in Holland.

**A.J. MUSTE**

**NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT**





**REVEREND A.J. MUSTE**

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**1891**

At the age of six, Abraham Johannes Muste was brought from Holland to the USA. He would grow up in the strict Calvinist traditions of the Dutch Reformed Church, in a Republican family.

**A.J. MUSTE**

**NO-ONE'S LIFE IS EVER NOT DRIVEN PRIMARILY BY HAPPENSTANCE**





**REVEREND A.J. MUSTE**

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**1909**

Graduating from Union Theological Seminary, [A.J. Muste](#) was ordained a minister in the Dutch Reformed Church, and married Anna Huizenga, with whom he would share 40 years and raise three children.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?  
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.  
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



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1912

March 17, Sunday: [Bayard Rustin](#) was born out of wedlock in West Chester, Pennsylvania, to Florence Rustin and Archie Hopkins.

(In this year the Reverend [A.J. Muste](#), with whom the infant would later be associating, was casting his ballot for Eugene Victor Debs and Emil Seidel, the Socialist candidates respectively for President and Vice-President of the United States of America.)

The infant would be reared by his grandparents Julia and Janifer Rustin, as their son, in a [Quaker](#) community. This couple's religious principles would be impressed upon their children: equality of humans before God, imperative to seek the light in every person, and the Peace Testimony. During High School, at an out-of-town football game, Bayard<sup>1</sup> would experience being refused food service because of his race. He would continue his education at Wilberforce University, Cheney State Teachers College, the City College of New York, and the London School of Economics, earning his tuition at odd jobs. With a fine baritone voice, he would sing professionally with Josh White's Carolinians and with Leadbelly.

THE QUAKER PEACE TESTIMONY

At a Convocation at Earlham College, [Friend Elbert Russell](#) spoke on "the race question" on behalf of equal rights, stressing how difficult a struggle this would be and how necessary it was for Christians to engage in it (at the time the institution, which drew most of its students from Indiana, was gripped in a careful policy of white supremacy). In this year his "The House of Omri" appeared in [The American Friend](#). There was a new edition of his 1909 THE PARABLES OF JESUS (Philadelphia: Walter Jenkins).

1. Just so you'll know: he would pronounce his name "Buy-yard."



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**1914**

Increasingly uncomfortable with the Dutch Reformed Church, the Reverend [A.J. Muste](#) became pastor of a Congregational Church.

**THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT**





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1915

When [World War I](#) broke out in Europe, the Reverend [A.J. Muste](#), inspired by the Christian mysticism of the [Quakers](#), became a pacifist.

A group of Hicksite Friends, belonging chiefly to Philadelphia Yearly Meeting, initiated Woolman School adjoining Swarthmore College.

Professor of Bible [Elbert Russell](#) had since 1895 been the target of numerous evangelical “Holiness Friends” protests on account of his introduction of modernist methods of Bible study. His faculty adversary William Orville Mendenhall, Ph.D., D.D., was for a decade a mathematics professor (who would go on to become the president of Whittier College in California but would be forced out there during World War II because although he wanted to allow conscientious objectors as students, his Board of Directors desired instead to make the college a training center for recruits to the Women’s Army Auxiliary Corps). Russell resigned amid controversy over an attempt to force the resignation of the president of Earlham based upon issues of [Quaker](#) religious life on campus for students. He relocated from Indiana to [Baltimore](#), where he would divide his time between Johns Hopkins University and preaching, principally at the Eutaw Street Monthly Meeting (until taking a position at Woolman School in 1917).

#### THE QUAKER PEACE TESTIMONY

*The committee of the board made some suggestions of changes in practice and policy but in the main stood by the president. A friend of mine on the board was genuinely distressed by the situation, but confessed that they did not know what else to do; they could get another head of the Biblical Department but did not know where they could get another president. Professor David W. Dennis made an effort at reconciliation as late as commencement time. He got President Kelly<sup>2</sup> and me together along with mutual friends, but the differences proved irreconcilable. President Kelly defended and justified his policy of minimizing the Quaker influence in the college, and I insisted that it must be made fundamentally a Quaker institution. I protested that I had no personal feelings that would prevent our cooperation; but he said that I had impugned his personal and financial integrity and that there could be no reconciliation unless I withdrew part of my charges before the board. I had made the charges, I asserted, at the request of the board for a statement of criticisms currently made against the administration. I had stated them as criticisms actually made; he had been exonerated by the board. I was willing to leave it there; but on the question of the policy of the college, I saw nothing to be done but for the question of policy to be fought out in the church, to see whether a board of trustees could be secured favorable to a thoroughly Quaker college. In the light of experience I have regretted that I did not pursue a different method in some ways. The division of sentiment in*

2. Robert Lincoln Kelly had been a student of Professor John Dewey at the University of Chicago, and specialized in child psychology.



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*the faculty and among Friends left scars that hampered the college for many years. All the principal parties in the conflict left Earlham before many years passed and found fields of conspicuous usefulness elsewhere. President Kelly resigned in 1917 and not long afterward left the Society of Friends.<sup>3</sup>*

3. He would serve as executive secretary of the Council of Church Boards of Education, where he would author in 1924 THEOLOGICAL EDUCATION IN AMERICA: A STUDY OF ONE HUNDRED SIXTY-ONE THEOLOGICAL SCHOOLS IN THE UNITED STATES AND CANADA, and then as executive secretary of the American Association of Colleges, where he would author in 1940 THE AMERICAN COLLEGES AND THE SOCIAL ORDER.



[HDT](#)[WHAT?](#)[INDEX](#)**REVEREND A.J. MUSTE****REVEREND A.J. MUSTE****1918**

The minister (!) at the [Moses Brown School](#) in [Providence, Rhode Island](#) resigned from his post at this [Quaker](#)-funded school in order to enlist in the US military (!) and take part in World War I. (Meine Gott, whatever happened to [the Quaker Peace Testimony](#)? –Nowadays there happens to be a plaque at the school to honor its students who got killed while attempting to kill the enemy, but happens not to be any plaque to honor any student who had sought to honor our Peace Testimony.)

A “free public campground” was opened at Longmire on the slopes of [Mount Rainier](#) with seasonal entry permits at \$2.50 per auto — and immediately the grounds were overrun by visitors.

[Friend Floyd Schmoe](#), a Conscientious Objector, agreed to join a Red Cross ambulance unit serving at the front in France but never to touch a weapon of any kind. After the armistice but while German armies still occupied Eastern Europe, the Hoover Commission sent him to assist in delivering a trainload of food and clothing to refugees inside Poland. Upon his return to Kansas he would get married with his high school sweetheart, Friend Ruth Pickering, a pianist.



No [Nobel Peace Prize](#) was awarded in this year — there wasn’t anyone to hand it to (the Red Cross having already been the recipient, in the previous year).

**THE QUAKER PEACE TESTIMONY**



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**1919**

When striking textile industry strikers appealed for understanding from the religious community, [A.J. Muste](#) became involved in the labor unrest of Lawrence, Massachusetts.

**THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT**





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1920

At some point during the early 1920s, [A.J. Muste](#) became director of the Brookwood Labor College in Katonah, New York. This school's curriculum amounted to the theory and practice of labor militancy — to the extent that it would bring considerable embarrassment to the American Federation of Labor.

For several years during the 1920s [A.J. Muste](#) would serve as Chairman of the Fellowship of Reconciliation — but meanwhile he would be steadily drifting toward a revolutionary politics.

At some point during this timeframe the 1st Anglo-Saxon Club of the 20th Century was founded in Virginia, by John Powell, a musician and composer, and Ernest Sevier Cox, author of several books which had been published by the Society of a White America including 1923's WHITE AMERICA and 1926's THE SOUTH'S PART IN MONGRELIZING THE NATION. Powell and Cox were backing a petition to the Virginia General Assembly to pass what would become know as the Virginia Racial Integrity Law, an anti-intermarriage law. The proposed legislation was to consist of the most extreme “one-drop” racialism, defining as White only “a person who has no trace whatsoever of any blood other than Caucasian.” Unfortunately, there were enough citizens in Virginia who proudly traced their ancestry to one or another “Indian Princess,” that the racial integrity law as actually enacted would contain a restriction allowing a person to be classified as White so long as they possessed no more than “one-sixteenth or less of the blood of the American Indian.” Powell and Cox would later petition the assembly again, to eliminate this allowance, to segregate theaters, and to criminalize all “carnal communication” between Whites and nonWhites. Only the theater segregation would be passed. Refer to J. David Smith's THE EUGENIC ASSAULT ON AMERICA: SCENES IN RED, WHITE AND BLACK.

ASSLEY

WHAT I'M WRITING IS TRUE BUT NEVER MIND  
YOU CAN ALWAYS LIE TO YOURSELF



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1929

[A.J. Muste](#) helped form the Conference for Progressive Labor Action (CPLA), seeking to reform the AF of L from within. With the coming of the Great Depression, the CPLA would become openly revolutionary and in 1933 would be instrumental in forming the American Workers Party, a “democratically organized revolutionary party” in which A.J. would be playing a leading role.

While [Dr. David Tillerson Smith](#) was working at the sanatorium at Saranac Lake, he was finding that many supposed “[TB](#)” patients actually did not have this disease — and so he began the study of fungi.

In [LOOK HOMEWARD, ANGEL](#): A STORY OF THE BURIED LIFE, local lad Thomas Wolfe identified [Durham, North Carolina](#) as “the dreary tobacco town of Exeter.”

### AUTOBIOGRAPHICAL OUTLINE

[Dean Elbert Russell](#)’s THE RELATION OF CHRISTIANITY TO WAR AND PEACE and THE BEATITUDES: A SERIES OF STUDIES (Garden City, New York: Doubleday, Doran and Company). He authored the 2¼-column article “The Society of [Friends](#)” for the famous XIVth edition of *ENCYCLOPÆDIA BRITANNICA*.

*During the years 1929-1930 I had the unique experience of being at times a sort of court preacher to the President of the United States. [President Hoover](#) had been reared as a Quaker and had kept his membership in the Society. When he became president, the matter of his public worship took on public importance. He chose to make the meeting at Irving and Thirteenth Street his regular place of worship, and this created problems for the meeting. The meeting house was small; many would come from curiosity; the members might be crowded out; people might come and abuse the freedom of the meeting in order to try to get the president’s ear; or cranks in order to get an audience for their ideas. The meeting felt a responsibility to help those who came and to have the Quaker gospel worthily presented. They agreed, therefore, to try to have ministers present as often as possible for this purpose. I was invited among others to attend the meeting as often as was compatible with my other obligations. Between January 27, 1929 and December 28, 1929, I attended the meeting nineteen times. President Hoover attended on eight of these occasions. His attendance was never announced beforehand. I could usually tell, however, when I came in sight of the meeting house by the size of the police detail. The meeting house was thoroughly searched beforehand, plain-clothes men were stationed in the basement, Sunday School room, and gallery. A secret service man attended him. The police tried to give members the preference in admitting the audience. When the president and his party came, the congregation stood until they were seated. Neither Mr. Hoover nor the Friends wanted even this recognition of his presence, but the custom was so thoroughly established in Washington churches that it seemed impracticable to change it. When the meeting was dismissed, the congregation stood again until he and his party were in their cars and gone. I do not know of any case where the freedom of the meeting was abused.*



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1933

[A.J. Muste](#) abandoned his Christian pacifism, becoming an avowed Marxist-Leninist. He would be a key figure in organizing the sit-down strikes of this decade and would merge his group of activists with James Cannon of the Trotskyist movement, to create the Trotskyist Workers Party of America.

THE QUAKER PEACE TESTIMONY

Putting aside temporarily his duties as dean of the school of religion at Duke University, [Dr. Elbert Russell](#) used his sabbatical year to go with his wife Lieuetta Cox Russell on a world tour, to Japan, China, India, Egypt, Palestine, Turkey, and Greece.

RELIGIOUS SOCIETY OF FRIENDS

The Catholic Worker was founded by Dorothy Day, a newspaper reporter, and Peter Maurin, a self-taught French peasant, emphasizing pacifism, hospitality to the poor, and voluntary poverty.

CIVIL DISOBEDIENCE

CHANGE IS ETERNITY, STASIS A FIGMENT



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**1936**

While a student at City College of New York and a member of the 15th Street Monthly Meeting of the [Religious Society of Friends](#), Friend [Bayard Rustin](#) organized for the school's Young Communist League. He would begin to be disillusioned in 1941 in the wake of the Nazi invasion of the Soviet Union, when his Commie sympathizer colleagues did an abrupt about-face on the issue of segregation in the American military.



At this point a strange transformation was taking place in the life of the Marxist-Leninist [A.J. Muste](#). Troubled in his spirit with certain questions regarding revolutionary activity, he sailed to Europe and, in Norway, met with Leon Trotsky. Revolution was not for him, and he returned from this encounter a Christian pacifist. As the head of the 14th-Street Presbyterian Labor Temple on Manhattan Island, he would remain active in the labor movement.





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**1940**

[A.J. Muste](#) became Executive Secretary of the [Fellowship of Reconciliation](#), a position he would fill until 1953.





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**1941**

June: The [Reverend George Mills Houser](#) helped the Reverend [A.J. Muste](#) and A. Philip Randolph organize their March on Washington against racial discrimination in the armed forces (the demonstration would be called off when [President Franklin Delano Roosevelt](#) issued Executive Order 8802 on June 25th, using the Fair Employment Act to bar discrimination in defense industries and federal bureaus.

**CIVIL DISOBEDIENCE**



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1942

[Lyndon LaRouche, Jr.](#) dropped out of Northeastern University in Boston.

[George Mills Houser](#) completed ministerial training at the Chicago Theological Seminary and was ordained as a Methodist elder, deacon, and minister. He married there in Chicago. He and his wife would produce a son, Steven Houser. He became Youth Secretary of the Fellowship of Reconciliation and would work closely with the Reverend [A.J. Muste](#), the leader of the organization. He, James Farmer, and [Friend Bayard Rustin](#) established the Congress on Racial Equality (members of this “CORE” had been deeply influenced by the teachings of Mahatma Gandhi and the nonviolent [civil disobedience](#) campaign that he used successfully against British rule in India and had convinced themselves that the same confrontational methods of nonviolent civil disobedience could be employed by African Americans to obtain civil rights in America).

[German](#) students from the White Rose resistance movement against the [Hitler](#) regime distributed thousands of leaflets exposing the nature of the Nazis and their treatment of Jews. They urged “obstruction of the war machine by passive resistance, including sabotage.” Several of its leaders would in 1943 be tortured to death, and several [guillotined](#).

CIVIL DISOBEDIENCE



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1953

Having been convicted and imprisoned in Pasadena, California, on a morals charge (homosexual behavior), Friend [Bayard Rustin](#) was expelled by [A.J. Muste](#) from the Fellowship of Reconciliation.



At the age of 68 [A.J. Muste](#) “retired” and became the leader of the Committee for Nonviolent Action, an organization whose members sailed ships into nuclear test zones in the Pacific, hopped barbed wire fences into nuclear installations in this country, and went out in rowboats to try to block the launching of American nuclear submarines.



CIVIL DISOBEDIENCE



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1954

Summer: A [Quaker](#) committee involving Stephen G. Cary, Chairman, James E. Bristol, Amiya Chakravarty, A. Burns Chalmers, William B. Edgerton, Harrop A. Freeman, Robert Gilmore, Cecil E. Hinshaw, [Milton Sanford Mayer](#), the Reverend [A.J. Muste](#), Clarence E. Pickett, Robert Pickus, and Norman J. Whitney, and [Bayard Rustin](#),<sup>4</sup> was struggling to create a new pamphlet about peace.

THE QUAKER PEACE TESTIMONY

They titled their 71-page tract, which would be immensely influential, SPEAK TRUTH TO POWER: A QUAKER SEARCH FOR AN ALTERNATIVE TO VIOLENCE. It would be the 4th in a series that the American Friends Service Committee was publishing on aspects of US foreign policy.

SPEAK TRUTH TO POWER

THE ABOVE, REDONE NOW

This injunction “Speak truth to power” has since become one on which we Quakers have learned to rely.

ABOUT THE COLD WAR

This document is powerful because it forcefully engaged the American assumptions underlying the Cold War. Its best known section is probably its final one, “An Affirmation.” Here is the first tantalizing paragraph of that final section:

There is a politics of time, but there is also a politics of eternity that man would ignore, but cannot. He plays with the politics of time, sees it, manipulates it, imagines it as of himself alone; but both the politics of time and of eternity are of God. Only the eye of faith perceives the relationship, for it alone glimpses the dimension of eternity. Man sees but dimly, yet enough to know the overarching Power that moves in the affairs of men. Because we are first men of faith, and only secondarily political analysts, we would speak now, finally, of the politics of eternity which has undergirded the whole.

4. Friend Bayard’s name would not appear because, he agreed, as a homosexual who would eventually be convicted of engaging in illicit sexual activities in Los Angeles in 1953, this might well have compromised the work’s acceptance. According to the recollections of the clerk of the committee, Stephen Cary, however, it had been around Rustin and Pickus that the group had coalesced.



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This may be the most powerful statement of pacifism as yet achieved in this country, and it would be well worth your while to give it a read from beginning to end.

CIVIL DISOBEDIENCE

When after the publication of this pamphlet the committee would be asked, how they had managed to come up with their neat injunction, “Speak truth to power,” they would respond that they weren’t sure except that it must have been found **somewhere** in Quaker tradition. The problem then has been, to figure out from **whence** in the Quaker tradition this injunction had been derived. Over the years since 1954, many yellowing Quaker treatises have been scanned without anyone being able to come up with the expected Quaker precedent. (Someone suggested that, since Friend [Milton](#)’s background was Jewish, the source might have been somewhere in his tradition, so Jewish literature also has been scanned — but to no avail.)<sup>5</sup>

We have noticed a story that when Zilu asked [Confucius](#) how to serve a prince, Confucius advised “Tell him the truth, even if it offends him.” So we have posed for ourselves a question, might Mayer have gotten this from Confucius?

We have noticed that in an 1828 essay on the poet [Robert Burns](#) placed in the [Edinburgh Review](#) by [Thomas Carlyle](#), one of the tropes the poet utilized was “How does the poet speak to men with power, but by being still more a man than they?” So we have posed for ourselves the question, might Mayer have been a fan of Burns, or Carlyle?

Recently this puzzle has, I think, been solved! The phrase this committee had picked up in the summer of 1954 has turned out to have originated as a comment by [Mohammed](#) the prophet of Islam — upon whom be peace.



Our key to the puzzle is the surreptitious committee member, Friend [Bayard](#). We just don’t know, at least as yet, exactly how early, or in what manner, he had been able to access this in the Islamic writings, and translate it into a pithy English-language injunction:



- In the Mishkat collection, BOOK OF RULERSHIP AND JUDGMENT, Chapter 1, Section 2, we learn that a man of Mohammed’s time named Jami’i at-Thirmidhi put it on the record that Mohammed had said (such a record of such a saying is referred to in the Islamic tradition as a *hadith*), “The most

5. For background on this, consult H. Larry Ingle’s “‘Speak Truth to Power’: A Thirty Years’ Retrospective,” [Christian Century](#), CII (April 27, 1985), 383-385, and his “Milton Mayer: A Quaker Hedgehog,” [Quaker Theology](#), V (Spring-Summer 2003), 67-81 (especially page 75).



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excellent *jihad* is when one speaks a true word in the presence of a tyrannical ruler.” One of the famous classical commentaries, the *RUH AL-BAYAN*, also refers to this particular *hadith*.

- The injunction had been familiar to Friend Bayard before the summer of 1954, when this group was struggling to create this new pamphlet about peace, for, in John D’Emilio’s biography *LOST PROPHET: THE LIFE AND TIMES OF BAYARD RUSTIN* (NY: Free Press, 2003) there appears on page 48 a letter from Bayard to his [Friends](#) monthly meeting in Manhattan, written on August 15, 1942 while this group was considering the possibility that it might begin to provide hospitality and services to American service men in “USO” style:

The primary social function of a religious society is to “speak the truth to power.” The truth is that war is wrong. It is then our duty to make war impossible first in us and then in society. To cooperate with the government in building morale seems inconsistent with all we profess to believe.... The greatest service that we can render the men in the armed forces is to maintain our peace testimony.

Since 1942 was years before the use of the injunction in the Quaker pamphlet, clearly, therefore, it would have been Friend Bayard, who already had this injunction “Speak the truth to power,” who would provide it during the summer of 1954 to the primary author, Friend Milton.

This saying of Mohammed, this *hadith*, “The most excellent *jihad* is when one speaks a true word in the presence of a tyrannical ruler,” is in the grammatical form that is described as a Declaration. The phrase in the title of the Quaker pamphlet, “Speak truth to power,” is in the grammatical form that is described as an Injunction. So, how does one go about transforming a Declaration into an Injunction?

Let us practice by permuting the Declaration “The best way to put out a house fire is to throw buckets of water on it.” What would be the Injunction that would correspond to this Declaration? We might think of “To put out a house fire, throw buckets of water on it,” but that’s not short and sharp, so we should shorten and sharpen it. Immediately we think of “Fight fire with water.” That does nicely!

That’s enough practice, now for the real thing. Let’s proceed to transform the Prophet of Islam’s Declaration into a pithy English-language Injunction. Mohammed’s declaration had been translated in full as “The most excellent *jihad* is when one speaks a true word in the presence of a tyrannical ruler.” The injunctive form for that would be “To deal with a tyrannical ruler, say a true word to him or her.” That’s not really catchy, and as we will see below, Friend Bayard slept on it and came up with “speak the truth to power.” To get from Bayard’s “speak the truth to power” to Friend Milton’s “speak truth to power,” all we need to do is drop on the floor an utterly superfluous definite article.

In that letter Friend Bayard had written on August 15, 1942 he had put the phrase within quotation marks, and this of course indicates that he knew very well that the phrase was not original with him. Was there a reason why he might have refrained from providing an attribution? –For sure there was, as he was writing the letter in question to a bunch of Quakers who were mostly in the Christian tradition, who would have been turned off cold had they been informed that “Speak the truth to power” actually derived from the prophet of Islam. I think it is very likely, since when Friend Milton was questioned about “the phrase that he had come up with,” he obfuscated by suggesting that maybe it was to be found somewhere in the Quaker tradition. That, to me, indicates precisely one thing: Milton was aware that he really shouldn’t say any more on such a subject. He could no more admit to any other white Friend “I got this from Friend Bayard Rustin,” who wasn’t even being acknowledged as a member of the committee, than Friend Bayard had been able to admit to the Friends in the



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Christian tradition “I got this from Mohammed, the prophet of Islam.” There were ample reasons why for the benefit of the peace work in a generally Christian and Jewish context, such a provenance needed to be kept in the dark at the back of the closet.

We may note in this context, that during June 2002 there has been quite a tempest in a teapot at Harvard University. Zayed Yasin, a Harvard senior chosen as one of three student orators for that year’s graduation, decided to urge his fellow students to apply the Islamic concept of *jihad* to their lives. He intended by his oration, which he wanted to entitle “American *Jihad*,” to redeem this word *jihad* for American audiences by informing his Harvard community that within Islam there was a use for this term which was both benevolent and righteous. The “greater *jihad*,” in Islam, is a spiritual struggle within the person, in which the person strives to become the proper and decent sort of person. Only what is known as the “lesser *jihad*” —the external holy war against unbelievers— might be a proper subject for our disapprobation. Those people who are going around with dynamite strapped to their midsections are truly terrifying — but they should not be allowed to hijack such an important word and make it apply only to their own peculiar form of viciousness. The tempest in the teapot at Harvard commencement was over whether or not this senior would be allowed to deliver his commencement oration, with its provocative title “American *Jihad*.” (Now of course the matter is done and over with, without any harm, but the incident has reinforced what a sensitive word this word is.)

The “speak truth to power” injunction in the title of this peace pamphlet seems interestingly ambiguous. If one were to approach it from the perspective of might makes right, which of course is the perspective most commonly useful in the real world, the phrase might indicate that when one is confronted by powerful people, one had better tell them the truth, the whole truth, and nothing but the truth without evasion or distortion, because such folks aren’t forced to and aren’t about to put up with evasions and distortions, and most definitely have the ability to punish one upon their displeasure. If one approaches it from the perspective that power creates its own reality, in such manner that the inheritors get to own the official truth, however, the phrase might indicate that when one is confronted by powerful people, one ought to defy their official truth, and accept whatever consequences follow from having spoken disturbing and irritating words which they desire not to be forced to hear. Thus, unfortunately, it is the sort of phrase with which a number of quite different people could agree, and does not in itself perform a critical discriminative function. —But then, one supposes, most language is subject to such limitations. We need, therefore, when we use this injunction, to make certain that our hearers are not misreceiving our communication.



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1955

March 2, Wednesday: The text for the pamphlet “Speak Truth to Power: a [Quaker](#) search for an alternative to violence” was submitted to the Executive Board of the American Friends Service Committee and approved for publication. Credit for this would be distributed among Stephen G. Cary, Chairman, James E. Bristol, Amiya Chakravarty, A. Burns Chalmers, William B. Edgerton, Harrop A. Freeman, Robert Gilmore, Cecil E. Hinshaw, [Milton Mayer](#), the Reverend [A.J. Muste](#), Clarence E. Pickett, Robert Pickus, and Norman J. Whitney.

THE QUAKER PEACE TESTIMONY

Queerly, the name of [Bayard Rustin](#) would not be mentioned.

SPEAK TRUTH TO POWER

THE ABOVE, REDONE NOW





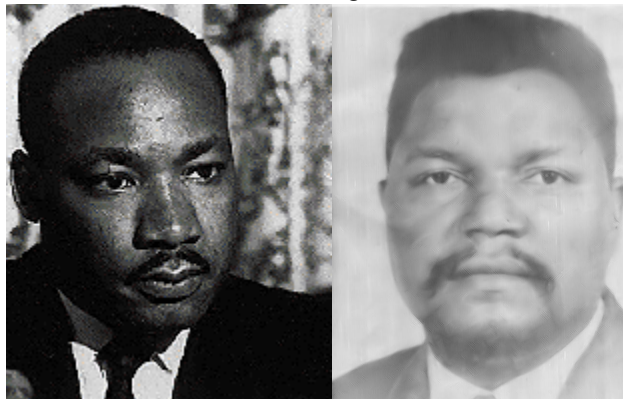
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**1959**

At the 36th Anniversary dinner of the [War Resisters League](#) the League Peace Award was presented to [A.J. Muste](#) by Norman Thomas. The [Reverend Dr. Martin Luther King, Jr.](#) was the speaker.

At this year's NAACP convention, the Reverend King debated nonviolence with [Robert F. Williams](#).



During the late 1950s the Reverend Douglas Moore, minister of [Durham](#)'s Asbury Temple Methodist Church, along with other religious and community leaders, pioneered sit-ins throughout [North Carolina](#) to protest discrimination at lunch counters that served only whites. A sit-in at a Woolworth's counter in Greensboro captured the nation's attention. Within days the Reverend King met Reverend Moore, and Dr. King coined his famous rallying cry "Fill up the jails" during a speech at [Durham](#)'s White Rock Baptist Church. Advocating non-violent confrontation with segregation laws for the 1st time, Dr. King said, "Let us not fear going to jail. If the officials threaten to arrest us for standing up for our rights, we must answer by saying that we are willing and prepared to fill up the jails of the South."

The Southern Christian Leadership Conference was organized by the Reverend King, Ella Baker, and other black leaders. The educator Septima Clark set up Freedom Schools all over the country.

**CIVIL DISOBEDIENCE**



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**1961**

A team of pacifists hiked from San Francisco to Moscow, carrying a message of unilateral disarmament not only to towns all across America, but into Moscow's Red Square. Meanwhile, [A.J. Muste](#) provided diplomatic liaison.

Amnesty International was founded to document and protest torture and capital punishment and would gain more than a million members within 20 years.

Young Freedom Riders protested discrimination on buses. A bus was burned in Alabama, riders were attacked in Birmingham, and riders spent 40-60 days in jail in Jackson, Mississippi (six months later the Interstate Commerce Commission would ban segregation on buses and trains).

**CIVIL DISOBEDIENCE**



**REVEREND A.J. MUSTE**

**REVEREND A.J. MUSTE**

**1962**

At the Anniversary dinner of the [War Resisters League](#) the League Peace Award was presented to Jim Peck by [A.J. Muste](#); Speakers: Douglas Campbell and Rustin on Tanganyika.



**REVEREND A.J. MUSTE**

**REVEREND A.J. MUSTE**

**1963**

G.I. Joe was born in [Rhode Island](#). (His inventor, of the Hasbro corporation, coined the term “action figure” to cope with the cultural given that little boys weren’t supposed to play with dolls. Dogtags were provided, but Dad needed to purchase his weapons and other equipment separately.)



**G.I. Joe**

[A.J. Muste](#) began to function as a central coordinator for the movement to end American involvement in [Vietnam](#).

The Limited Nuclear Test Ban Treaty was signed after six years of demonstrations and public pressure.

The March on Washington was the largest demonstration to date, bringing more than 250,000 people to the Lincoln Memorial. The [Reverend Dr. Martin Luther King, Jr.](#) gave his “I have a Dream” speech.

**CIVIL DISOBEDIENCE**

At the Anniversary dinner of the [War Resisters League](#) the League Peace Award was presented to Dorothy Day. The speakers were Evan Thomas and [A.J. Muste](#).



**REVEREND A.J. MUSTE**

**REVEREND A.J. MUSTE**

**1965**

At the Anniversary dinner of the [War Resisters League](#) the League Peace Award was presented to [Friend Bayard Rustin](#) by [A.J. Muste](#). There was a speech by [Friend Milton Mayer](#).



**REVEREND A.J. MUSTE**

**REVEREND A.J. MUSTE**

**1966**

[A.J. Muste](#) led a group of pacifists to [Saigon](#) where, for trying to demonstrate for peace, they were arrested and deported. Then, later in the year, he flew with a small team of religious leaders to [Hanoi](#) and met with Ho Chi Minh.

CIVIL DISOBEDIENCE

THE QUAKER PEACE TESTIMONY



REVEREND A.J. MUSTE

REVEREND A.J. MUSTE

1967

February 11, Saturday: The Peoples Liberation Army took over effective control of Peking, as well as all civil aviation in [China](#).

The Soviet Union began requiring visas for all [Chinese](#) visitors to the country, and [China](#) retaliated in kind.

Lukas Foss conducted opera for the first time, in a New York City Opera production of Mozart's Le nozze di Figaro.

The Orchestral Set no. 2 by Charles Ives was performed for the initial time, in Orchestra Hall, Chicago.

This year was the year of [Canada](#)'s centennial celebration. Henri Julien Rechatin proposed to the Niagara Parks Commission that he be permitted to perform a high wire act on a strand less than an inch in diameter above the Whirlpool of the [Niagara River](#) gorge (they would refuse).

Abraham Johannes Muste died suddenly in New York City.<sup>6</sup>

A.J. MUSTE

**“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY**

6. His obituary, “The Christer,” would be written by Friend [Milton Sanford Mayer](#).



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**REVEREND A.J. MUSTE**



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST



**Prepared: March 19, 2015**





REVEREND A.J. MUSTE

REVEREND A.J. MUSTE

# ARRGH AUTOMATED RESearch REPORT

## GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



**REVEREND A.J. MUSTE**

**REVEREND A.J. MUSTE**

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <Kouroo@kouroo.info>. Arrgh.