Disciples of Christ Historical Society

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You Are Cordially Invited
to the
Disciples of Christ
Historical Society
Fiftieth Anniversary
Celebration Dinner
Saturday, May 4, 1991
6:30 p.m.
Vine Street Christian Church
4101 Harding Road
Nashville, Tennessee

RSVP by April 29, 1991
615-327-1444
1101 19th Avenue, South
Nashville, Tennessee 37212
Discipliana

Editors: James M. Seale
Assistant Editor: Charlotte S. Rose

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The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining - $50 to $249, Participating - $25 to $49, Regular - $15, Students - $7.50, Canadian and Overseas - $20. Single payment Life Memberships are: Life - $250, Life Link - $500, Life Patron - $1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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Celebrating Fifty Years

The fifty years the Disciples of Christ Historical Society has been in existence have been a half century of gathering, arranging, sharing and creating historical material. Every weekday finds the staff of the Society both receiving and sharing.

When you realize that every year the staff of the Society personally greet and serve more than 1,000 individuals, it is impressive. The staff also has mail or phone contact with more than 1,000 individuals and at least that many congregations and other institutions. That makes the sharing record even more impressive. When you multiply all of that by fifty years you realize the Society is on the forefront of serving the church in today's world.

In its beginning the Board of Trustees declared its purpose to be:

To discover and preserve all historical materials pertaining to the origin and development of the Disciples of Christ.

Sometime later, Hugh M. Riley, as Chairman of the Board of Trustees, declared "We must be an institution capable of sorting the raw ore of our faith and saving the pure metal with the least expense of energy and response but with optimum efficiency and sensitivity." The Society seeks to be that kind of institution.

Yet it was Roger Nooe, in speaking of the materials assembled at the Historical Society who said, "It is the life blood of our movement." He did not call the items in our collection records, books, correspondence, pictures or diaries. Instead, as Willis Jones said, he covered them all by one term -- he called them "the life blood of our movement."

Sadness comes when a young lady who plans to be married to a former member of the Christian Church asks for a baptismal record from a congregation that has closed its doors. The response is, we have no records from that congregation.

Joy comes when a lady drops in just to see the building and then remembers she had a deceased relative who was associated with the Campbell-Stone Movement. Here she discovers materials and information she never knew existed about her family member. She is delighted.

Both of these experiences happened on the same day at the Society. It is all part of the sharing -- the sharing of history over fifty years.

James M. Seale, President
The year was 1949. Bess Truman's husband Harry had just been elected President of the United States, while across the Pacific Madame Chiang Kai-shek's husband was stepping down as President of China.

On Broadway, the musical to see was *South Pacific* as Mary Martin used gallons of shampoo on stage to "wash that man right out" of her hair.

The first NATO treaty was signed in Washington, and the policy of apartheid was being firmly established in South Africa. George Orwell published his book titled "1984" which seemed like a very long way into the future, and India adopted its first constitution as a federal republic.

A constitution of another kind was to be hammered out that year. It began as seventy-five women, from all parts of the United States and Canada, traveled to Indiana's Turkey Run State Park to meet during cold, crisp days in January. There they looked at the variety of women's organizations existing in congregations of the Christian Church (Disciples of Christ). They came prepared to make some choices and some changes, if necessary.

Missionary societies, Ladies Aid societies, Women's Councils, Business Women's Guilds, and an assortment of other groupings functioned in local settings as women sought ways to express their concerns for the making of a better world.

Under the leadership of Dr. Kathleen MacArthur, a YWCA executive and member of the Park Avenue Christian Church in New York City, those women studied the Bible as the basis for their ten days together. By the time they left Turkey Run, a new structure had been created, complete with a new name (Christian Women's Fellowship) and a new purpose: "To develop all women in Christian living and in Christian service." There was a new format (worship, study, service), and a new scriptural basis taken from I John: "That which we have seen and heard declare we unto you, that you may have fellowship with us: for truly our fellowship is with the Father, and with His Son, Jesus Christ." (KJV)

They left this planning session with ideas for later development of an international and a world organization for church women.

Local groups adopted the new name and structure right away, and all across the continent a new wave of excitement and enthusiasm swept over the women of the Christian Churches. At first, every woman member of each congregation was automatically a member of CWF. Each one was assigned to a group, and encouraged to participate in a variety of ways: to observe the 9 o'clock prayer time, share in the monthly study groups, and be involved in the numerous service projects and activities.

Later it was deemed wise to give women the choice of active participation in CWF as they began to see many opportunities for participation in the total life of the congregation.

*Janice Newborn is the Executive for Church Women with the Christian Church (Disciples of Christ) and Martha Faw is the immediate past President of the International CWF.*
In the early 1950's, CWF was the only place in the church for women to develop and use their leadership skills, but changes were made as a result of the first Quadrennial Assembly's emphasis on women's place in the total church. Women were elected as deacons and elders, and many became chairpersons for the functional committees of the church.

Changes and choices were also taking place in the states. Unification of state programs and agencies in the 50's and 60's opened up possibilities for women in leadership on regional boards and commissions. Women made choices about where and how they would serve the church because of the dramatic changes and improvements in church structures on all manifestations. Where once there were no women and only a few lay men on state boards and committees, now many women were being included in the planning and implementing of regional and national programs.

At first, there were separate organizations on regional and national levels for Black women and other minorities, although CWF embraced them all. By the time the Decade of Decision began in 1960, CWF had set as one of its priorities "Every CWF - all-inclusive." Soon the program emphases of the National Christian Missionary Convention and the United Christian Missionary Society were merged. Black women had already become staff members when Lois Mothershed joined the women's department at Indianapolis. Now they were able to share more fully their insights and creative leadership with women of all ethnic backgrounds.

As the Christian Church (Disciples of Christ) became more intentional about serving all people, the numbers of Hispanics and Asians grew. In 1978 women leaders from both groups met with the general staff to identify specific needs and concerns. That led to the first cross-cultural exchange program in 1980, followed by periodic training events designed for and by Black and Hispanic CWF leaders.

In 1986, for the third time, an interracial slate of ICWF officers was elected, including Martha Faw, GA, and Odatta Redd, VA. Carnella Barnes, CA, and Virginia Bell, KY, had pioneered new paths of inclusiveness as they accepted the reins of leadership in 1974 from Mary Louise Rowand, TX, and Fran Craddock, IL. The goal of an all-inclusive Fellowship is an on-going reality, finding expression in numerous choices and changes through the years.

During the time when Helen Spaulding was the CWF Executive, 1962-1974, the Christian Church went through some major changes. The cooperation of men and women in their Fellowship groups was enhanced by the merging of program planning. The change from Woman's Day to Laity Sunday took longer to adjust to, however, for Woman's Day had enjoyed a long and energetic history.

Two sets of ICWF officers worked with Helen Spaulding during the 1960s. Lucille Cole, OH, and Helen Pearson, TX, served five years between the second and third assemblies. They were followed by Betty Fiers, IN, and Ann Burns, KY.

Restructure was on the lips of church leaders during the late 1960s, and Helen Spaulding was often found in the committee room clarifying a detail, making a point, and stressing the potential of women leaders. After restructure was finally accomplished, it was a matter of special pride for women that Jean Woolfolk, AR, became the first woman to head one of the general units of the church. The church was changing, albeit slowly, and women were there to help. Ann Updegraff Spieth, the second woman named as head of a general unit, assumed the presidency of the Division of Homeland Ministries in 1990.

CWF has remained flexible throughout its forty-year history. There are, however, some things which did not change. The avid commitment, for example, which church women have always had for the mission of the church. Even before the days of CWF, Disciples women were concerned for spreading the Good News through missionary efforts at home and abroad. 1974 marked the celebration of 100 years of organized,
intentional works to bring the Gospel of Jesus Christ to the world. In the early 1950s women gave their Love Gifts, an over-and-above offering, to train missionaries and nationals to better do their work around the world. At the first three Quadrennial Assemblies, and again at the ninth one, they commissioned those they had helped to train.

The women conducted tours to home and world mission stations, the first one going in 1957, to see first hand how offerings were working to teach, heal and evangelize. A major portion of the CWF study materials has always dealt with the church at work in a geographical area and with persons in specialized groups. The Woman-to-Woman Worldwide travel seminars continue to reflect CWF's concern for all people in 1991.

In the 1950s local groups were related through their congregations to Living Link missionaries, and followed with personal interest their journeys of service on mission fields around the globe. Now in 1991 CWFs are involved in a relationship with mission personnel, Global Partners, through Regions.

Women in the Christian Church have always willingly and sacrificially given their money for the work of missionaries. In 1949, when CWF was organized, its offerings were specified for the United Christian Missionary Society. That year women gave almost $775,000. By the time of the first Quadrennial Assembly in 1957, giving had doubled and CWFs gave over a million and one-half dollars to missions.

Because women were assuming a larger leadership role in the total church, the choice was made in 1957 involving a major change: it was agreed that CWF would give its offerings without any strings attached through Unified Promotion, the forerunner of Basic Mission Finance, to help undergird the total picture of the church. The scope of Love Gift offerings was enlarged and they became known as Blessing Box offerings as women honored God for the blessings made visible in their lives. This over-and-above offering continues today, realizing more than $225,000 annually from this source alone.

In 1985 women took a hard look at the record of giving over the years, and concluded that CWF was not doing the best it could to support the work of the eleven general units and the Office of General Minister and President. Groups had been coasting along on a plateau of giving for many years, not reaching for greater heights, and certainly not living up to the calling as faithful stewards of the Kingdom. CWFs chose to change that by increasing the level of giving each year for five years, so that by 1990 the women of the Christian Church would be offering at least five million dollars annually through CWF to the causes of Christ supported in Basic Mission Finance. "Going Forth With Vision" was the title given this stewardship emphasis. Giving was substantially increased by 1990's end, and CWF total offerings amounted to more than five million dollars, but the goal of that amount to Basic Mission Finance was not achieved.

Leadership for CWF has been both professional and volunteer since its beginning. At Indianapolis the Department of Missionary Organizations became the Department of Christian Women's Fellowship in 1952, with Jessie M. Trout, CWF's founder, as its Executive. Ten years later she transferred to the Division of World Mission, and Helen Spaulding became the CWF Executive, with a staff of six others. In 1973 the CWF Department broadened its scope and became the Department of Church Women. The following year Helen Spaulding retired and passed the torch of executive leadership to Fran Craddock and a staff of five members. Sixteen years later, because of reduced buying power, staff members total four, including the Executive, Janice Newborn.

Volunteers have always provided a wide range of ministries. They have provided the hands and feet and heart of the mission task. Before the early structure for CWF was firmly in place, a volunteer group met in 1951 to create the first study materials to be used by the new organization. Volunteers have also created the structures and provided the leadership for moving CWF through its
passages and patterns of growth and service during its first forty years.

From the start of congregational CWFs to the organization of the International CWF in 1953, under the leadership of Freda Purnam, OH, and Hazel Rudduck, IN, to the founding of the World CWF in 1955, when Hilda Green, England, was chosen as president, voluntary leadership has been and continues to be a vital part of the success of CWF. The first ICWF officers were laywomen. They were succeeded by Edith Evans, Minnesota laywomen, and Elizabeth Landolt, an ordained Missouri woman. Thousands of women have received training and opportunities for developing leadership skills in the congregational, regional, international and world structures of CWF.

Quadrennial Assemblies are perhaps the best-known of such leadership development opportunities. Important changes can be seen in the lives of those who have attended the nine Assemblies since 1957. Valued by church leaders for the impact the Assembly has on the thousands who attend, these quadrennial experiences have provided new learning, enlarged fellowship, shared witness, and mind-stretching encounters with persons from around the world.

While the World CWF is not a program structure, it, too, provides experiences for volunteers and professionals to work together as they experience a sense of global sisterhood with those from 16 countries where women's organizations participate. A rich fellowship is enjoyed by those who use the monthly prayer topics, and by those attending the women's breakfast during the World Convention of Churches of Christ. Americans note with special pride the election of Sybel Thomas, IL, as the World CWF President for 1988-92.

In 1982, under the leadership of ICWF officers Betty Mohney, KS, and Sybel Thomas, choices were made concerning the structures for women in the general church. A new structure was created to set goals for Disciples women and to suggest means to implement these goals. This is the Church Women's Coordinating Council, and its 18 elected members are broadly representative of all Disciples women, including ethnic diversity and varied special interests.

A second structure, the Church Women Staff Fellowship, includes all regional and general staff members who deal professionally with women's concerns. It meets annually.

A third structure, the ICWF Cabinet, deals primarily with matters concerning CWF. Its membership includes staff and presidents in every region, the Department of Church Women staff, the ICWF Executive Committee and the Nominating Chairperson who are elected at the Quadrennial Assembly. In addition, there are constituency representatives and two ecumenical members.

Marilyn Moffet, IN, and Catherine Broadus, KY, were elected in 1982 to lead the newly-formed Cabinet. When it is not developing ICWF projects and plans, this structure is planning the studies for local Fellowships, and giving advice to those planning for the Quadrennial Assemblies.

Four members are elected to the ICWF Executive Committee at the Assemblies to guide Christian Women's Fellowship through the four years of each term. They serve with Bonnie Frazier, OK, and Maureen Osuga, OH, who assumed the presidency and vice-presidency at the ninth Quadrennial Assembly, June 25-29, 1990.

For Christian Women's Fellowship there is a sense of movement, life, and purpose as it moves from one important stage in its growth to the next. Over the years the purpose of the organization has been to develop women in Christian living and service. The wording has been changed along the way, as have methods and means when it seemed appropriate. But the intent has always been the same. Whether individual, congregational, regional or international, CWF intends, "to provide opportunities for spiritual growth, enrichment, education and creative ministries to enable women to develop a sense of personal responsibility for the whole mission of the Church of Jesus Christ."
We all love a mystery within limits—-as long as there is a chance that we shall be able to solve it. No one reads a detective novel with the last page missing. That is the situation, though, modern readers find themselves in when faced with those significant documents of restoration history, Alexander Campbell’s Christian Baptist and Millennial Harbinger. Although the story of the movement associated with those monthly journals is well known, the identity of many participants is still hidden behind masks. Like government witnesses on the evening news, their faces have been deliberately distorted. Each month the original subscribers to the Christian Baptist and Harbinger would find, alongside clearly labeled articles by the editor, other pieces that bore no signature other than initials or such fabricated names as, “Parthenos,” “Discipulus,” or “A Reformed Clergyman.”

The practice of writing publicly under pen names was not unique to Campbell’s journals but was characteristic of many magazines and newspapers. Editors of various denominations, as well as Campbell’s fellow editors, published work by writers whose identities were kept secret (though not to the editors) for various reasons. No doubt the readers enjoyed guessing who wrote what. Campbell himself contributed to the game, writing for his own journals under false names such as, “A Reformed Clergyman.” (Hayden, pp. 188-89.)

Regardless of the many reasons that might justify speaking from the shadows, at least some readers tired of the game. In 1828, Barton W. Stone wrote in his Christian Messenger,

We have many letters addressed to us by our patrons, requesting our correspondents to affix their proper names to their communications, and no longer conceal themselves under fictitious names. I cannot see the impropriety of the request, and therefore urge my correspondents to comply with it. (Vol. 2, p. 72.)

The modern readers have even less chance of illuminating the identities of pseudonymous writers than did their contemporaries. Nevertheless, research has solved some of the riddles. In this piece, I shall present the pen names of the writers of the Christian Baptist and the Harbinger that have so far been identified. The only previous listing to my knowledge was a short article, “Pseudonyms,” in Discipliana, Vol. 11 (1951-2), p. 37. In addition, I shall identify some writers who have not been previously named. Perhaps this will add to the interest of reading Campbell’s journals. I hope that other readers will add to this short list and that we will not have to wait 40 years more for another update.

Besides the sources listed, I am indebted to David I. McWhirter’s 1981 index to the Harbinger and to Gary Lee’s index to the Christian Baptist, reprinted by College Press.

The most prolific user of pseudonyms was Robert Richardson, Alexander Campbell’s physician, biographer, and co-editor. Among those that he found useful were all the letters in the name, “Luke,” “R.,” “R.R.,” “Alumnus,” and Silas.” In both the Harbinger and in Walter Scott’s Evangelist, Richardson also wrote under the name of “Discipulus.” (Richardson, II:490; Goodnight, pp. 56,58.)
Walter Scott, evangelist and editor of the *Evangelist*, used both “Parthenos” and “Philip” in the *Christian Baptist* and the *Harbinger*. (Discipliana; Richardson, II:59.)

Alexander Campbell used pseudonyms freely, especially when writing on the subject of prophecy. For several years, he and Samuel McCorkle carried on a written debate about prophecy in the pages of the *Harbinger*. Campbell wrote as, “A Reformed Clergyman” (a name that attracted some humor and criticism), and McCorkle wrote as, “A Layman.”

An earlier, shorter series on prophecy was written by “Daniel” in 1830 and 1831. No clue to the author was given. In 1834, though, Campbell charged a critic with deliberately misrepresenting his views on the millennium; he said that the critic “might logically infer” Campbell’s position from reading “Daniel’s” essays. (Harbinger, 1834, p. 62.) Though not absolute proof, this comment seems to identify Campbell with “Daniel.”

Another critic of Campbell’s writing was the friendly and respected Baptist preacher from Virginia, Andrew Broaddus. Broaddus wrote for the *Harbinger* under the names, “Christianos” and “Paulinus.” (Harbinger, 1830, Extra, p. 18; Harbinger, 1836, p. 100; and Richardson, II:150.)

In 1838 to 1840, the name of “Christianos” was also taken by Archibald McKeever, Campbell’s brother-in-law, for a series on “Christians Among the Sects.” (Garrett, p. 580.)

Campbell’s father, Thomas, often wrote under his own name, as well as under the initials, “T.W.” (Harbinger, 1831, Extra, p. 4.)

“Archippus” wrote some pieces for Stone’s *Christian Messenger* which received Campbell’s critical attention. His real name was James Fishback. A Doctor of Divinity from Lexington, Kentucky, he also wrote a number of articles for the *Harbinger* under his own name. A slow convert, Richardson says that, by 1842, he had been won over completely to the “Reformers’” position. (Harbinger, 1830, p. 301; Richardson, II:492.)

Fishback also wrote for the *Christian Baptist* under the strange alias of, “Christian Union.” At least, Campbell reported that such an identification had been made, and he did not trouble himself to deny it. (Christian Baptist, p. 319.)

Silas M. Noel, a Baptist preacher, strongly opposed Campbell’s reformation. He never wrote for the *Christian Baptist*, but he did write articles critical of Campbell for the *Baptist Recorder* under the name of “Aleph.” Campbell reviewed some of Noel’s writings in the *Harbinger*. In identifying “Aleph,” Campbell commented that “Aleph” and another unknown author, “Beth,” were the only two Doctors of Divinity “in the West.” “Querens” also confirmed Campbell’s identification of “Aleph.” (Christian Baptist, pp. 323, 356, 359.)

Speaking of “Querens,” this is a pen name that has not, I think, been previously identified. In 1827, a respected Baptist minister from Virginia, Robert B. Semple, criticized Campbell in the *Baptist Recorder*, charging Campbell with the crime of teaching errors. In reply to Semple, “Querens” asked Semple to substantiate the charges by explaining what were the errors taught by Campbell. This forceful yet polite letter Campbell reprinted in the *Christian Baptist*. (P. 359.) Later, “Querens” wrote one more time for the *Harbinger*. (1830, p. 155)

The sentiments of “Querens” drew criticism from other Baptist ministers, Abner Clopton and Spencer Clack, both of whom thought Alexander Campbell was the anonymous writer. Campbell replied indignantly that, not only was he not “Querens,” but “Querens” lived 500 miles from Bethany. Such a clue was not adequate for the unraveling the mystery of “Querens” identity. (Harbinger, 1830, pp. 295, 379.)

Fortunately, Campbell identified “Querens” in a private letter which still survives in the P. S. Fall Collection. Fall was in Louisville just before the “Querens” letter was published in the *Christian Baptist*. On July 28, 1827, Campbell wrote to tell him that his letter had just been set in type: “Your letter to Bro. Semple and all that communication is
now in metal firm and durable.” The next issue of the Christian Baptist, dated August 6, 1827, carried “Queren’s” letter to Semple as well as a related communication from “Querens” to Campbell. (Christian Baptist, pp. 358, 359.)

Fall’s story is told briefly in Richardson’s Memoirs of Alexander Campbell. He was the first “resident Baptist minister in Kentucky” who allied himself with Campbell. At this time, the only “reforming” churches were those directly under the personal influence of the Campbells in Brush Run, Wellsburg, and Pittsburg. Fall’s church in Louisville had the honor of being the first congregation besides these to adopt “the ancient order.” (Richardson, II:95, 125.)

During the next several years, Fall wrote under his own name in the Harbinger.

Another early ally of the Campbells was Thomas M. Henley. A Baptist preacher in Essex, Virginia, he adopted the Campbells’ position and endured persecution from his former colleagues as a result. In March 1829, he wrote to the Religious Herald under the name of “Thomas.” Other letters from a writer using the same name and expressing similar ideas appeared shortly in both the Christian Baptist and the Harbinger. No doubt they are from the same writer. (Christian Baptist, first edition, Vol. 7, pp. 177, 178, 262; Christian Baptist, second edition, pp. 491, 492, 634, 635; Harbinger, 1833, pp. 588.)

One last minor identification will close this survey. Thomas T. Skillman, sporadic editor of a Presbyterian newspaper called the Western Luminary, was a persistent critic of Campbell. Campbell referred to him as “my friend Skillman, with his friend Steel, alias ‘Friend of Truth,’ alias ‘Vindex,’ &c. &c.” In this identification, Campbell did not make clear which name was used by which writer. “Vindex” did write one letter for the Harbinger in 1834. (Christian Baptist, pp. 319, 324-327; Harbinger, 1831, p. 177; 1833, p. 76; 1834, pp. 499,500.)

Here is a summary of the pseudonyms identified herein.

Aleph - Silas M. Noel
Alumnus - Robert Richardson
Archippus - James Fishback
Christianos - Andrew Broadus
Christianos - Archibald McKeever
Christian Union - James Fishback
Daniel - Alexander Campbell (?)
Discipulus - Robert Richardson
E - Robert Richardson
K - Robert Richardson
L - Robert Richardson
A Layman - Samuel M. McCorkle
Parthenos - Walter Scott
Paulinus - Andrew Broaddus
Philip - Walter Scott
Queren - Philip S. Fall
R - Robert Richardson
R. R. - Raben Richardson
A Reformed Clergyman-A. Campbell
Silas - Robert Richardson
T. W. - Thomas Campbell
Thomas - Thomas Henley
U - Robert Richardson
Vindex - Thomas T. Skillman or Steel

The Discipliana article from 1951-52 further identifies “Eusebius” as Isaac Errett and “Aquila” as J. C. Wilkes.

Alexander Campbell’s juvenile writings were printed in Washington, Pennsylvania, under such names as “Bonus Homo” and “Clarinda.” It is not surprising that, as an editor, he continued to enjoy and to allow others the privilege of speaking from the shadows. Certainly no other correspondent could have claimed his honor of having both a daughter and a ship named after his pen name. (Richardson, II:46, 551.) Unfortunately, when he neglected to leave us a key to the secret identities behind the fictitious names, Campbell forgot the demands of posterity under the pressure of the exigency of the times.

REFERENCES
Campbell, A.: July 28, 1827, unpublished letter to P. S. Fall, in the P. S. Fall
Pepperdine University has received a grant from the Pew Charitable Trusts to host a conference June 6-9, 1991 entitled “Christian Primitivism and Modernization: Coming to Terms With Our Age.” The conference will attempt to understand what happens to denominations in the context of modernization when their historic identity is bound up with primitivist ideals. Beyond this, the conference hopes to identify how these groups can interact constructively with modernization processes while retaining their historic sense of identity and mission. Primitivist traditions invited to participate include the Holiness traditions, Pentecostal traditions, the Campbell-Stone Restoration tradition, Latter-day Saints, and the Mennonites. For further information contact Lori Glenn, Dept. of Religion, Pepperdine University, Malibu, CA 90263.

OUR GOLDEN YEAR:

HERITAGE-CHALLENGE-DREAM

10

DCHS A BENEFACCTOR

Preparation for ordained leadership in the Christian Church (Disciples of Christ) includes the study of Disciples history. Perceptive church leadership requires it. Commissions on the Ministry expect it. A congregation’s understanding of its mission presupposes it. Seminarians are blessed indeed if their school has excellent instruction and resources in it.

The Disciples Seminary Foundation is the youngest of the seven seminary members of the Division of Higher Education. Established in 1960, it has made development of a Discipliana Collection a high priority. The Disciples of Christ Historical Society has been its greatest benefactor in this endeavor to secure materials about or published by the Christian Church (Disciples of Christ) or written by its members.

The Historical Society assists the church in education of its ministers in a variety of ways. In the experience of the Disciples Seminary Foundation, the Society has (1) made available duplicate books and periodicals to enlarge the Discipliana Collection; (2) offered special services to seminarians doing research, such as photocopying of documents or the loan of books not held locally; (3) increased its microfilm library to make rare documents accessible; (4) welcomed individuals to the Nashville facility and long-distance consultation; and (5) been a partner in continuing education events.

My personal association with the Historical Society in my capacity as Curator of the Claremont Discipliana Collection has always been rewarded with friendly, prompt and professional assistance. I am always confident in saying to a seminarian, “Let’s call the Historical Society.”

What serves education for ministry well serves the church well. And the Disciples of Christ Historical Society does that very well.

Mary Anne Parrott
Claremont, California
JOHN ALLEN BRANCH NAMED FUND

John Branch was a minister who spent a good part of his life organizing new congregations. He worked primarily in Eastern Alabama and in Western Georgia. He is credited with having organized thirteen congregations, most of which are still in existence today. The first building of the Village Christian Church in Auburn, Alabama was dedicated to him and to Rev. S. P. Spiegel. Rev. Branch had eight children. He died in 1926. This Named Fund was established by his granddaughter, Erma (Bentley) George of Jacksonville, Florida.

FIRST CHRISTIAN CHURCH PONTIAC, MICHIGAN NAMED FUND

In 1990 the First Christian Church of Pontiac, Michigan closed its doors to its visible ministry. Having served the people of its community for 73 years the congregation felt it wanted to perpetuate its memory through an invisible ministry. To do this a gift was given to the Disciples of Christ Historical Society and to other ministries of the church. With this gift a Named Fund has been established with the Historical Society. This Endowment gift will continue to strengthen the ministry of the Society and provide for the conservation of the records of this congregation.

EVELYN N. & HAROLD R. WATKINS NAMED FUND

Few families have had the close ties with the Disciples of Christ Historical Society that Evelyn and Harold Watkins have. In the Winter, 1982 issue of Discipliana there was a picture showing four generations of the Watkins Family which had been made Life Members of the Society by Dr. and Mrs. Watkins. They began giving Life Memberships to family and friends in 1969. Harold serves as President of the Board of Church Extension in Indianapolis, Indiana where he has been on the staff since 1958. Prior to 1958 he served as pastor of First Christian Church, Tuscaloosa, Alabama. Evelyn is an ardent home builder, mother and grandmother who has been active in Third Christian Church of Indianapolis where they are members. From 1984 to 1989 Evelyn was a member of the Board of Trustees of the Historical Society and served for two years as Secretary of the Board. The Watkins have established this fund in their name.

SOCIETY NAMED IN KNECHT WILL

Miss Beulah Knecht of Shelbyville, Illinois named the Historical Society in her Will. Having been a school teacher all her adult life she was an active and devoted member of the Shelbyville Christian Church. Miss Knecht died at the age of 89. With the gift left to the Historical Society a Named Fund has been established for Miss Knecht.

Cane Ridge Celebration
June 29, 1991
Dr. Samuel S. Hill, Speaker
Sponsored by the Historical Society in cooperation with the
200th Anniversary Celebration of the building of the
Cane Ridge Meeting House
HISTORY AND IDENTITY

History is to a people what memory is to an individual. When a person loses memory, identity is also lost. One no longer knows who he or she is. So it is with a society which neglects its history.

Over and again in Scripture the people of God are exhorted to "remember" His mighty acts in redemption history. Israel was given the Passover Feast, and the disciples of Jesus were given the Table of the Lord. As John Knox has observed, "The Church is the community which remembers Jesus." Apart from that memory, the Church's unique identity is placed in jeopardy.

The same is true of reformation movements within the Church. Without memory of the creative principles which called them into being, they soon lose their vitality. Like ancient coral reefs, their structures may abide, but little life may remain.

Even now, many congregations are suffering from the loss of their history. The labors of heroes are forgotten. Priceless records have been carelessly misplaced. The "first principles" which gave them birth are sorely neglected or unknown. Equally serious is our failure to interpret to the Christian world at large, as well as to academia, the meaning of our heritage.

For this reason, the Disciples of Christ Historical Society fulfills a crucial role within the Stone-Campbell Movement. The Society is a focus of unity among the three major streams of the movement. Its archives contain irreplaceable original sources, its staff is exceedingly helpful, its facilities are superb, its commitment to scholarship is constant, and it graciously serves all who would study our past for the sake of the future.

We who are so greatly indebted to the Disciples of Christ Historical Society thank God for this, its Golden Anniversary.

Robert Oldham Fife
Johnson City, Tennessee

JOE A. AND NANCY VAUGHN STALCUP NAMED FUND

Nancy and Joe Stalcup have a long record of service to the church at all levels of its life. They are active members of Northway Christian Church, Dallas, Texas, where Mrs. Stalcup serves as Elder. She has served as Chairperson of the Council on Christian Unity and currently serves on the Commission for Christian Unity and Interfaith Relations of the Texas Conference of Churches. Mrs. Stalcup was one of the nine delegates for the Disciples to the Russian Orthodox Church in the Soviet Union in 1987. Mr. Stalcup is an attorney, and has served on occasion as Minister, part-time Minister, and Interim Minister of various congregations in Texas. He was Dean of the School of Theology for the Laity, Dallas, Texas, from 1978-1980. He serves as a Director of the Christian Church Foundation and was Chairman of that Board in 1983-84. The Stalcups have three daughters and seven grandchildren. This Named Fund was established with a gift to the Historical Society from the Stalcups.

BOOK NOTES


A biography of Alexander Campbell for older children and for adults who want an introduction to his life. Order from Abilene Christian University Press, 1634 Campus Court, Abilene, TX 79601. (1-800-144-4ACU).


An historical directory of New England's Congregational churches including county and town location, date organized, current name and former names, current affiliation and yearbook listings. Documents Unitarian churches organized by 1830, Presbyterian churches organized by 1837 and Evangelical Covenant churches organized by 1940 as well as Congregational churches in the United Church of Christ, Congregational Christian churches and Conservative Congregational Christian Conference churches. Includes an index and an extensive annotated bibliography. Order from Richard H. Taylor, 1211 Seneca Road, Benton Harbor, MI 49022.
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OCTOBER-DECEMBER, 1990

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Dr. and Mrs. Orval D. Peterson - Orval D. and Iris Peterson Named Fund
A SEMINAR FOR CONGREGATIONAL HISTORIANS
MAY 20-24, 1991

Seminar Content and Arrangement
The 1991 seminar will feature a historical lecture by Dr. Paul A. Crow, Jr. each day highlighting some interesting phase of Campbell-Stone history. Participants will then be able to choose between two tracks for workshop sessions. Track I will be for congregational historians interested in gaining knowledge of the methods of preserving local records. Track II is for those interested in helping their congregation celebrate a special anniversary or to prepare a congregational history. There will be one session open to all persons interested in the process of getting a congregational history written. The Seminar will be limited to 50 persons.

Registration fee for the seminar is $125.00 for non-members of the Historical Society and $110.00 for members. A $25 reservation fee will hold a place for you in the conference. The balance of the registration fee will be due by April 1, 1991. Refunds are not available after that date.

Room and board are arranged at the Scarritt-Bennett Center directly across the street from the Historical Society. All rooms are single with a connecting bath between each two rooms. The cost is $175.00 per person for room and meals. A $35 reservation fee will hold accommodations for you. If local housing is not needed but some meals with the group are desired, an appropriate reduction will be made.

For More Information contact the Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.
(615) 327-1444
NEW MEMBERSHIPS AS OF DECEMBER 31, 1990

REGULAR

Ambrose Swasey Library, Rochester, NY
Dr. and Mrs. Paul Arline, Jr., Springfield, VA
William C. Anders, Caldwell, ID
Mr. and Mrs. William Backstrom, Altadena, CA
Richard C. Bahr, Arlington, VA
Donald G. Cain, Minneapolis, MN
Beryl V. Hall, Washington, DC
Helen Hall, Washington, DC
Guy W. Howe, Bethesda, MD
Claudette M. Itter, Noel, MO
Doris J. Lothrop, Arlington, VA
Louise A. Merritt, Sebring, FL
Christopher Schmedtje, Williamsburg, VA
Sarah Toddler, Washington, DC
Joaquin Vargas, San Juan, Puerto Rico
Hannah M. Walker, Palm Harbor, FL
Thomas Weisser, New Brighton, MN

STUDENT

Mary L. Austin, Anaheim, CA
Lorraine Bailey, Pomona, CA
Jose Escamilla, San Diego, CA
Marcia Hoffman, San Marino, CA
Marc Jones, Nashville, TN
Keith Potter, El Cajon, CA
Ray Ramos, Long Beach, CA

PARTICIPATING

Silvio Cappiello, Kensington, MD
Mr. and Mrs. Horace Garrett, Rockville, MD

FROM REGULAR TO SUSTAINING

Adron Donn, Lexington, KY
Turner Kirkland, Union City, TN
Liberty Christian Church (Disciples of Christ), Liberty, MO

FROM PARTICIPATING TO SUSTAINING

Homer W. Fortson, Enid, OK

LIFE

Mildred E. Harbaugh, Arlington, VA
Richard L. Hamm, Nashville, TN
Cheryl L. Tatham, Fort Worth, TX
Dennis J. Wendling, Fort Worth, TX

LIFE LINK

Frances Craddock, Indianapolis, IN

LIFE PATRON

Martha B. Branaman, Salem, IN

LIFE TO LIFE PATRON

Robert H. Edwards, Nashville, TN
Stanley L. Harbison, Ypsilante, MI

SOCIETY RECOGNIZES LEADERSHIP

Through the generosity of an anonymous couple the Historical Society has recognized two "unsung" heroes of the church. They have been given Life Patron Memberships in the Society. The presentations of these memberships were made to Loulsanne Buchanan at the Historical Society dinner during the Indianapolis General Assembly and to Itoko Maeda at the International Christian Women's Fellowship Quadrennial at Purdue University.

Loulsanne Buchanan
Prior to her retirement Miss Buchanan was a member of the international staff of the Division of Homeland Ministries serving on the program staff of the Division's Department of Church in Society. As director of Social Welfare Concerns she carried program administrative responsibilities in areas of domestic hunger, aging, alcohol and drug abuse education, health care and welfare delivery assistance, and welfare reform programs of education and action.

Itoko Maeda
Miss Maeda was the first Japanese national sent as a missionary by the United Christian Missionary Society to Okinawa. Toward the close of her ministry, before retirement, she went to Latin America to work among Japanese people moving to that continent. While in Latin America she was director of a Methodist school and pastor of the Methodist LaGloria Church in Santa Cruz Colonia Okinawa, Bolivia.
Mrs. Lucile P. Rizor
1900 Acklen Avenue, Apt. 601
Nashville TN 37212

CONGREGATIONAL PACKET
For the Celebration of an Anniversary
The Preservation of History

These materials have been designed to assist congregational leaders in planning for major congregational anniversaries and in collecting and preserving congregational historical material.

The pamphlets are as follows:

Preserving History As It Is Made
What Is Archival Historical Material?
Material The Society Will Assist in Preserving
Biographical Material Is Important
Planning For The Church's Birthday
Writing The History Of Your Congregation
Minutes Of Meetings - A Guide
Preserving Photographs

The cost for this packet is $8.00. It can be ordered from the Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, Tennessee 37212.

I am enclosing $__________, ($8.00 per packet), for _______ packet(s).

Please mail to:

NAME__________________________
ADDRESS________________________

Signature__________________________ Date____________

16
CANE RIDGE CELEBRATES 200 YEARS

"CANE RIDGE HAD A CONTEXT: LET'S SEE WHAT THEY WERE"
by Samuel S. Hill

Dr. Hill, of the University of Florida, will speak at Cane Ridge Day, June 29th, 1991. The all-day celebration begins at 10:00 a.m. with registration. There will be a basket lunch on the grounds. Dr. Hill will speak at approximately 1:30 p.m. This address is sponsored by the Disciples of Christ Historical Society and is given under the auspices of the Forrest F. Reed Lectureship. Cane Ridge is in Bourbon County, Kentucky on the outskirts of Paris, Kentucky.
EDITOR: James M. Seale
ASSISTANT EDITOR: Charlotte S. Rose

DISCIPLIANA (USPS 995-060) is published quarterly for $15 per year by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee.

POSTMASTER: Send address changes to DISCIPLIANA, 1101 - 19th Avenue, South, Nashville, TN 37212-2196.

The Disciples of Christ Historical Society was established in 1941 “to maintain and further interest in religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ and related groups.”

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining - $50 to $249, Participating - $25 to $49, Regular - $15, Students - $7.50, Canadian and Overseas - $20. Single payment Life Memberships are: Life - $250, Life Link - $500, Life Patron - $1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRPERSON Robert H. Edwards
VICE-CHAIRPERSON Eva Jean Wrather
SECRETARY Dale W. Brown
TREASURER Wayne Bell

OUR GOLDEN YEAR
HERITAGE-CHALLENGE-DREAM

The theme listed above highlighted the 50th Anniversary Dinner and Program on May 4, 1991. Houston Hall at Vine Street Christian Church, Nashville, Tennessee, was filled to capacity for this joyous celebration. People came from many parts of the country to join in the festivities as the Historical Society celebrated its 50th birthday.

In this issue of Discipliana there are three presentations which were made at the dinner—a brief look at history, a challenge for the future, and a toast to the achievement of the Society.

Among the many honored guests were four very special persons. A. T. DeGroot, teacher and author from Rowlett, Texas was a member of the organizing committee and the first executive committee of the Society. Carl B. Robinson, Fresno, California, was the managing editor of Discipliana when it began publication in 1941. He was a student at Culver-Stockton College, Canton, Missouri. Edith Hollingsworth is the granddaughter of Henry Barton Robison, the professor at Culver-Stockton College for whom the original book collection was named. This book collection formed the nucleus for the library of the early Historical Society. Eva Jean Wrather, the first lady of the Society, has always held the Historical Society as a major concern in her mind and life. She too was on the organizing committee and the first executive committee.

There was a good contingent of people from the Churches of Christ and the Christian Churches along with those of the Disciples of Christ. Nine institutions of higher education were officially represented at the dinner.

During the course of the evening, an announcement was made of a major gift to the Society's endowment and capital program. This gift is for the sponsorship of lectures and research. The total received to date toward the million dollar goal is $538,000.

The program concluded with the audience singing Happy Birthday! to the Society as Howard Short lit the candles on the birthday cake. It was a delightful and meaningful evening.

James M. Seale
President
There were two miscarriages before a child was born. The child was immediately placed in the home of a distant relative. The immediate family liked the child, but as is the case in today's world, most were too busy to take time to raise this child. For 11 years the child was loved and nurtured, but little attention was given the child by the larger family.

She was very welcome to stay where she was or she would have been welcomed into the home of another distant relative. Yet friends beckoned her to move to a different city. They were most supportive and offered her more freedom, so she moved.

She grew as a normal teenager would with pimples and growing pains, with uncertainties and questions, and with a longing for greater love from her family as a whole. But she became an adult almost over night.

Suddenly the teenager found herself with a very large house to maintain, a family to care for, and like so many young adults today, in debt and going deeper into debt as the years past. The events were not catastrophic, but they were difficult. Not until the later years of young adulthood did she really get a hold on her life, and take full control of the situation. She was then 39.

With perseverance she moved out in faith and trust and today in middle age she is self-confident, a very productive individual with an excellent future ahead. She is still trying to win her way into the hearts of some of the family members. Yet other members of the family have graciously opened their lives to her and embraced her in true and meaningful kinship.

Who is the lady about whom I speak? She is the lady whose birthday we celebrate tonight—the Disciples of Christ Historical Society!

Having spent many hours over the past year writing the history of this lady I have come to know her past pretty well and what I have described is the growth and maturing process through which the Society has moved over the past half century.

Edmund Orvis tried to start a Historical Society in 1851 in Somerset, PA. It failed. Errett Gates, Chicago IL, tried to start one in 1901. It also failed.

Claude Spencer had a dream that burned deep in his soul. Long before he talked about it or tried to get an organization started he began collecting the history of the church.

A committee got the attention of the leaders of the International Convention of the Christian Church in 1939 and the wheels began to turn. On April 17, 1940 in the old Vine Street Christian Church here in Nashville a committee met to make specific plans—W. P. Harman, Temple, TX; J. Edward Moseley, St. Louis, MO; Colby Hall, Ft. Worth, TX; Merle Eppse and Eva Jean Wrather, Nashville, TN.

The child was born at the International Convention at St. Louis, MO in 1941. The child was named—Disciples of Christ Historical Society. The first official meeting of the newly appointed 20 member board was on May 5, 1941 to organize itself. Four of those persons are living today. Two of them are here tonight— Eva Jean Wrather and A. T. DeGroot. The other two are Dwight Stevenson and Enos Dowling.

The baby would live in the home of Culver-Stockton College. For 11 years this young girl lived in borrowed quarters and operated with borrowed staff. Almost at the age of a teenager she moved to Nashville. She would give up her sheltered home and venture out on her own. There are four basic reasons she made this choice - I call them the four F’s:

FRIENDS - The community and church people genuinely wanted her.
FINANCES - They offered to pay her moving bill and to give her partial living expenses for five years.
FACILITIES - The Joint Universities Library at Vanderbilt University would be her home, rent free.
FREEDOM - The freedom every teenager wants to be her own person, her own self.

However, at the tender age of 17 she suddenly found herself with a million dollar building, the Thomas W. Phillips Memorial, literally given to her by the generous Phillips family. She also had a multiplying, not growing but multiplying budget. There were utilities, custodial help, maintenance costs she had never known before. Consequently as she moved into adulthood she moved into debt and the debt continued to increase and to haunt her.

On the scene came a gallant hero by the name of Willis Rumble Jones. Listen as he describes the situation as he found it:

DCHS faced a financial crisis . . . My first action was to accompany Forrest F. Reed to First American National Bank to re-establish the credit, (Forrest Reed personally standing behind it) to consolidate the Society's several loans that totaled $28,000 and to double that amount to a line of credit of $50,000 to permit us to pay our bills and to have funds in reserve to carry us through the fiscal year. . . .

Perhaps the most succinct description of the DCHS at mid-year 1959 was made by Perry Gresham. When I sought his counsel about going to the Society he called it 'a Cadillac car without gas.' . . .

Jones goes on to say:

Let us look now at the other side of the coin, the other side of the Gresham analogy. If, as already stated, I did find an institutional vehicle struggling in futility to run on empty—what about the institutional vehicle itself? Yea, it was in all reality a Cadillac—a Cadillac in all of its potentials: a building ready for maximum growth and maximum service; a model of architectural beauty, of symbolic splendor; safely housed therein under ideal preservation conditions, an already widely recognized and constantly growing collection.

And then he concludes:

Because of the quality of the Board and my relation to it, I felt I arrived in Nashville with a four-leaf clover in my pocket . . . Yes, in the sense of an arresting imagery, Perry Gresham was on target in calling the Society of August 1, 1959 "A Cadillac car without gas." But once I got behind my Society desk, looked about me, weighed up the pluses and the minuses, I decided the Society of that date was likewise something else. It was an exciting, restive tremendous potential, simply awaiting its daily bread. Bread baking seems an easier task to me than drilling for oil. (Personal comments on his Presidency)

Jones did many things for the Society. He led her through her early adult years of struggle. He led her in getting her internal life organized. The maturing process began in the 60's, continued through the 70's and now marches forward into the 90's. The corner was turned when she reached 39. Her birthday present was a $1,000 gift from Helen Cleaver of Cape Girardo, Missouri which got her completely out of debt. The last 11 years of her life have been a time of maturing, serving, gathering, preserving, sharing, and creating history.

What has been accomplished in these years of being an adult? Seven major indexing projects opening thousands of pages to researchers. Three hundred or more rolls of microfilm processed to better preserve the material and to make it more accessible. Forty two books and booklets published beginning with Claude Spencer's and concluding this year with the 50 year history of the Historical Society.

The Society led the Campbell-Stone Movement in the celebration of the 200th Anniversary of the birthdate of Alexander Campbell with nine lectures given in four different locations across the country. Five of those lecturers are present tonight.

When the Society moved into the Phillips Memorial she had gained her complete independence. Her family in
the Stone-Campbell Movement churches all liked her but none really felt responsible for her. Finally in 1958-59 the Society was accepted and nurtured by the Disciples branch of the Movement as a full member of the family. She became a member of Unified Promotion, the financially undergirding arm of the church.

From that source the Society has received an average of 60% of her annual funding since 1958-59. In 1990 it was 56%. In 1968 the Society was recognized as one of the 11 General Units of the Christian Church (Disciples of Christ) thus adding to its status in the church in the United States and Canada.

At least one branch of the Movement invited the lady to come about the common family table and to take sustenance from the whole family. She still has a long way to go to be fully recognized by congregations, pastors and leaders but these last two years have brought a procession of church leaders to the Society where they have stood wide eyed and mouth agape when they beheld both the building and the collection of historical material.

The intermittent love affair with the other two branches of the church continue primarily on an individual basis. Sam Stone and the Christian Standard have bent over backward the last few years to try to tell the North American Christian Convention congregations and people they are welcome and wanted at the Society.

Through the efforts of names like Gleaves, Choate, Foster, Hooper and others at David Lipscomb University; Allen and Humble at Abilene University; Hughes and Olbricht at Pepperdine University; Garrett and Holley and others word is spreading that there are friends of the Churches of Christ here at the Historical Society also.

A new day is dawning for this fine lady named Disciples of Christ Historical Society. She holds her head high. She stands tall as having the largest collection of Campbell-Stone material to be found anywhere; as being one of the larger collections of Protestant church history material; as being one of the very few free standing Protestant church library and archives to be found in this country or Canada.

In 1990 she reached out to serve 1165 individuals, 498 congregations, 131 institutions in 46 states and the District of Columbia, Canada and eight other nations.

There is far more of the story to be told, but time prohibits the telling here and now. I invite you to read her 50 year history when it is completed this fall. Then, and only then, will you learn, as Paul Harvey says, “the rest of the story.”
HERITAGE: THE NEEDED PERSPECTIVE

by Alan A. Mace*

Quickly the trail became a series of steep switchbacks. I thought it would never end—up and up—one leg in front of the other—up and up. Then, I caught through the trees, a glimmer of light. The mountain was not as big as the universe. The edge of the mountain formed a horizon. With a horizon, we could measure progress. Now we had some perspective as to where we were on the mountain.

The silver light became larger and larger, our tired legs seemed to have new strength. Then we were at the summit. The horizon stretched from mountain to mountain. We could see where we had been and where we had to go. We were excited—having perspective made a difference for us.

Perspective does make a difference, not just for trail hikers; it makes a difference in many aspects of our lives.

In 1957, George Ernest Wright and Reginald Fuller wrote an introduction to the Bible. They called it, The Book of the Acts of God. Its central thesis was that the Bible records how God acted in human history to affect redemption for creation. The Bible is a record of God's involvement with humanity. Or to put it another way, it is a book of perspective. It provides for its readers and believers, perspective, a basis by which to understand self and creation.

The Old Testament recorded and now reveals the process by which the Children of Israel struggled to understand who they were and how they were related to God. It is, I believe, an account of the development of perspective.

The Old Testament in various ways records heritage and history, the acts of God which provide for the Hebrews perspective. Let me share with you an example of this type of perspective. The twenty-sixth chapter of Deuteronomy, explicitly explains how the “first fruits offering” was to be presented to God.

According to the scriptures, the bearer of the “first fruits offering” was to state these words:
My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, putting us to hard labor. Then we cried out to the Lord, the God of our fathers, and the Lord heard our voice and saw our misery, toil and oppression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders. He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the first fruits of that soul that you, O Lord, have given me!

(Deuteronomy 26:5-10, NIV)

I hold that, that account develops perspective. In bringing the offering, one is to remember one's heritage, one's God, our God has acted. Perspective makes the difference. For the ancient Israelite, for the modern Christian, without knowledge of history, without an awareness of heritage, there is no real perspective.

It's amazing how things change. My daughters and I often discuss why they can't be home on Friday and Saturday nights. They don't understand the changes that have occurred. In the early 1960's it was illegal for high school students to stay home on either a Friday or Saturday night.

Each time I would get ready to leave, my parents would engage me in a regular litany (we were a very religious family.)

> Where are you going?
> Out
> What are you going to do?
> Nothing
> Who will you be with?
> Friends
> Be in early
> by 12
> by 10:30
> by 11
> and then, regular as clockwork, mother would give her maternal benediction, "Alan, don't forget who you are."

Now, I knew then, and I know now, that she wasn't worried that I would forget my name: Alan Mace, or that I lived at 6718 NW 25th Street in Bethany, Oklahoma, or that the phone number was SU-9-8252. Her concern was that I maintain perspective. That I not forget my family, my faith, my values, my heritage.

Perspective makes a difference. It allows us to make better decisions, to be more consistently who we are. Perspective is important, vital.

But, how am I to know who I am? I know who I am because of my heritage. I have personal experience that goes back to 1946, some of it is good, and some of it quite so good, but all of it is my experience and it is part of my perspective.

However, I have something else as well. I have a heritage, a great legacy that is a special gift when I accept and learn it. As I become aware of my heritage, then it too serves to help me develop perspective.

For my heritage is my culture, my faith, my tradition. Through my heritage I can tap that which has occurred outside of or before my personal experiences. Through my heritage I can be with W. E. Garrison or his father, James H. I can draw on the lives of Walter Scott, Barton W. Stone, the Campbells and others who molded and shaped the American Reformation.

Through my heritage, I can share the life of the church through its two millennia. Because of my heritage of faith, I can be with the apostles, I can walk by the Galilean Sea, I can even follow the crowd to a lonely hill, Golgotha by name.

Because of my heritage, I can know Daniel, share with Solomon and David and Samuel. My heritage teaches me of Joshua, Aaron, Moses, and a wandering Aramean named Abraham.

But my heritage can enrich my living only if I have the chance to learn history. Only if I can share it because others have saved and preserved it. Perspective makes a difference in our lives. Heritage, our heritage, helps us, enables us to both develop and maintain perspective.
That is what the Disciples of Christ Historical Society has been doing now for 50 years. It works to preserve and share history, our heritage, so that we can have a horizon from which to develop perspective.

If you travel west on Interstate 70 from the Kansas-Colorado state line, you soon notice a single mountain peak on the southwestern horizon. Mile after mile, the view remains about the same. The mountain peak grows larger and its presence on the horizon is the only sign that progress westward is being made. If Pikes Peak did not loom on the horizon as it did day after day for the settlers on the Santa Fe Trail, it would be difficult to say one was really making any distance west.

For the strands of the Restoration movement in American Christianity, the Historical Society serves to be the horizon that allows perspective.

Then the Disciples of Christ Historical Society allows us to have perspective because it gives flesh to our heritage. It works to make our common heritage tangible, real.

Let me share with you some words from Willis Jones’ final report to the Board as the President of the Historical Society:

Often at the end of the day down in Nashville when I close and lock the door to our giant repository of books and materials by and about Disciples personalities, I have a spell of whimsy. I imagine that when a certain level of calm has settled over the place, animation suddenly breaks out in every nook and cranny of the stack room area—that the letters speak and answer one another, that stirrings occur in old church records; that pictures, very still in daytime hours have now the flash of life upon them. I see my animated friends beginning to gather by identities of time and place. I hear them discuss the old issues and reflect upon the new. (pp 7-8)

Our heritage must be alive if it is to help us develop perspective. Roger T. Nooe, long time pastor of Vine Street Christian Church where we are meeting tonight, said, speaking of the materials assembled in the T. W. Phillips Memorial Building, "It is the life blood of our movement." (Jones, Final Report, p 8)

Dr. Nooe did not call the Society's materials: books or papers, letters or pictures, or diaries. His term was "life blood." The Disciples of Christ Historical Society gives flesh to our heritage; a way for its flesh to become our flesh, so that it becomes part of our perspective.

This special Society helps us with perspective because it provides resources and even a place for reflection on the action of the church. It is often only in retrospect that we can assign meaning and import to what has happened.

In the 1830s several persons wrote letters to Alexander Campbell requesting that he write a history of the new reformation. He responded to those requests with these words:

All that could be written now would be a history of a struggle for reformation, not the history of a reformation. (1833, January. History of the Reformation. Millennial Harbinger, IV, 94)

The Historical Society provides us and others with the opportunity for ongoing reflection on the continuing struggle of the American Reformation. In my lifetime two major histories have been written of the Christian Church (Disciples of Christ). Both of them drew heavily upon the resources of the Society. The first one, The Disciples of Christ, A History, by W. E. Garrison and A. T. DeGroot was written in part on the kitchen table in the home of Maud and Claude Spencer. I guess that is a literal way in which the Society provides even a place for historical reflection.

Because the Disciples of Christ Historical Society helps to bring our heritage to us, our perspective can display learning from our corporate past.

For fifty years the Disciples of Christ Historical Society has helped us with perspective by striving to preserve and maintain our heritage. But, if the heritage of today is to be available tomorrow,
then the Society's work must not only continue, it must grow in scope and impact.

The Society must look at its own unique history, its connection with all three of the major strands of the Restoration Movement, its particular heritage, it must refine its perspective for tomorrow, for the future that looms before it. In 1951, when the Historical Society was ten years old, it was still living in borrowed space at Culver-Stockton College in Canton, Missouri. Claude Spencer, who was the idea, genius, and driving energy of this Society from its birth, if not from its conception, wrote that year a report entitled, 1941-1951-1961 Catching Up With Our Heritage: A Ten Year Plan for the Disciples of Christ Historical Society.

Then ten years old, the Society's dues were one dollar a year for individuals. In 1960, membership dues had accounted for an income of $2,000.00 for the work of the Society. Make no mistake about it, Claude Spencer was passionately committed to the work and mission of the Historical Society. In his ten-year plan, he made a plea for a free-standing building in which to house the Society's collections and work. Claude Spencer hoped that it could be completed by 1961, and estimated that it would cost in the neighborhood of $120,000.00.

There was simply no way that he could foresee the horizon's changing as rapidly as it did. But, because he had a solid perspective with regards to the purpose and the importance of the Disciples of Christ Historical Society, he could help lead the organization to meet its changing horizon with the gift by the Phillips family of the T. W. Phillips Memorial.

At the age of 50, the Society has attained a certain maturity. Now, we must utilize our heritage to develop a perspective that will allow us to meet the active needs of tomorrow's church.

We must begin to shape the horizon of tomorrow, even as that horizon moves out in front of us. We must move toward tomorrow's future so that the Society can continue to share heritage that allows for perspective.

What will the needs be if we, the Disciples of Christ Historical Society, are to be able to preserve history, enrich heritage and offer perspective?

Let me briefly suggest some ideas and questions which may be waiting for us, just over the horizon of tomorrow:

1. Because we recognize the important role of congregations in all strands of the Restoration Movement, the Society may choose to systematically encourage congregations to be more careful and intentional in preserving and celebrating their histories. As part of this emphasis, we can continue to provide annual seminars for congregational historians. We can develop and publish a variety of materials helpful in the preservation of history: guidebooks for the use of congregations to save written and pictorial materials, guides for oral and video history projects.

2. The Restoration Movement is nearing its bicentennial. Cane Ridge is celebrating two hundred years this year. The Society might choose to identify and catalogue the major historical sites of the various strands of the movement. Historical markers might be an appropriate additional step. It would be exciting if we could develop a "Historian in Residence" program for three or six months each year. Think what that might mean for claiming of the heritage of our tradition.

We could sponsor seminars for historians from all branches of the movement, thereby encouraging dialogue about our common history. Specialized collections of ethnic historical materials are needed now. We could take the initiative in their development. All of these steps would help in preserving and sharing our history.

3. As the Disciples of Christ Historical Society moves into its second half-century, it will face physical needs. Space in the T. W. Phillips Memorial will become a pressing or should we say tight issue. Because of the mobility of our culture, parking is already a significant concern. With the growth of technology in archival and library work, the Society must move to acquire and utilize new tools. A computerized card catalogue is needed
now, not ten years from now. Even the maintenance of our facility will become more and more demanding, for the Phillips Memorial itself ages, albeit gracefully.

4. During our history as a Society, across the passage of these fifty years, the size of our collections has grown and grown. The amount of material coming to the Society for preservation and use continues to increase. If this history is to be available and usable, then we must find the means to increase the size of our professional and support staffs. Part of our task is to allow the church and the world to gain perspective by having access to heritage.

Even here, at a birthday party, we begin to make decisions about the future. We are not on this night, speaking either the eulogy nor the obituary for the Disciples of Christ Historical Society. We are recognizing that the Society has a tomorrow, a new horizon toward which it is to move. We cannot see it yet, but, it is there. Churches and individuals in the 1990s and beyond need to know their heritage, so that they may maintain and develop their perspective.

In Alice in Wonderland, Alice is wringing her hands, sighing, “Oh my, oh me, I don’t know which way to go, oh my, oh me.” The Cheshire Cat asks her, “Which way do you want to go?” To which Alice replies, “I don’t know.” The cat then says, “If you don’t know which way you want to go, then it really doesn’t matter which way you go, does it?”

The Disciples of Christ Historical Society, turns 50 knowing which way it wants to go. We want to cross the horizon of tomorrow, knowing who we are because our history, our heritage is alive and real within us. We won’t forget who we are, because our heritage gives us a perspective that has made and still makes a difference.
A HAPPY BIRTHDAY TRIBUTE
by Eva Jean Wrather*

Fifty years. Fifty years of work and devotion, of dreams and of dreams fulfilled.

In this present mood of celebration I'm mindful that the repository of learning which these fifty years has achieved for DCHS is not concerned solely with mighty matters of theology and church history. Rather I'm thinking of a small volume in our library entitled *Toasts Plain Spicy and Wry*, one of which might have been written for us tonight. It reads:

"Let me drink to the future
May we remember the past
But rejoice in this glorious occasion."

As a child one of my favorite presents was a kaleidoscope, producing at each turn a series of wondrous, ever-changing patterns. Likewise, the passage of these fifty years of DCHS becomes for me a series of changing patterns of persons, places, events.

So to the first tum of the kaleidoscope. The scene: Richmond, Virginia, 1939, and the Disciples International Convention where a small band of history enthusiasts brought together by the untiring efforts of J. Edward Moseley, presented a resolution and set in motion the plans which would issue in the founding of DCHS at St. Louis, May, 1941.

It seems fitting, gathered here in this hall to remember that the president of that Richmond Convention was Roger T. Nooe, the pastor of Vine St. Christian Church, himself deeply imbued with a love and concern for our Disciple heritage.

It also is important to remember that before the advent of the Historical Society there stretched back in time more than a century and a quarter of Disciple history-in-the-making; and that during these long years the tools of that history were scattered abroad - to the distress and frustrations of historians and biographers laboring, against great odds and at great expense, to search out these scattered sources.

So tonight in celebrating DCHS we celebrate above all else the achievement of our paramount, never changing purpose: the bringing together of the literature of the Campbell-Stone Movement in a central repository of such completeness that researchers need travel no further to find at hand the resources they seek.

Another turn of the kaleidoscope, to 1951 and a dramatic change of pattern - Nashville chosen as the permanent home of the Society, we boldly reserve the ballroom of the historic Maxwell House, seating five hundred, and invite the Nashville community to dinner. For me this earlier "glorious occasion" was summed up in a way commented by the president of Peabody College, "Before tonight," he said, "if anybody had told me that any organization could fill this ballroom in the interest of history, I would have said they were crazy."

The next turn, the emerging pattern of our headquarters building. Ah! The Building! Never in our most extravagant dreams had we envisioned such a home for our library and archives. The donors' choosing of Gothic for the design of the Phillips Memorial opening up a unique and exciting challenge: to make the building itself proclaim our history through a vivid processional of stone sculpture and stained glass.

But tonight, even as we pay tribute to this unique building and to the unique depository of religious Americans which it houses, let us pay tribute to the men and women who, over the past fifty years, have made these achievements possible: J. Edward Moseley, father of the organization of DCHS.

Claude E. Spencer, first curator and father of the Society collection of materials. A succession of DCHS presidents: Willis Jones, Roland Huff, and now James Seale - who have brought us from debt to endowment and added immeasurably to our resources. Assisted, we may add, by the assistance of their gracious ladies.

Even the best of libraries being of scant service apart from the knowledge and dedication - of its librarians, a salute
in gratitude to Marvin Williams, former librarian, and David McWhirter and his assistants.

One last quick turn of the kaleidoscope, one final pattern: DCHS joins OCLC, a linking of libraries throughout the country in an ever-enlarging network of service. One small personal example. For years I had sought in vain for a book entitled *Periscopics* then David broadcast the request through Solinet, and two days later I hold the book in my hand.

In the years ahead we can be sure that DCHS will stand ready to embrace whatever new tools of research may expand the use and service of our repository of learning.

Now - with just pride in our past and quiet confidence in the future we close the celebration of "this glorious occasion" by saying simply: "Happy Birthday, DCHS!"

*Miss Wrather is an author from Nashville, Tennessee.*

**My extensive use of the DCHS library over many years has been serendipitous. Besides finding vast resources in what is the greatest depository of materials of the Stone-Campbell heritage, I found myself at various times in company with fellow researchers of various shades and backgrounds. They were there, a few at a time, not only from all three major wings of the Stone-Campbell heritage, but they were from various universities, colleges, Bible colleges, publishing houses, congregations, and agencies. They were professors, graduate students, editors, and even high school students.

The serendipity was so complete that on one visit to the library I was a fellow researcher with a great, great grandson of Alexander Campbell who was there "to find out what my heritage is all about." I especially enjoyed the occasional women researchers who were there to find out what had happened to their sex in all this. One enterprising lady showed me an impressive list of women preachers she had found back through the years of our history.

My fondest memories of my hundreds of hours at the library are the coffee breaks and lunch times not only with these fellow researchers from far and wide but with the DCHS staff people as well, which often included the president, director, and various librarians and secretaries. The one who has always been there, and the most resourceful of all, is David I. McWhirter, who is still director of library and archives. He understands "the genius of the Movement" as well as anyone I know, which enables him to serve effectively and impartially those of diverse backgrounds. These "breaks" were often mini-seminars with various ones sharing their particular interests. We often discussed the nature of unity as envisioned by our pioneers, and we were not unmindful that we had found that unity right there in the DCHS library.

I could not have written scores of articles in my journal *Restoration Review* and my voluminous *The Stone-
Campbell Movement: An Anecdotal History of Three Churches without the use of the DCHS library and the help of its staff. Even more important, I would not have understood my own roots in the Movement without these resources. To me that library in Nashville is one of the most important places in the world.

This facility should be supported and appreciated by all our people, not only because of its rich depository of source that are dear to us, but also because it stands as a symbol of the unity we all long for.

Leroy Garrett
Denton, Texas

TRUSTEE EMERITUS NEWS

ROBERT W. BURNS, a founding member and a Trustee of the Historical Society from 1947 to 1971 and a Trustee Emeritus since that time, died at his home in Atlanta, Georgia on April 18, 1991. Dr. Burns served as Pastor of Peachtree Christian Church in Atlanta for forty years before his retirement in 1970. Contributions to the Robert W. and Agnes Burns Named Fund have been received from several of the friends of Dr. Burns.

RISLEY P. LAWRENCE was elected Trustee Emeritus of the Board of Trustees of the Historical Society. He served on the Board and as Treasurer of the Society from 1972 to 1988. He continues to take an active interest in the Society and currently serves as Assistant Treasurer. Lawrence's Trustee Emeritus certificate was presented to him at the Society's 50th Anniversary Dinner. He resides in Nashville, Tennessee.

JOHN E. HURT has served on the Board of Trustees for a total of 27 years. During that time he has been instrumental in assisting a number of persons in including the Society in their Will. Hurt served as Chairperson of the Board from 1971 to 1974. He is an attorney and banker from Martinsville, Indiana. Hurt was elected Trustee Emeritus at the May 6, 1991 meeting of the Board of Trustees.
On April 7, 1991, Christian Standard celebrated its 125th anniversary. It is the oldest continuously published religious weekly among all non-Catholic publications today, so far as we can determine.

The magazine began in Cleveland, Ohio. Among the founders of Christian Standard were James A. Garfield, later President of the United States, and T. W. Phillips, prominent oil industrialist and Christian layman of New Castle, Pennsylvania. Isaac Errett was the first editor, continuing in that capacity until his death in 1888.

The first issue was published on April 7, 1866. The recent death of Alexander Campbell was occasion for an editorial tribute that filled most of the front page. In its third year of existence, the journal was published in Alliance, Ohio. In 1869, it moved to Cincinnati, where it has remained. Other publications grew up around it and finally a full-fledged publishing operation was under way.

Christian Standard has enjoyed remarkable stability in its 125 years of ministry, dedicated to the restoration of New Testament Christianity. Under the same name it has been published every week except three for the entire time. (One issue was omitted in 1876 to keep to a fifty-two issue volume. Two issues were missed in the great flood of January, 1937, when downtown Cincinnati was inundated.)

Ten editors have served it (see chart). The records are not entirely distinct for many years after the death of Isaac Errett, when the masthead carried the name of Mr. Errett as founder, rather than the then current editor. Moreover, Isaac’s son—Russell Errett—exercised great influence on the paper during that period, although never named as editor. He was treasurer and general manager of the company until his death in 1931.

The 125th anniversary issue editorial concluded with these words:

In our work with Christian Standard we are proud to be associated with a publication that has maintained a remarkably high degree of faithfulness to its original purpose. We pledge ourselves to continue a vigorous advocacy of New Testament Christianity as we step into our exciting future.
SUSTAINING
Larry D. Smith, Statesboro, GA

FROM STUDENT TO REGULAR
Thomas F. Foust, Anderson, IN
Rachel Garrett, College Park, MD

FROM REGULAR TO PARTICIPATING
Mr. and Mrs. Ernest Fawcett, Kokomo, IN
A. I. Myhr, White Bluff, TN
Lamb B. Myhr, Beech Bluff, TN
R. W. Nostrand, Louisville, KY
Rev. and Mrs. Thomas Peake, Jr., Little Rock, AR
Barbara W. Speed, New Castle, PA
Robert L. Spellman, Jonesboro, IL

FROM REGULAR TO SUSTAINING
Mr. and Mrs. Ernest Fawcett, Kokomo, IN
A. I. Myhr, White Bluff, TN
Lamb B. Myhr, Beech Bluff, TN
R. W. Nostrand, Louisville, KY
Rev. and Mrs. Thomas Peake, Jr., Little Rock, AR
Barbara W. Speed, New Castle, PA
Robert L. Spellman, Jonesboro, IL

FROM PARTICIPATING TO SUSTAINING
Ray of Hope Christian Church, Decatur, GA

LIFE
Lura Maxine Sparks, Kingman, KS

GIFTS RECEIVED FROM JANUARY-APRIL 1991

EF = Endowment Fund
NF = Named Fund

Mr. & Mrs. Bill Block - EF
The Rev. & Mrs. Samuel Bourne - In honor of Richard Pope
Mr. & Mrs. David Branaman - EF
Brown Foundation, Gordon Street Christian Church, Kinston, NC - Capital Fund
Jan Bueker - EF
Mr. & Mrs. James R. Burton - EF
Mr. & Mrs. Silvio Cappiello - EF
The Rev. & Mrs. John Chenault - EF
Grover D. Cleveland - EF
Mr. & Mrs. A. Fred Cole - EF
Dr. & Mrs. G. B. Dunning - Guy B. & Anna M. Dunning NF
Dr. & Mrs. Lorenzo J. Evans - Louise B. & Lorenzo J. Evans NF
Mr. & Mrs. Malcolm S. Ferguson - EF
Marjorie J. Fish - EF
Dr. & Mrs. Douglas A. Foster - EF
Ian A. Frazier - EF
Mr. & Mrs. H. G. Garrett - EF
Dr. & Mrs. Edwin S. Gleaves - EF
Gladys E. Gooch - EF
Dr. Wayne Hensley - EF
Christine S. Hestevold - In memory of Edgar Lawton
Mr. & Mrs. Edward Hoshaw - Edward M. & Laura C. Hoshaw NF
Chaplain & Mrs. Maury Hundley, Jr. - EF
Dorothy Brooks Jones - EF
Dr. & Mrs. Willis R. Jones - Willis R. & Evelyn B. Jones NF
Mr. & Mrs. Edward Kelly, Jr. - EF
Mrs. Chas J. Kemper - EF
Hilda E. Koontz - William C. Howland, Jr. NF
Mr. & Mrs. Theodore R. Kuster - EF
Mr. & Mrs. Edwin C. Linberg - EF
Mr. & Mrs. Henry G. Lowe - EF
Daniel H. MacDonald - The MacDonald Fund
C. Frank Mann, Jr. - Helen S. & C. Frank Mann, Jr. NF
Lora D. Mason - EF
Cassie C. McAdams - EF
Douglas J. Meister - EF
Mr. & Mrs. J. Frederick Miller - EF
Mrs. Louise Moseley - The Moseley Fund
Grayson L. Moss - EF
Mr. & Mrs. Fred W. Nall - EF
Mr. & Mrs. Thomas H. Olbricht - EF
Dr. & Mrs. Ronald Osborn - Ronald E. & Nola Neill Osborn NF
Nancy Jane Oster - EF
Rev. & Mrs. Harley Patterson - EF
Dr. & Mrs. Orval D. Peterson - Orval D. & Iris Peterson NF
B. D. Phillips, Jr. - B. D. Phillips, Sr. NF
Holly O. Phillips - EF
Dr. & Mrs. Robert A. Preston - EF
Dr. & Mrs. William J. Richardson - EF
Dr. & Mrs. William S. Ryan - EF
W. Alan Seale - EF
Dr. & Mrs. Howard E. Short - Howard E. Short Fund
T. C. South - EF
Lura Maxine Sparks - EF
Helen F. Spaulding - EF
John O. Spencer - Claude E. Spencer NF
Teresa A. Spencer - Claude E. Spencer NF
Sam E. Stone - EF
Sylvia R. Tester - EF
Mr. & Mrs. David L. Walker - EF
Mr. & Mrs. Scott Wallace - EF
Mr. & Mrs. Hilbert Wilkes - Hilbert G. & Margaret Wilkes NF
Glenn Zuber - EF
NEW BOARD MEMBERS

DEBRA B. HULL is Associate Professor of Psychology and Department Chair, Wheeling Jesuit College, Wheeling, West Virginia. She is an active member of Bethany Memorial Church, Bethany, West Virginia where she has served as past moderator, elder, liturgist, youth leader, and choir member. Debra received her PhD. in Clinical Psychology from Kent State University. She is licensed to practice psychology in West Virginia. She is quite widely published and has published articles in Discipliana. She and her husband, John, live in Bethany, West Virginia.

ROBERT W. STEFFER is Executive (Regional) Minister of the Christian Church (Disciples of Christ) in Canada with offices in Guelph, Ontario. He is a graduate of Indiana University (M.A., PhD.), Bloomington, Indiana. Robert has taught at Christian Theological Seminary, Indianapolis, Indiana, and Phillips University and Graduate Seminary, Enid, Oklahoma. He and his wife, Diane, were fraternal workers with the Division of Overseas Ministries for the Churches of Christ in Great Britain and Ireland. The Steffers are members of the Guelph Christian Church.

“SOLID GOLD COMMITMENT RECOLLECTIONS AND OBSERVATIONS”

William E. Tucker, Speaker for DCHS Assembly Dinner

Dr. William Tucker will be the principle speaker for the 50th Anniversary Celebration Dinner of the Historical Society. The dinner will be on Tuesday evening at 5:30 at the Convention Center in Tulsa, Oklahoma. Tickets may be purchased in advance, until October 10, 1991, from the Historical Society. The cost is $15.00. Use this order blank for ordering tickets prior to the General Assembly of the Christian Church (Disciples of Christ). Send your check and this form to: Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, Tennessee 37212-2196.

Number of Tickets desired

Enclosed is $15.00 per ticket.

Please send tickets to:

Address:
DR. WILLIAM E. TUCKER, CHANCELLOR OF TEXAS CHRISTIAN UNIVERSITY, will address the Historical Society’s 50th Anniversary Dinner at the Tulsa General Assembly. The theme for his Tuesday night address will be “Solid Gold Commitment: Recollections and Observations.” The dinner will be at the Convention Center at 5:30 p.m. on October 23, 1991. Tickets may be purchased at the Assembly.

HARRISON AND FOSTER TO GIVE FORREST F. REED LECTURES

As a part of the 50th Anniversary Celebrations of the Disciples of Christ Historical Society, the Forrest F. Reed Lectures will be delivered on Sunday, November 3, 1991. Speaking to the theme: “Holding Back The Tide - T. B. Larimore and J. W. McGarvey in the Disciples of Christ and the Churches of Christ Division,” Richard L. Harrison and Douglas A. Foster will share different perspectives and then will dialogue with each other before opening the discussion up to questions from the audience.

These lectures will be given at 7:30 p.m. on Sunday, November 3rd at Woodmont Christian Church, Nashville, Tennessee. The lectures are open to the public.
50TH ANNIVERSARY
ENDOWMENT HONORS
THREE CHURCH LEADERS

How can you say happy birthday to the Historical Society? You can do it through a special gift in memory of DAVID LIPSCOMB (Churches of Christ), MAE YOHO WARD, (Disciples of Christ), or P. H. WELSHIMER (Christian Churches). You can say happy birthday and strengthen the Society’s relationship to any one or to all three of these segments of the Campbell-Stone Movement.

A goal of $50,000.00 has been set to establish endowment funds to enable the Society to significantly serve the historical needs of the branches of the Movement, to form a greater alliance, and to assist in historical research and writing.

Letters will be mailed in the near future concerning these funds. Gifts (and checks) can be made to the Named Fund for one of the three individuals mentioned above or to the Historical Society 50th Birthday Fund. Your gift can make a difference! It can light candles for the birthday celebration of the Society.

Fifty years of service and ministry have brought the Society to a highly visible and most respected place in the life of the church.

The 50 year history, Forward from the Past, tells the story but as any good historical celebration does, it points to the future. The Society has a great future! Soren Kierkegaard wrote: “Life can only be understood backwards; but it must be lived forward.” The Society is living its way into the future through the $50,000.00 Endowment Birthday program. All receipts received will also be credited toward the $1,000,000.00 Endowment and Capital Campaign of the Society. The total of that campaign at the present time is $560,945.00. Reaching this $50,000.00 birthday goal will put the Society well over $600,000.00 in the Endowment Campaign.

For more information on any of these funds please contact me. I will be delighted to send you a brochure and more information.

James M. Seale
President

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POSTMASTER: Send address changes to DISCIPLIANA, 1101 - 19th Avenue, South, Nashville, TN 37212-2196.

The Disciples of Christ Historical Society was established in 1941 “to maintain and further interest in religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ and related groups.”

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining - $50 to $249, Participating - $25 to $49, Regular - $15, Students - $7.50, Canadian and Overseas - $20. Single payment Life Memberships are: Life - $250, Life Link - $500, Life Patron - $1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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THE SITUATION AND TRENDS IN THE MINISTRY OF DISCIPLES CLERGYWOMEN SIX YEARS LATER
by LaTaunya Bynum*

In 1984, Anna Jarvis Parker wrote an article for Discipliana in which she described the church as a “large, rambling, older house” which was completely surrounded by women who were diverse in age, size, and complexion. The women displayed quite an interest in the house. Some were knocking loudly on its front door. Others peered into the kitchen. Still others were inside the house, slowly but surely climbing the stairs and reaching into the topmost parts of the house. A few others were sitting on the porch just talking.1

The article described the ways in which the Christian Church (Disciples of Christ) was being effected by the increase of women in ordained ministry. Ironically, the article also described the ways in which a de-emphasis on women as professional church educators had led to an actual decline in the number of women in professional ministry.

This article will update some of the statistical information Parker provided. It will give some contextual information out of which the 1984 article was written. Finally, the article will also offer some analysis of the current situation of ordained women in the church today.

The last twenty years have seen a marked increase in the numbers of women who have entered the ordained ministry of their denominations. The Christian Church (Disciples of Christ) have been part of this trend. Not only have the numbers of ordained women increased, but laywomen have increased their presence in the church’s leadership as well. For instance, several laywomen have served as regional moderators, and the only two women who have been moderators of the Christian Church (Disciples of Christ), and so have presided at General Assembly, are both laywomen from Arkansas.

While there have been significant gains among women in the church, it must also be said that the church continues to face the challenge of how to live out the inclusiveness and diversity it proclaims. Women certainly have a voice in the church. It is not yet clear to what extent the presence of women makes a significant difference. Women are present, they are committed to the whole church, they are dedicated, and they are faithful to the church of Jesus Christ.

How are women doing now compared to 1984? Then there were 112 pastors (4.2% of the total), 120 associate ministers (32.8%), no women regional ministers, and no women who were heads of general units, and no women who were on the general cabinet.

As of June, 1990, 226 (8.6%) were serving congregations as senior and solo pastors. 136 (38.8%) were associate ministers. Also, four (5%) women were active duty military chaplains. One woman is president of a general unit, one serves as Deputy General Minister and Vice-Pres
ident, one woman is serving the church as a regional minister. In addition to those who are church employed, several ordained women have served the church as regional moderators. According to the 1990 Yearbook and Directory of the Christian Church (Disciples of Christ), 21 ordained women are on the General Board of the church. Ordained women are also on other boards and committees throughout the church.

One of the differences between ordained women in 1984 and now may be in the sizes of congregations that are being served by clergywomen. A random sampling of twelve congregations found no significant differences between churches being pastored by men and women. Among these twelve, participating membership ranged from a high of 285 to a low of 55. Average worship attendance ranged from 180 to 40. It seems clear that congregations being served by women fall into the same range of averages as do those congregations being served by men.

The question may be whether those women are being well served by their congregations. For instance, salaries for women still run far behind the salaries of their male colleagues. General units of the church and regions may have a more equitable salary distribution than some congregations. According to data supplied by the Pension Funds, Disciples women who are pastors tend to earn less than their male colleagues. The difference in salary between men with five to nine years of experience in a single ministry setting, was on average, $8,600. Women between the ages of 30-40 received average compensation of $17,105 while the average compensation of men in the same age group was $23,405. Congregations have a great deal of work to do in order to improve the compensation inequities that exist currently.

To be sure, charges of gross injustice must be tempered by the fact that some women choose to remain in lower paying or ‘less prestigious’ parish ministry positions, often because of ‘special needs’ that restrict their willingness to move to other positions. Nevertheless, we do not believe that ‘special needs’ account for all of the differences uncovered between salaries and career lines of male and female parish clergy. Rather some of it seems to reflect a residual sexism that ‘rewards’ women with lower salaries and positions with less status than their male colleagues in the ordained ministry, as it is also the case in many secular occupations. But unlike many secular institutions, churches are legally unaffected by equal employment regulations that seek to rectify inequities. Regrettably, an institution committed to justice and love among humankind perpetuates injustice among a significant number of its professional leaders.

It may be that the numbers of women currently in seminary will challenge congregations to confront the issues of compensation equity. In 1979, 8% of Disciples Master of Divinity students were women. By 1984, that number had increased to 33.5%. By 1989, the number of women Disciples M. Div. students had
increased to 43%. Furthermore, there are currently 13 women who are either faculty or administrators on seminary campuses. That number will likely increase given that 27 of the 60 Disciples Ph.D. candidates are women.

In terms of higher education, there are six Disciples women who are either faculty or administrators on Disciples college campuses. More than twenty Disciple women are engaged in campus ministry on both Disciples and non-Disciples university and college campuses. Women are presidents at two Disciples colleges.

There are signals that seminarrians, both women and men, are showing some renewed interest in Christian education. Well over half of the seminaries are developing degree programs in Christian education (such as the Master of Arts in Christian Education-MACE), or they are offering majors in Christian education within M.Div. programs.

As 15% of Disciples clergy, women have enough voice to be heard, but not enough numbers to assume that their concerns will always be considered fairly. The church, like the larger society in which it sits, can be insensitive and oppressive toward its members. Our hope is that the church, like the divine realm it is called to mirror, is becoming a safe place of justice, grace, and equality. What women in ministry want is no different than what men in ministry want; that is a place to exercise the variety of gifts given to them by the God who has created each of us to be divine image bearers.

**Footnotes**
2. I looked at twelve churches with pastors who are women. The data I used is found in the 1990 Yearbook and Directory of the Christian Church (Disciples of Christ).
3. Data gathered in discussions with and information supplied by Lester Palmer, President of the Pension Fund of the Christian Church. The information is based on 1986 figures.
5. This percentage amount is limited to only those women who are students in the seven Disciples affiliated seminaries. Which are: Brite Divinity School, Christian Theological Seminary, Disciples Divinity House at the University of Chicago Divinity School, the Disciples Divinity House at Vanderbilt University Divinity School, Disciples Seminary Foundation (at both The School of Theology at Claremont and Pacific School of Religion), The Graduate Seminary at Phillips University, and Lexington Theological Seminary.
6. Data supplied by the 1990 Yearbook and Directory and from conversations with John Imbler, Vice-President of the Division of Higher Education.
7. Sebetha Jenkins and Jahnae Harper Barnett, both non-Disciples are president of Jarvis Christian College and William Woods College for Women, respectively.

*LaTaunya Bynum is Director of Women in Ministry program of the Division of Homeland Ministries, Christian Church (Disciples of Christ), Indianapolis, Indiana.*

**Book Notes**


A very special personal biography of Stephen Jackson England by his son. Specific mention is made of Enid, Oklahoma, families and Phillips University students. The book reflects life on the plains of Oklahoma in the 1920s and 30s.

Available from Phillips Graduate Seminary, Box 2335, University Station, Enid, OK 73702.
When Franklin D. Roosevelt was inaugurated President on March 4, 1933, the United States was in the deepest economic depression in its history, a crisis which brought the economic and political systems to the edge of breakdown and threatened social chaos. Worsening conditions had forced numerous banks to close before the new President and Congress ordered a banking holiday. The stock market was at low ebb. Industrial production was down to 56% of the 1923-25 level. Out of a labor force of 52 million, one wage-earner in four did not have a job to support himself or his family. Another 5.5 million laborers were only partially employed. In farming areas conditions were hardly better. Unable to sell corn for a profit, midwestern farmers burned the previous year's crop to keep away winter's cold. Essentially no markets existed for southern income crops such as cotton, tobacco, and peanuts.¹

Congress passed dozens of major bills and hundreds of lesser ones to attack the problems the Great Depression had created. It appropriated unusually large sums of money to attack Depression woes. It created a vast bureaucracy to administer the multiplicity of agencies and programs which sprang up. A flurry of activity occurred as the government's leaders inaugurated and implemented a New Deal for the forgotten man.

In September, 1935, President Roosevelt mailed a form letter to members of the clergy in the United States asking them to tell him frankly what they thought of the New Deal and asking how the administration could better serve the people.² Approximately 30,000 clergy responded to the President's query.³ Letters poured in from representatives of all major and many small religious denominations in the United States. Their responses manifested wide varieties of socio-economic, political, ethnic, and regional interests.

Since Roosevelt himself was a Christian and a church member,⁴ many Disciples of Christ clergy identified with him and felt obliged to give their honest, personal responses to the presidential inquiry. An in-depth study of letters from the Disciples of Christ clergy will tell not only how they themselves responded but also what the members of their congregations were thinking. This study is based upon all the letters written by Disciples of Christ ministers from a representative sam-
ple of nine states: Massachusetts in
New England, New Jersey on the
East Coast, Ohio in the Midwest,
Alabama in the South, Texas in the
Southwest, Nebraska in the Great
Plains, Montana in the Rocky Moun-
tain region, Washington in the North-
west, and California on the West
Coast.

In 1936 the Disciples of Christ
denomination had 1,196,315 mem-
ers. 23% (279,881) of these living in
the nine states in the study. It had
5,566 churches, 21% (1,162) of them
located in the states in this sample.5
Assuming one minister per congre-
gation, the 121 Disciples of Christ
clergy who responded to the Presi-
dent’s letter constituted just over 10%
of the total number of possible re-
sponses within the area of the sam-
ple.6 These ministers who answered
the President’s letter should provide
a fairly good picture of all Disciples
of Christ ministers; and their con-
gregations’ attitudes toward Roos-
evelt and the New Deal.

The 121 letters from the Disci-
plies of Christ clergy were ranked as
to their general tone toward Roos-
evelt and the New Deal on a five-
point scale: (1) very unfavorable, (2)
unfavorable, (3) neutral, (4) favor-
able, and (5) very favorable. Table 1
shows that these clergy were sup-
portive of the New Deal by a margin
of 57% to 27% with the remaining
16% neutral. This favorable per-
centage is exactly equal to FDR’s
support among voters nationwide in
the presidential effusive in their sup-
port for the President. A minister in
the Rocky Mountain region wrote:
“Appreciate very much your courte-
sy to the Clergy. I am for YOU. . . .”8

The fact that the Disciples of
Christ clergy were, on balance, fa-
vorably inclined toward the New Deal
is admittedly hardly astonishing.
What is more significant is their rel-
ative interest in the various issues
associated with the New Deal and
FDR and the quite substantial vari-
atations which occurred in the clergy’s
degree of support for or opposition
specific issues. Thus, each of the
Disciples of Christ ministers’ letters
has been subjected to analysis in
terms of the specific issues mentioned
in them. For this analysis, each re-
sponse on each issue has been coded
(1) highly unfavorable, (2) unfavor-
able, (3) favorable, or (4) highly fa-
vorable.

The Disciples of Christ minis-
ters mentioned seventeen specific
issues, an analysis showing that the
clergy awarded favorable ranking of
70% or more to only five of the them.
Three issues evoked essentially even
divisions of opinion. Of the remain-
ing nine issues, the clergy awarded
favorable rankings of only 30% or
divisions of opinion. Of the remain-
lower to them. In other words, the
clergy were negative toward a ma-
majority of the seventeen issues, de-
spite their overall support of the New
Deal.

A better appreciation of this can
be gained by considering the issues
in five specific groups. The first
group includes those programs which
may be considered primarily aimed
at helping people. The data in Table
2 indicate that the clergy strongly
favored three of these issues, strong-
ly disapproved one, and divided es-
sentially equally on one.

Social security was an almost
universally popular program. It was
by far the most salient issue, being
mentioned by 70% of the Disciples
ministers, and it elicited a 77% ap-
proval rating. A minister from New
Jersey expressed the opinion of many
others when he told the President: “I
want to commend you and the gov-
ernment for the enactment of the
Social Security Legislation. Your
. . . program has been one of help-
fulness to the great majority . . . [of the American people].”

Slightly more than one-third of the pastors made references to the New Deal’s public works programs and nearly three-fourths of those expressed support. However, the majority views of the Disciples clergy on public relief programs were quite different from those on public works programs. Direct relief programs were quite salient, since 28% of the ministers mentioned them. But direct relief was not at all popular: 70% of the clergy who commented on it did not approve. Evidently most of these clergy were imbued with a strong work ethic. They believed that the dole would make people lose their initiative and that easy government money would encourage laziness.

Three percent of the Disciples clergy gave attention to the Civilian Conservation Corps, a program designed to get money into the hands of the poor by putting unemployed young men to work helping to conserve the nation’s natural resources. The combination of the CCC’s employing young men who otherwise could not find jobs, of massive and effective conservation programs, and of an agency that was well administered caused it to receive an approval rating of 100%.

In the decade following World War I, the American Legion pressured the Congress to give former soldiers adjusted compensation for the time they had served for limited pay during the war. In response to these demands, the Congress had granted the veterans a bonus in the form of paid-up twenty-year insurance policies. When the Great Depression of the 1930s came, the veterans argued that they should receive the bonus money immediately. President Roosevelt opposed such
the TVA and without exception they approved it.

The National Recovery Administration, designed to provide temporary government regulation of the nation's businesses in order to speed national economic recovery, had been declared unconstitutional and was not functioning at the time the ministers were writing to the President. Despite this fact, it drew comments from 5% of the clergy, exactly one-half of whom approved. A Texas minister who liked the NRA believed the Blue Eagle (the NRA's famous symbol) had been shot down because the NRA unfortunately had not "been backed by the forces of faith, love [and] justice. . . ." In contrast, an Ohio minister opposed the NRA and wrote: "The blue eagle was no doubt an honest bird; but in the hands of scores of dishonest people she [became] a dangerous bird of prey."12

Immediately after becoming President in 1933, Roosevelt asked the Congress to close the nation's banks and to permit them to open only after investigation showed them solvent. This action was designed to dispel fear and to assure the nation that the banks were not all about to go bankrupt. Five percent of the Disciples reacted to this dramatic action and exactly one-half of these respondents approved. Speaking for himself as well as for others, a Los Angeles minister wrote: "Your regulation of our banking and monetary system at the beginning of your administration impressed me very much."14 On the other side of this issue was a minister in Ohio who criticized the bank closure because it was "not a square deal."15

Table 4 shows that the Disciples clergy, as their calling would suggest, were concerned about moral issues. This was obvious in their reaction to the repeal of Prohibition: 42% mentioned repeal (making it the second most salient issue) and 98% of these expressed their disapproval. Many blamed the President personally for all manner of evils stemming from repeal. Representatives of the Disciples' responses was one from Ohio: "I am proudly convinced that the saloon was, and is, an unmitigated evil. . . . Think of the heartaches, the destruction, [and] the billions worse than wasted because of legalized liquor traffic."16

This moral ire carried over into intense opposition against what the ministers perceived as governmental abuses and excesses. Regarding the five issues in this fourth group as listed in Table 5, the Disciples clergy were strong in their opposition. Concerns about bureaucracy/corruption caused that issue to be quite salient; 97% of these respondents disapproved. The ministers wrote about red tape and maladministration as well as both financial and political corruption. A minister in Washington expressed his opinion with these words: "The chief weakness that comes to my ears locally is in dishonest administration of various projects. . . ."17

Despite Roosevelt's promise in his 1932 presidential campaign to balance the nation's budget and overcome deficit spending, the New Deal programs drained the national treasury and plunged the nation deeper into debt. Six percent of the clergy commented upon the government's policy in regard to budgets and debt, and 86% of these respondents were critical of the trend toward unbalanced budgets and a burdensome national debt. A minister in California asked: "Is the Promised Land of the Balanced Budget near at hand, or will it be reached only by forty years of wandering, so that none of this generation which you led forth
out of Egypt shall ever reach it?"18

Since government spending was resulting in massive debts, the New Dealers proposed new taxes to help the government pay for some of its expenses. Eleven percent of the Disciples ministers commented on the taxation policies, and 92% of them disapproved. A Nebraska pastor expressed his opposition by writing: "Continually to raise the taxes is only to get us started in a vicious circle, which will eventually make it impossible [sic] for anyone to pay his taxes."19

Since the Supreme Court had declared some of the New Deal legislation unconstitutional, the question of the general constitutionality of the New Deal measures concerned 7% of the ministers, all of whom were critical. Some of these respondents wrote with considerable intensity. Representing these critics was a minister from Nebraska who showed restraint when he wrote: "I have been disappointed in you relative to your attitude toward the Constitution. More must be done to build greater respect for law on the part of our citizenry."20

In addition to the ministers who expressed opposition to the NRA, others commented on the general subject of restrictions on private businesses, all of them objecting to government action in this area of American economic life.

Some clergy showed interest in foreign affairs, the final group of issues. Ten percent discussed Roosevelt's munitions embargo in regard to the Italian-Ethiopian war, while 4% mentioned the nation's arms expenditures. The munitions embargo almost surely attracted attention because it was imposed during the same week that most of the clergy were receiving their letters from President Roosevelt. Table 6 shows 100% of the respondents who commented on the embargo approved it. An Ohio minister said, "I heartily commend the present administration for its wise foreign policy [and] its strong position against war [including] the neutrality bill...."21 Eighty percent of those who referred to the nation's arms expenditures disapproved. Some of these ministers were concerned that arms expenditure added to an already burdensome national debt; some were opposed to American companies reaping large profits from arms production; others feared that the stockpiling of arms might involve the United States in a war.

Clergy who referred to the munitions embargo or arms expenditures often related them to the general themes of neutrality and peace. Pacifism was pervasive in all the letters containing references to foreign policy. The ministers who commented in this area expressed strong feelings, but in fact the small number of anti-war respondents pointed up the face that immediate economic problems were more central to the pastors than foreign policy issues.

Disciples of Christ clergy from all sections of the United States displayed a remarkable consensus about the New Deal. They realized that the grave economic and social disruptions accompanying the Great Depression called for the American government to take radical remedial actions. Thus, they strongly supported several key elements in the New Deal designed to help save countless destitute Americans and to assist in the recovery of the nation's economy. These ministers, however, were far from blind or unthinking New Deal loyalists; they supported the New Deal but not without significant reservations.
### Table 1
**Overall Attitude Toward FDR and the New Deal**

<table>
<thead>
<tr>
<th>Number of Clergy</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Unfavorable</td>
<td>3</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>24</td>
</tr>
<tr>
<td>Neutral</td>
<td>16</td>
</tr>
<tr>
<td>Favorable</td>
<td>53</td>
</tr>
<tr>
<td>Very Favorable</td>
<td>4</td>
</tr>
</tbody>
</table>

### Table 2
**Clergy Perceptions of Government Policies for People**

<table>
<thead>
<tr>
<th>Issue</th>
<th>Number Citing</th>
<th>Percent Citing</th>
<th>Percent Favorable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Security</td>
<td>85</td>
<td>70</td>
<td>77</td>
</tr>
<tr>
<td>Public Works</td>
<td>43</td>
<td>35</td>
<td>70</td>
</tr>
<tr>
<td>Relief Program</td>
<td>34</td>
<td>28</td>
<td>30</td>
</tr>
<tr>
<td>Civilian Conservation Corp</td>
<td>4</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>FDR's Stand on Veteran's Bonuses</td>
<td>7</td>
<td>6</td>
<td>43</td>
</tr>
</tbody>
</table>

### Table 3
**Clergy Perceptions of Government Economic Policies**

| Agriculture Policies                         | 33            | 27             | 18                |
| Tennessee Valley Authority                   | 4             | 3              | 100               |
| National Recovery Administration             | 6             | 5              | 50                |
| Bank Closing Laws                            | 6             | 5              | 50                |

### Table 4
**Clergy Perceptions of a Moral Issue**

| Repeal of Prohibition                        | 51            | 42             | 2                 |

### Table 5
**Clergy Perceptions of Government Abuse**

| Bureaucracy & Corruption                      | 34            | 28             | 3                 |
| Budgets and debt                              | 7             | 6              | 14                |
| Taxes                                         | 14            | 11             | 8                 |
| Constitutionality                             | 8             | 7              | 0                 |
| Government Restrictions on Business           | 4             | 3              | 0                 |

### Table 6
**Clergy Perceptions of Foreign Policy Issues**

| Munitions Embargo                            | 12            | 10             | 100               |
| Armaments Expenditures                       | 5             | 4              | 20                |
Monroe Billington is Professor of History at New Mexico State University. Cal Clark is Professor of Political Science at the University of Wyoming. They thank the College of Arts and Sciences Research Center at New Mexico State University for providing funds (mini grant no. 103043543) to research this essay.

Footnotes
3. Organized by states, these letters are housed in eighty-one archival boxes in the Clergy File, Franklin D. Roosevelt Library, Hyde Park, New York.
4. For information on Roosevelt's association with and membership in the Protestant Episcopal Church, as well as his religious thought, see Merlin Gustafson and Jerry Rosenberg, "The Faith of Franklin D. Roosevelt," Presidential Studies Quarterly, vol. 19 (Summer, 1989), pp. 559-66.
6. The breakdown of the responding Disciples of Christ clergy was: Texas, 35; California, 28; Ohio, 25; Nebraska, 12; Washington, 10; Alabama, 7; Massachusetts, 2; New Jersey, 1; Montana, 1.
8. Walter B. Sandy to FDR, 10/21/35, Montana Clergy File.
10. M. B. Harris to FDR, 10/06/35, Texas Clergy File.
11. R. Lee Bussabarger to FDR, 10/01/35, Washington Clergy File.
14. W. J. Horn to FDR, 10/22/35, California Clergy File.
18. Errol B. Sloan to FDR, 10/10/35, California Clergy File.
19. Henry Monnich to FDR, 10/21/35, Nebraska Clergy File.
20. Maurice F. Lyerla to FDR, 10/03/35, ibid.
GIFTS RECEIVED FROM APRIL-JUNE 1991

EF = Endowment Fund
NF = Named Fund
CF = Capital Fund

Dr & Mrs Spencer Austin - EF
John Aust Sunday School Class, Vine Street Christian Church, Nashville, TN - EF
Dr & Mrs Wayne Bell - Wayne H. & Virginia Marsh Bell NF
The Rev Stephen Berry - In honor of The Rev Norman Prose
The Rev & Mrs William C. Blackwell - EF
Mrs Barnett Blakemore - William Barnett Blakemore NF
Mr & Mrs J. G. Denhardt Jr. - EF
Mary W. Edwards - EF
Annabel D. Ellis - EF
Dr & Mrs Lorenzo J. Evans - Louise B. and Lorenzo J. Evans NF
First Christian Church, Albion, IL - EF
First Christian Church-Christian Women's Fellowship, Independence, MO - EF
First Christian Church, Oak Ridge, TN - EF
First Christian Church, N. Hollywood, CA - EF
Mr & Mrs Floyd Glass - EF
Dr. and Mrs. Edwin S. Gleaves - EF
The Rev Monroe C. Grant - In honor of Mrs. Corby Clarke
Kenneth E. Henry - EF
Edith Hollingsworth - EF
Mary Louise Holt - Thomas Malone Holt NF
Mr & Mrs Ansel E. Hyland - EF
Dr & Mrs Willis R. Jones - Willis R. & Evelyn B. Jones NF
Mr & Mrs John J. Keyes Jr. - CF
Mr & Mrs Mark G. Maxey - EF
Dr Lester G. McAllister - Brown-McAllister NF
Dr & Mrs Peter M. Morgan - E. E. Manley & Ray G. Manley NF
Mr & Mrs John Paul Pack - EF
Dr & Mrs Orval D. Peterson - Orval D. and Iris Peterson NF
William L. Reed - EF
Mr & Mrs Charles Jones Russell - EF
Dr & Mrs James M. Seale - In memory of Robert W. Burns
Dr & Mrs Howard E. Short - Howard E. Short Fund
Nancy E. Sloan - John R. and Nannie S. Sloan NF
T. C. South - EF
Dr & Mrs Robert W. Steffer - EF
Doris V. Stratton - EF
George P. Street Memorial Fund, Elkton Christian Church, KY-Harry M. Davis NF
Sara Tyler - EF

Joanne L. VerBurg - EF
Lita H. Watson - EF
Mildred B. Watson - George S. Watson NF
Mr & Mrs Charles W. Wilson III - EF
Nancy H. Wright - Thomas Malone Holt NF

SOCIETY RECEIVES BEASLEY FOUNDATION GIFT TO ESTABLISH ENDOWMENT FOR LIBRARY EQUIPMENT

The Theodore and Beulah Beasley Foundation of Dallas, Texas, has provided a gift to the Disciples of Christ Historical Society for the purpose of providing library equipment. This gift has been placed in an endowment fund with the interest to be used in the purchase or upgrading of computer and library equipment needed by the Society. Additional funds per other sources will be added to this special endowment fund. Theodore Beasley was a Life Patron Member of the Historical Society and was deeply involved in the total life of the Christian Church (Disciples of Christ). The Society is grateful to the Foundation for this gift to strengthen its ministry and work.

RAMON NORWOOD REDFORD, SR. NAMED FUND

Few people have surpassed the broad and significant ministry which Ramon Redford had in the Christian Church in Virginia. In 1924 he began a meaningful ministry with the Hopewell Christian Church. Three years later he began a 25 year ministry with the Belmont Christian Church, Roanoke. His regular ministry concluded with service from 1952 to 1967 for the Memorial Christian Church in Lynchburg. Ramon was a builder of church buildings as well as leader of Christian lives. Lynchburg College recognized his ministry when they named him to receive the coveted Hobbs Award for outstanding Christian service and leadership. This named fund for Ramon Redford was established by his wife of 64 years, Iva Gardner Redford.
NEW MEMBERSHIPS AS OF JUNE 30, 1991

REGULAR
David & Rebecca Adams, Portage, OH
Eloise Brown, Tingley, IA
Anne Campbell, Columbia, MO
Robert Cave, Hopkinsville, KY
Lynn Hammond, Winder, GA
Irene Hinote, Minneapolis, MN
Molly & David Howard, Nashville, TN
Jane Knight, Oak Ridge, TN
Margaret Isom, Murfreesboro, TN
National Avenue Christian Church, Springfield, MO
Carroll Osburn, Abilene, TX
Vicky Peyton, Madisonville, KY
Harry Pickup, Jr., Temple Terrace, FL
Pike Township Historical Society, Indianapolis, IN
Helen Rector, Vancouver, WA
Phyllis Rice, May's Lick, KY
Wilfred Stowe, Tampa, FL
Derrill Trenholm, Austin, TX
Clifford Webster, Decatur, AL
John Woolverton, Center Sandwich, NH
John Wright, Glouster, OH

STUDENT
Jerry Laxson, Charlotte, NC
John Mobley, Nashville, TN
Karen Stroup, Nashville, TN
Carol Wilson, Speedway, IN

PARTICIPATING
C. H. & Edna Chelf, Fern Creek, KY
Helen Coles, Albion, IL
Rachel Dixon, Nashville, TN
John & Lois Farquharson, Oak Ridge, TN
Memorial Christian Church, Ann Arbor, MI
Karl & Helen Rapp, Oak Ridge, TN
Morris Wood, Athens, GA

SUSTAINING
Tom & Barbara Adkins, Oak Ridge, TN
Carroll Ellis, Nashville, TN

OVERSEAS
Ken Masterton, Victoria, Australia

INSTITUTIONAL
Cornell University Library, Ithaca, NY

FROM STUDENT TO REGULAR
David Siebenaler, Springport, IN

FROM REGULAR TO PARTICIPATING
Ralph Churchill, Dallas, TX
Carol Hamlett, Nashville, TN
Charles Heaton, Pittsburgh, PA

FROM REGULAR TO SUSTAINING
Nell Eisenlohr, Dallas, TX

FROM PARTICIPATING TO SUSTAINING
Lon Oliver, Bowling Green, KY
Mary Catherine & Lester Rickman, Columbia, MO

LIFE
First Christian Church, Albion, IL
First Christian Church, Oak Ridge, TN
Leona Glass, Oak Ridge, TN
Earl Murray, Sr., Birmingham, AL
Charles Wilson III, Oak Ridge, TN

*****

Gospel Advocate
Available on Microfilm

Christian colleges and universities, congregations, and interested individuals will be pleased to learn that the library at David Lipscomb University undertook over two years ago a project to have the Gospel Advocate microfilmed by Tennessee Microfilms, Inc., of Murfreesboro, Tennessee. After being in preparation for many months that project has been completed with the production of 125 rolls of microfilm covering the years 1855-1989, including an index roll for the years 1855-1982.

The Gospel Advocate, begun in 1855 by Tolbert Fanning and William Lipscomb, is the oldest religious journal among Churches of Christ. It is extremely important as a research tool to those doing historical, doctrinal, polemical, exegetical, and other studies of the Restoration Movement, since it has been a fixture of the movement from the 1870s.

The complete set of 125 rolls is priced at $2,000.00 (including postage), or individual rolls may be purchased for $25.00 each (including postage). All orders must be prepaid. Address inquiries to: David Howard, Periodicals Department, University Library, David Lipscomb University, Nashville, Tennessee 37204-3951.

*****

HERITAGE ENLIGHTENS THE FUTURE
ENDOWMENT AND CAPITAL CAMPAIGN

GOAL $1,000,000
TO DATE $560,945
KEEPERS OF THE SPRINGS AND BEARERS OF THE TORCH

Although I must confess at the outset I have never done research at the DCHS, I have nevertheless been the beneficiary of those whose vision and persistence resulted in the establishment of the Society, by those who have kept it vibrant and useful, and continued to build its holdings, by all those who have supported it so generously through the years, and by those who have served its users well.

My perspective on the heritage we share (both the broader movements and the Church of Christ segment of which I am a part) enhanced by those whose careful scholarship (much of it at the DCHS) has revealed much I did not know. Many names come readily to mind: Leroy Garrett, Howard Short, Lester McAllister, Carl Ketcherside, Eva Jean Wrather, Winfred E. Garrison, James Seale and many others. Keepers of the springs and bearers of the torch!

On a deeper and more significant level, I have been blessed by association with many of the trustees, especially during the time my husband served on the Board. The spiritual aura of their meetings, their love for each other, as well as for those who differed in thought and opinion, and their commitment to our common heritage became a model of unity that can exist in segments of the Stone-Campbell Movement and among other Christians as well.

Two persons who have used the Society's resources have had a profound influence on my thinking. Both have helped me to appreciate that our heritage is a tradition. In spite of its human flaws and "shortsighted perspectives," it is a grand tradition, a living tradition with beauty and strength.

Richard Hughes and Leonard Allen write both from within and for the Churches of Christ, but what they write is equally relevant to any church tradition. Leonard expressed his stance clearly and unapologetically in The Cruciform Church:

My heritage among Churches of Christ I view neither as a straightjacket that rigidly confines me nor as a light out-

er garment of no consequence that I can strip off at will. Rather, I view it as a worn but still sturdy garment of faith that (with careful alterations) can yet serve me well.

In their book, Discovering Our Roots, Hughes and Allen have shown me the importance of "enlarging our circle of discourse" as they have done in tracing our roots to ancestors we had not known. Especially they have challenged me "to engage the past" and then appropriate what rings true. In this surely lies freedom!

So--I write not as a scholar but as a student influenced by scholars who undertake the arduous task of research. Is that not what counts?

Happy Birthday DCHS! As a challenge to the future, will somebody please uncover the origin of our slogan, "Christians Only, but not the Only Christians."

Bobbie Lee Holley, Editor
Mission Journal, 1982-88

SAMUEL HILL ADDRESSES LARGE CANE RIDGE AUDIENCE

Sitting on lawn chairs, folding chairs, grave covers, picnic benches and the ground, the audience of more than 700 listened as Hill outlined the context in which the Cane Ridge congregation and revival came into being. Standing on a flatbed wagon, Hill enabled the audience to feel a sense of kinship and closeness to the roots of the Campbell-Stone Movement. This lecture was sponsored by the Historical Society as a part of the 200th birthday celebration of the founding of the Cane Ridge congregation. It will be published by the Society later in the year.
FORWARD FROM THE PAST
The 50 Year History of the Disciples of Christ Historical Society by James M. Seale

This volume recounts the time prior to the Society's beginning, the birth of the Society, the move of the Society to Nashville and its development across the years from 1941-1991. Born almost as a step-child and nurtured by friends and family members, the Society moved out on her own in 1952 at age 11 and moved into her present home, the Thomas W. Phillips Memorial, in 1958 at age 17. She quickly moved to maturity but with struggle and vision. Today the Society stands as an example of one of the finest church historical archives and libraries to be found in the United States and Canada. The 196 page, hard bound book is available from the Disciples of Christ Historical Society, 1101 19th Ave. S., Nashville, Tennessee 37212-2196. Publication date - November 1, 1991. Use the order blank below to secure your copy. The book sells for $10.00.

FORWARD FROM THE PAST
by James M. Seale

Number of books desired _______. Enclosed is $12.00 per book which includes shipping and handling.

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HISTORICAL SOCIETY CELEBRATES 50TH ANNIVERSARY AT GENERAL ASSEMBLY

Dr. William E. Tucker
Chancellor
Texas Christian University
spoke at Historical Society's Assembly Dinner in Tulsa

Society has one of the largest attendances ever at its Assembly Dinner
Recently David McWhirter and I were privileged to attend the Program of Dedication for The University Library of David Lipscomb University. The speaker for the occasion was Dr. Edward G. Holley, William Rand Kenan, Jr. Professor, School of Information and Library Science, University of North Carolina, Chapel Hill, North Carolina, and a former member of the Disciples of Christ Historical Society Board of Trustees. It was exciting to see this very modern library developed to meet the growing needs of students at David Lipscomb University. Dr. Holley spoke of the importance of the material found in the library building being dedicated and how that information would help to mold minds and direct thinking for generations yet to come.

In the printed program for the occasion there was a quotation from Norman Cousins which struck a resounding chord with me. It highlights the significance of the library and archives. Cousins said: “A library is the delivery room for the birth of ideas, and a place where history comes to life.”

Recently a group of lay ministry students from Memphis came on a Saturday to do research and reading in the library. There were ten people in the group. They requested and used sixteen books, a number of reference books, pamphlets and periodicals in the three hours they were here. They also checked out four books to take with them.

As any person who visits the library with any regularity knows, ideas are born there and history does take on life and meaning. You are invited to visit a library soon and dig into a book or periodical. Let new ideas and new thoughts be born in your mind. If possible, come to the Historical Society and delve into the history which it preserves. I would be delighted to see you. After all, we have been doing this for 50 years.

James M. Seale
President
Although he ranks among the best minor authors in American literary history, Lewis B. Miller (1861-1933) has never been accorded the recognition his works deserve. During his life he published some twenty novels and a number of short stories which were widely read and favorably reviewed in the United States and to a lesser extent in Canada and England.

These works reveal his strength as a local colorist, a writer who focuses primarily on the speech, dress, mannerisms, habits of thought, customs, and topography of a particular region. Like the worst of the local colorists popular at the turn of the century, Miller sometimes provides only surface realism. He allows contrivances to damage plots, nostalgic sentimentality and oversimplification to lessen his philosophic force, and stereotyping to diminish the complexities of real human characters.

More often, however, Miller, like the best of the local colorists, not only presents a convincing photograph of a time and place, but also penetrates beneath the surface to the realistic depths that transform his work from the local into the universal. The best proof of this universality is the popularity of his works a half century after Miller's death. A small press in Pennsylvania, Pequea Publishers, has reprinted most of Miller's works in paperback editions. In only one month after the reprinting of one edition, the publishers report a sale of several thousand copies of each book.

The reasons for this enduring popularity are readily apparent to any modern-day reader. The credible adventures he recounts are full enough of suspense to be genuinely entertaining. He explores with some thoroughness a very traditional world view which affirms the dignity of physical and mental labor, dedication to a profession, and loyalty, compassion, and integrity in all human relationships. Most importantly, he chronicles with loving care the details of pioneering life in the American West.

The reasons that literary historians have failed to give Miller much recognition are harder to find. Certainly his achievement surpasses that of local colorists like Bret Harte whose works regularly appear in all the prominent anthologies of American literature. Perhaps the only explanation resides in timing. When Miller started publishing his novels in the early 1900s, the local color and realistic movements were drawing to a close, and major authors like Hemingway, Faulkner, and Wolfe were soon to propel the American novel into modernity with their stylistic experimentations in search of methods to bring the human experience more fully to the printed page.

Whatever the reasons that literary critics and historians have neglected him, interest in his works grows with each new reprinting. On the pages of his works, Lewis B. Miller succeeds so well in bringing to life the past of the American West that he reaches beyond the limits of time and space to captivate readers and to tug at the coat of all students of the American novel.
His stories revive the daily lives of Western pioneers. In introductory notes to his readers, Lewis B. Miller states his central interests in writing. In one such note, he testifies to his own fascination with frontier days: "Certain it is that I love the old life to which I was born, love to think of it, to talk of it, and, best of all to write of it." He even muses, "Perhaps I was born to write of the pioneer life . . . And if I can make my readers see how some of the real conquerors of the American wilderness actually lived, my purpose will have been accomplished." He could not have achieved this purpose without talent, discipline, and persistence, but that old life which he experienced and loved endows his works with the most compelling authenticity.

His father's adventures nourished Miller's love for the frontier life. Henry Miller himself was born in Lawrence County, Tennessee, in 1830. When he was only nineteen years old, Miller began his Western adventures by walking to Smith County in northern Texas where one of his married sisters, a Mrs. Wagoner, lived.

After farming and running a water mill for a year, the young adventurer travelled to a nearby town, Belzoria, where he hired himself out to a Captain Patton to build a flatboat to carry five hundred bales of cotton down the Sabine River. At the end of this eventful trip, Henry Miller returned to Smith County and the adjoining Rusk County. Later Henry Miller undertook another major adventure when he signed on a cattle drive that was supposed to take him all the way to the Pacific. Instead of continuing to California, however, the owners decided to drive the herd to Missouri where Henry remained to work as a cowboy.

Early in 1855 he bought some goods and established a store on the edge of the Kansas Territory. Then in April of that year he married Lurilla Osborn, an educated young woman who had come from Vermillion County, Illinois, with her parents to settle in Bates County, Missouri. Four years later, while his wife was visiting relatives in Illinois, the young husband embarked on another major adventure when he joined a group called "Pike's Peak or Bust" to travel to Colorado in search of gold. Prospecting a few miles past Pike's Peak, his group actually found some gold, but their mining was interrupted almost immediately when they discovered that their claim was adjacent to the camp of a large tribe of particularly hostile Indians.

When the little group of miners escaped, they were able to carry with them only a small portion of their find. Henry Miller himself reportedly carried away gold worth several thousand dollars, a sum considerably more significant in the 1800s than it would be today. These adventures Henry Miller undertook as a young man provide a backdrop for some of his son's most interesting novels like Down the Savine, Saddles and Lariats, and Pike's Peak or Bust. Jess Holloway, an important character in several of his novels, is definitely a fictional projection of his father. In Fort Blocker Boys the author even names one of the minor characters Henry Miller. The imprint of his father permeates Lewis B. Miller's works.

In 1860 Henry Miller and his wife began another pioneering adventure when they set up a homestead of about 160 acres on Blocker Creek at the western edge of Cooke County, Texas, not many miles south of Red River. In a small log home on this farm, Lewis B. Miller was born on May 17, 1861. The author's first memories are of this cabin where his family lived before and after the Civil War. In an introduction addressed to his readers, Lewis Miller says, "Born in a settler's log-cabin amid such surroundings, I was rocked to sleep in my rude cradle every night to the howling of wolves, the squalling of wildcats and catamounts, and sometimes to the louder, blood-curdling scream of a cougar."

After the Civil War started, Lewis' father helped to organize a small group of volunteers to protect the settlers from the Comanche as well as to defend the northern border of Texas should there be an invasion by Union troops. The volunteers could patrol only half of the month,
devoting the other half to work on the farm. Because they were severely threatened by marauding bands of Indians, the Millers eventually worked with some twenty-nine other families to build a fort on Blocker Creek where they could all help protect each other.

In 1864 Lewis’s brother, Charles Miller, was born. Memories of these years at Fort Blocker remained vivid throughout Lewis Miller’s life. One of the author’s earliest recollections was seeing his father and other blanketed scouts ride out of the fort in quest of raiding Comanches.

In these early years of excitement and danger at the fort, Lurilla Miller started her sons’ education by first teaching them their letters from a family Bible. Then, using an old McDuffey second reader that Henry had found while scouting for Indians, she developed their skill until at the age of four Lewis was a fluent reader. More than merely teaching them to read, Lurilla developed within her sons a love and respect for learning that stayed with them the rest of their lives.

Lewis’ only other early formal education came sporadically at various country schools often located in windowless log cabins where the students sat on split-log seats. He supplemented the meager learning he obtained at these schools with all the books and magazines he could buy or borrow from neighbors.

Besides adventure and learning, these early years at the fort were important for the friendships he formed with the other boys. For a boy who spent most of his youth in the loneliness and isolation of frontier life, these friends were significant enough for him to organize a reunion of the Fort Blocker boys in 1913 and to immortalize them and their adventures in two of his best novels, Fort Blocker Boys and Thad and Charley Dick.

After the Civil War, the Miller Family returned to their farm on Blocker Creek. Even though the fort broke up, the men of their area were forced to continue scouting to offset the increasing fierceness of Comanches. Lewis Miller recalled one occasion when the Indians attacked while his father and other neighboring men were away on a scouting trip.

His mother, his brother, and he fled with other women and children down the dry bed of Blocker Creek to hide from the 75 to 100 warriors who swooped through the country in a frenzy of stealing and murdering.

Despite all dangers, the Millers in 1869 were successful in growing one of the first cotton crops in that particular part of Texas. This crop had to be carried to the nearest gin which was some twenty-six miles away, then a difficult and dangerous journey. They sold their cotton for twenty-five cents per pound, a good price for that day. Wearied by the constant threat from the Comanches, however, Henry Miller retreated with his wife and sons to the comparable safety of Missouri. After two years on a large cattle ranch, the Millers returned to Bates County where Lurilla had lived before her marriage to Henry Miller.

Events and sights of Blocker Creek days echo throughout Lewis B. Miller’s fiction. In fact, much later in his life, the author told an interviewer that he made the decision to become a writer when he was only ten years old, approximately at the end of this period of homesteading.

The challenge and excitement of frontier life lured the Millers from the security of Missouri settlements. While they stayed in Bates County, Lewis accompanied his father on three excursions into Texas before the whole family set out yet once more to pioneer deep into the state.

The first two years of this venture, the family settle on a farm near the capital at Austin. Then they travelled over 150 miles into the semi-wilderness of Erath County to a timbering valley between the Little and Big Duffau Creeks. After the family lived a winter in a tent in the woods, Henry Miller bought 300 acres of this land. With Charles and Lewis helping, he erected the large log house that remained the family home a number of years before it was replaced by a larger, more comfortable one.

For over two years, father and sons spent their days clearing their farm out of the wilderness—chopping down or deadening trees, splitting rails, building
fences, grubbing up and burning brush, and plowing behind a team of long-horned oxen. The farm they carved out became the permanent home of this pioneering family. As more settlers came, it became the nucleus of a community fully equipped with a post office and called Millersville.

Lewis B. Miller left this farm to begin the university experience for which his many years of self-motivated study had prepared him well. He attended Add-Ran College, later known as Texas Christian University, near Fort Worth, Texas, within view of Big Smoke Mountain which was to provide him with the title and backdrop for one of his memorable novels.

After he was graduated in 1881 with an A.B. degree in Latin and Greek, he remained at the college to teach in the language department for three years. He continued teaching in Texas schools for two more years, at times doing editorial work for local newspapers. Like such great American authors as Whitman, Crane, and Hemingway, his newspaper work led him to begin his career as an author. Not unduly discouraged by the rejections he first received from publishers, Miller determined to abandon the demands of teaching for a less time-consuming job that would allow him to devote himself more fully to the literary pursuit.

Miller finally met with success while he worked for the Big Four Railroad in Keokuk, Iowa, from 1888 to 1892. Here he began to do editorial work for John Crowell's Farm and Fireside which later became The National Stockman and Farmer.

To devote himself to editorial work on this periodical, Miller spent a year in Springfield, Ohio, where Crowell had moved his printing operation. In this weekly farm paper, Miller first published many of his stories serially, and he continued his association with it for a large part of his life. Crowell sold the paper to John Palmer Knapp in about 1904 who made it the nucleus for the Crowell-Collier Publishing Company.

After Knapp established this new company, he moved it to Wilmerding, Pennsylvania, a suburb of Pittsburgh, where he continued to publish The National Stockman and Farmer and its regional version, The Pennsylvania Stockman and Farmer. Long after the periodical had been established in Pennsylvania, Miller continued to publish his novels serially in it, and the editors advertised Miller's works first printed in hardback by Dana-Estes & Company.

After the year he spent in Springfield, Lewis B. Miller moved to St. Louis, Missouri, to devote energies to writing. In this famed gateway to the West, he completed The White River Raft, one of his first full-length novels. In a predatorial note he acknowledges that he had first heard the story as a young boy from a neighbor who had entertained his family with these adventures as they sat one long evening before a cedar-wood fire. So impressed was he that only a few days after the neighbor's visit he tried unsuccessfully to write a short story, his very first attempt at creative fiction. Although he was dissatisfied with these efforts, the details of the adventure remained vividly in his memory so that after he had met with some success as an author, he started once again to write the story he had heard as a boy. This time the tale quickly grew beyond the bare confines of the story his neighbor had told into a full-length novel recounting two young men's metaphorical journey into manhood.

In 1904 Miller left St. Louis to homestead for a year in western Oklahoma. In the isolation of the shack he built there over twenty-three miles from the nearest post office, Miller completed another western adventure, The Barnaby Claim.

Back in St. Louis, Miller completed seven more of his best novels. According to the many reviews of his works which he collected in a notebook, these novels gained their popularity not only because they recaptured the already fading pioneering days in the American West, but also because he concentrated on the hard working, loyal, courageous adventurers rather than the rough and ready outlaws often featured in other tales of the West.

This traditionally moral world view which informs all of his novels was apparent in Miller's life. While he lived in
St. Louis, he was a deacon and Sunday school teacher for the First Christian Church. Interspersed throughout his personal scrapbook are copies of church bulletins and newspaper accounts of various church activities. That he would include them in a scrapbook mostly devoted to a record of his publications indicates the centrality of the church in his life. Some of the bulletins and newspaper stories, moreover, announce his leading prayer meeting, attending a church conference, or initiating a special study for his Sunday school class.

The influence of the church and its teaching are readily apparent in the few statements he made of his philosophy of fiction. He praised realism freed from all coarseness or vulgarity as well as the dullness of day-to-day existence. In fact, he said that his motto was never to write a “line that, dying, he will wish to blot.” Since coarseness, vulgarity, and certainly dullness are inextricable parts of life, Miller might have helped his readers to understand more fully and deal more adequately with the human experience by not sifting them out of his works. He would have definitely avoided the oversimplification sometimes resulting from his selectivity. Still he manages resonance and philosophic force in his works by the richness of detail in his accounts and the honesty with which he manages at times to explore frontier life.

After several decades in St. Louis, Miller returned to Texas to work on the family farm and to care for his aging parents, neither of whom died until they were in their late nineties. Lewis Miller took over a no longer used share cropper’s cabin located near his parents’ home and made it his writing studio. From the vantage point of the country, he focused on city life in Bolly Weddle.

Miller continued to write from this make-shift studio until only a few months before his own death even though severe arthritis made working on his handwritten manuscripts painful. Shortly before his death, Lewis even undertook a trip into New Mexico with his nephew, Marvin Miller. On this trip, the author kept a journal, recording such minute details as the exact time they stopped at a store, the conversation with the clerk, what they bought, and precisely what they paid for it. The ability to focus on these details illuminates his works with authenticity. Lewis B. Miller died on July 26, 1933, and he is buried at a cemetery near the family farm.

Although the farm is no longer in the family, Miller descendants can still go there today. From Hico, Texas, one can travel north on a gravel road for about five miles before crossing a deer lick which is near the spot where the old Millersville post office and school used to be. Just past them at the cemetery where Miller is buried, the road veers to the right. Only about an eighth of a mile down that road is the main entrance to the farm.

Although the old home has burned down, the share cropper cabin still stands; rotting scraps of paper still litter the floor. Miller created a very special legacy for family descendants far more precious than the land itself when he recorded his vision of their family history on the frontier. For all posterity, moreover, he has preserved a time and place significant and exciting in the story of the settlement of the New World, and he had grappled enough in his works with the conflicts in the human heart that his fiction has universal applicability.

*Dr. J. C. Durr and Dr. D. I. Miller are professors at Mississippi State University.

MANUSCRIPTS

Discipliana welcomes submission of unsolicited manuscripts of historical nature. These must be typed and doublespaced; send one copy only. Manuscripts not accompanied by a self-addressed, stamped envelope cannot be returned. They will, however, be placed in a person’s biographical file if the Society has one. Following are maximum lengths for articles: 2,500 to 3,000 words for major articles or 1,500 to 2,000 words for shorter historical vignette. Send to Editorial Committee, Discipliana, 1101 19th Avenue South, Nashville, Tennessee 37212-2196.
May Reed, learning how important it is to preserve our history as it happens and getting the opportunity to see some of the relics of our founding fathers thus making them seem more real and closer.

Then the real work began. Each of the youths and sponsors had selected a topic that they would research while at the Historical Society. They had chosen these from a list prepared by their Senior Minister, Bill McDonald. On the list were the typical names of the Movement—Alexander Campbell, Barton W. Stone, Raccoon John Smith—names and places and issues relating to the sites we would see—L. L. Pinkerton, Midway College, instrumental music, Cane Ridge, Bethany College, and names and issues relating to our local church such as former ministers and Christian Youth Fellowship. They were also free to list their own topics such as churches to which they had belonged or ministers they had known. When the final list was complete, we mailed it in advance to the Historical Society Librarian, David McWhirter, so that his staff could pull the materials and have them ready for our young scholars.

Each person was to read through all the materials, look in the card catalog for related information, take notes about what they learned, and share it with others as they finished their research. One CYF member found articles about her grandfather, a Disciples minister, and found pictures of some relatives in a church file. An added treat was seeing the face of Dr. Richard Harrison, Dean of Disciples Divinity House at Vanderbilt University, as he walked in and found fifteen teenagers hard at work on church history!

When we left the Historical Society, we had the feeling that the road ahead of us through Midway, Cane Ridge and Bethany was a little more familiar and that we were in reality just visiting family.

In addition to the Historical Society, our Heritage Tour included Transylvania
University, Cane Ridge, Midway College, Midway Christian Church (the first Disciple congregation to use instrumental music), Bethany College, the Old Meetinghouse at Bethany, and the Campbell Mansion, study and cemetery. Between historical sites, we packed in horse farm tours, two amusement parks, white-water rafting, and two nights in a chalet in Gatlinburg, Tennessee. Two thousand seven hundred miles and twelve states later, we returned to Shreveport a lot more sure about who we are and why we call ourselves Disciples. We give thanks for the movement that led us to be the church we are today and we give thanks for the guardian of our heritage, the Disciples of Christ Historical Society.

*William H. McDonald is Senior Minister of Kings Highway Christian Church in Shreveport, Louisiana.

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**HOMER MERRIMAN COLE NAMED FUND**

The Rev. Homer Cole was the Pastor of congregations in Iowa, Missouri, Illinois and Indiana. He retired in Jacksonville, Florida and for almost five years he was Retired Complex Chaplain with the Florida Christian Center in Jacksonville. He was vitally interested in the Historical Society and until the time of his death he was sending newspaper clippings and congregational material to Nashville on a regular basis. Homer was a person who did very artistic work with "name collages", one of which is here at the Historical Society. This Named Fund was established by a savings account with Board of Church Extension in which the Historical Society was named beneficiary.

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**HERMAN & ALMA NORTON NAMED FUND**

Dean, Professor, Preacher, Chaplain, General, Pastor and friend, all of these titles have been used for Herman A. Norton. He and his wife Alma have served the church in an exemplary way across many years. He was a Chaplain in active service in the Pacific during 1945-47 and was the youngest Chaplain in the Army. He ultimately reached the rank of Brigadier General, the first and only Army Reserve Chaplain to reach General office rank. For many years he and Alma guided the lives of ministerial students who came to study under him at Vanderbilt University and to be a part of the Disciples Divinity House where he served as Dean. Herman and Alma make their retirement home in Nashville. This Named Fund was established by Dr. and Mrs. Anthony Dunnavant.
GIVING IS FOR THE LIVING

We could turn this topic around and say living is for the giving. It amounts to the same thing while looking at life through two different perspectives. How many of us have known illustrations of people who planned and perhaps had often talked of giving a gift to a loved one, friend, the church or a favorite charity. Intentions were good but unless some definite steps were taken while the donor was living, the intended recipients were denied the gift when the person died. While we are alive and active is the time to make our gifts or our intended gifts known through trusts, legacies, or other types of deferred giving.

The other side of this picture is that one of the great joys in living is found in giving. It is a genuine pleasure to make a gift to a person or a worthy cause. People who have learned the joy of God’s example of giving find much joy in their lives. The gifts may be large or small but the ability to reach out and touch people in a special way is found at the heart of joy. The happiest people in the world are generous people.

Fortunately, the Disciples of Christ Historical Society is the recipient of many gifts. Most of these gifts are put into the endowment funds of the Society. Many are given as Named Funds. The list accompanying this article gives the names of over 160 such funds.

A Named Fund can be started with a gift or gifts which amount to $500. The Fund may be added to any time thereafter. A Named Fund is an excellent present you can give yourself. Make your name a part of history as you establish a fund with the Historical Society.

A Named Fund can also be an excellent way of honoring the life of a friend or a special person in your life. Former students have honored a favorite professor. Parents have honored children and vice versa. Two of the Named Funds announced in recent issues of Discipliana were established by gifts through legacies. Mrs. Beulah Knecht provided for a gift to the Society in her Will. Homer Cole had a savings account with the Board of Church Extension. He named the Society as recipient in the event of his death.

You can extend your life and the blessing of it through giving. You can enjoy the fullness of life through giving. If you are interested in a Named Fund or any kind of a current gift or deferred gift for the Historical Society please contact President Seale. GIVING and LIVING go hand in hand!

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James Franklin and Etta Doyal Lambert - Susie Martin
Jesse P. Lansaw
J. B. Logsdon Family
The MacDonald Fund
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Ronald E. and Nola L. Osborn
Virginia Elizabeth Osborn
Wilfred Evans and Mary Lois Powell
The Lucile Patterson Rizor Family
Ernest L. and Mattie G. Rea
*Ramon Norwood Redford
Franklin S. and Stella Riegel
Dwight E. and DeLoris R. Stevenson
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Currey L. and Lester Turner
*Evelyn N. and Harold R. Watkins
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James V. Barker
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Sayle Allen and Iona Bella C. Brown
Robert W. and Agnes Burns
Dr. Ray F. Chester
The Collinswood Christian Church
Charles E. Crouch
Eileen June Davis
Walter Ira Dobbins
Ivy Elder
Homer S. and Ann Ferguson
First Christian Church-Pontiac, MI
The Gardner, Rea and Meade Families
Perry E. Gresham
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Dot Rogers Halbert
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*William C. Howland, Jr.
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Clara A. Jones
Vera G. Kingsbury
Asa Maxey
Mabel Niedemeyer McCaw
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McGowan, Walter E. & Esther McGowan
William B. and Ruth L. McWhirter
James Earl Miller
Helen Cecil Daugherty Modlish
S. S. Myers
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M. Paul and Anna Harris Patterson
James L. Pennington
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Emory Ross
James Rundles
Edith B. and Albert T. Seale
Henry K. Shaw
John R. and Nannie S. Sloan
William Martin and Helen Smith
Willie X. and Tessie Haymes Smith
Ellis C. Taylor
Phillip and Nancy Dennis Van Bussum-William
Andrew Steele
Hilbert G. and Margaret Wilkes
Virgil Angelo and Martha Ann Elizabeth Wilson
William and Callie Davis Stone Wintersmith
*Since October, 1990.
OREON E. SCOTT FOUNDATION GRANT

In the recently published 50-year history of the Historical Society, *Forward From the Past*, recognition is given to the Oreon E. Scott Foundation for having given $93,350.00 to the Historical Society since 1964. The latest gift has come in two parts. The first was a grant to enable the Society to transcribe more than 40 oral tapes which have been recorded with leaders of the church concerning Restructure. The second part is a gift to be matched with which to purchase new computer hardware and software to be used in connection with the On-line Center for Library Cataloguing (OCLC). This is the computer network connecting the Historical Society with terminals in over 11,000 institutions across the United States, Canada, Mexico, Asia and Europe. There are over 24 million entries in the database. We are very grateful to the directors of the Oreon E. Scott Foundation for their continuing support and interest in the Historical Society.

NEW MEMBERSHIPS AS OF SEPTEMBER 30, 1991

REGULAR
David F. Allen, Nashville, TN
Becky & Hunter Beckelhymer, Ft Worth, TX
R. Vernon Boyd, Lothrop Village, MI
Louise Brittan, Arlington, TX
David Buice, Ruston, LA
Harry Calloway, Memphis, TN
Ray Downen, Joplin, MO
Thomas R. Edwards, Louisville, KY
Johnny Elmore, Lebanon, MO
First Christian Church, Decatur, AL
Phillip A. Hammond, Eustis, FL
Kent L. Johnson, River Falls, WI
Barney R. McLaughlin III, Fayetteville, AR
Joyce M. Mellott, Shadyside, OH
Dr. & Mrs. Claude Miller, Camp Hill, PA
Nellie G. Oefelein, El Paso, TX
Victor Phillips, Jr., Brentwood, TN
Lynn Reynolds, Bremen, TX
Robert R. Richardson, Armuchee, GA

STUDENT
Allan Fesmire, Lexington, TN
David Waggoner, Kingman, IN
Steve Wolfgang, Danville, KY

PARTICIPATING
Don Childers, Maryville, MO
Martha M. Kimes, La Habra, CA
Larry B. Sullivan, Manhattan, KS

SUSTAINING
Robert D. Matheny, New Orleans, LA

OVERSEAS
David M. Mellott, Leuven, Belgium

FROM REGULAR TO PARTICIPATING
Dorothy S. Bridges, Oklahoma City, OK
Mr. & Mrs. Louis E. Hartley, Martinsville, IN
Ira W. Langston, Eureka, IL
Margaret Mobley, Shawnee, KS
C. R. Weber, Pensacola, FL

FROM REGULAR TO SUSTAINING
Douglas A. Foster, Abilene, TX

FROM PARTICIPATING TO SUSTAINING
Herbert T. Pratt, New Castle, DE
Drexel C. Rankin, Birmingham, AL

LIFE
Debra Hull, Bethany, WV
Maurice F. Knott, Laguna Niguel, CA
Karen Leigh Stroup, Herndon, VA

ELVIN PERRY AND JEANNETTE RANKIN BYERS NAMED FUND

Servants of the church is an excellent way to describe the Byers’ life. Their greatest period of activity came in the Hillside Christian Church in Kansas City, Missouri. Each served in many different capacities and for 37 years Jeannette has been serving as historian for her congregation. Mr. Byers served in the Second World War and the Korean War. Both worked for the Social Security Administration and retired from positions in that department of the government. Mr. Byers died in 1978. Jeannette is a writer of history both for her family and for the church. This Named Fund was established through an annuity taken in the name of the Historical Society by Jeannette Rankin Byers.
GIFTS RECEIVED FROM JULY-SEPTEMBER 1991

EF = Endowment Fund  
NF = Named Fund

The Theodore and Beulah Beasley Foundation - Equipment Endowment
Raymond G. Bennett - EF
The Rev Stephen Berry - In memory of The Rev Norman Prose
Mr. and Mrs. David Branaman - EF
Mr. and Mrs. Dale W. Brown - EF
Ruth Boyers - EF
The Rev. and Mrs. David A. Caldwell - EF
Mr. and Mrs. Robbie Chisholm - Robbie N. & Louada Bowman Chisholm NF
Homer M. Cole Estate - Homer M. Cole NF
Ruth P. Dorr - EF
Ray Downen - EF
Mr. and Mrs. William B. Dozier - EF
Dr. and Mrs. Anthony Dunnavant - EF
East Side Christian Church CWF, Evansville, IN - EF
Mr. and Mrs. Robert D. Ellingson - Evelyn Martin Ellingson NF
Dr. and Mrs. Lorenzo J. Evans - Louise B. and Lorenzo J. Evans NF
First Christian Church, Brownsville, PA - EF
First Christian Church, Scottsdale, AZ - EF
Erma George - John Branch NF
Dr. and Mrs. Edwin S. Gleaves - EF
Earle E. Harbaugh - EF
Lillie Hardigree - EF
Dr. and Mrs. Richard Harrison - EF
Mr. and Mrs. Edward G. Holley - Edward G. Holley NF
Mr. and Mrs. Cecil Hook - EF
Debra Hull - EF
Joe Johnson - EF
Dorothy Brooks Jones - Robert & Agnes Burns NF
Louise Kemper - EF
Harold C. Kime - Lucille C. & Harold C. Kime NF
Maurice F. Knott - EF
Dr. & Mrs. Walter F. MacGowan - L. D. McGowan, Neal Keen & Zela Jeanne McGowan, Walter E. & Esther McGowan NF
Dr. Charles Mitchell - EF
Roger G. Nooe - Roger and Nancy Nooe NF
Philip Eugene Orr - EF
Pacific Avenue Christian Church, Spokane, WA - EF
Olivia Pennington - James L. Pennington NF
Iva G. Redford - Ramon Norwood Redford NF
Mr. and Mrs. Leo Renfrow - EF
Dr. and Mrs. William J. Richardson - EF
Lucile P. Rizer-The Lucile Patterson Rizer Family NF
Doris Sheats - EF
Dr & Mrs Howard E. Short - Howard E. Short Fund
Mr. and Mrs. Thomas Smith - EF
The Oreon E. Scott Foundation - Restructure Project
Mr. and Mrs. Sam E. Stone - NF
Elizabeth Turner - Robert and Betsy Edwards NF
Elizabeth Turner - Currey and Lester Turner NF
Mr. and Mrs. William J. Walker - EF
Mildred Watson - George S. Watson NF
West Hayes Street Church of Christ, Lebanon, MO - EF
Mr. and Mrs. Frank L. Wiegand - 50 Year History Book Publication

Dennis J. Wendling  
Karen Leigh Stroup  
Recent Wilson Award Winners

Each year the Disciples of Christ Historical Society is privileged to award a Life Membership in the Society to a seminary student who has written the best paper for that academic year concerning some phase of the Stone-Campbell Movement history. The winner the first year (1988) was Timothy Aho, a student under Dr. William Richardson at Emmanuel School of Religion, Johnson City, Tennessee. The second winner was Jean B. Turner, a student at Brite Divinity School, Texas Christian University, Fort Worth, Texas. Both have had their papers published in Discipliana.

The 1990 winner was DENNIS J. WENDLING, a student at Brite Divinity School. Both of these winners from Brite Divinity School were students under Dr. Mark Toulouse. The title of Dennis’ paper was “Garfield: Religion and Politics.”

The 1991 Wilson Award winner was KAREN LEIGH STROUP. Her paper “No Dogma, No Icebergs, No Laughing: Barton W. Stone on Preaching” was written under Dr. Anthony L. Dunnavant at Lexington Theological Seminary, Lexington, Kentucky. The Wendling and Stroup papers are to be published.

The Wilson Award is named for Lockridge Ward and Fern Brown Wilson, both of whom were active members of the First Christian Church, Oceanside, California for many years. Mr. Wilson is deceased. Fern Wilson lives in Salem, Oregon.

NOW AVAILABLE

FORWARD FROM THE PAST

The fifty year history of the Disciples of Christ Historical Society by James M. Seale

$12.00 (includes postage and handling)
CARROLL BROOKS ELLIS NAMED FUND

Dr. Ellis was educated at North Texas State College and Louisiana State University from which he received his Ph.D. degree. He has devoted his life to teaching and preaching. Having recently retired from David Lipscomb University, he served as Professor of Speech and Bible. Dr. Ellis served as Chairman of the Department of Speech Communication from 1956-1985. In addition to his teaching career he has served the Churches of Christ as preacher since he was in college. He is currently preaching for Chapel Avenue Church of Christ in Nashville, Tennessee. This Named Fund has been established in Dr. Ellis' name by Mr. and Mrs. Dale W. Brown.

FOOD, SHELTER, AND MUSE

The Disciples of Christ Historical Society in Nashville is food, shelter and muse to the storytellers and truthseekers of the Campbell religious tradition.

A great feast of primary sources, 19th and 20th Century periodicals, monograph studies, biographies and artifact displays greet the historian who travels to this place. Carefully organized with the needs of the researcher held paramount, this extensive collection is the most significant repository of materials in the world on the history of the Christian Church (Disciples of Christ).

Surrounded by gothic grandeur and the considerate and genial assistance of Jim Seale, David McWhirter and May Reed, the writer and archival material are introduced to each other with thoughtfulness, patience and efficiency. The cathedral atmosphere and generous spirit of the curators are responsible in so many ways for making a sojourn there both productive and pleasant.

The Disciples of Christ Historical Society houses the collective memory of our church - the spirit of thousands of congregations, ministries, authors, bookkeepers, elders, and moderators. Few resources are more important to the life of the church than its historical memory. There in Nashville, the ancient muse will inspire you to seek the truth and tell the story!

D. Duane Cummins
President
Bethany College

OSCAR HAYNES RECOGNIZED

Mr. Haynes has served the church in many, many different capacities as a layperson. He has fulfilled what the church calls "the priesthood of all believers." He has recently been honored as a Diplomate by National City Christian Church, Washington, D. C., but most of his service to the church has gone unheralded. Having served in many capacities in his congregation, Twelfth Street Christian Church, Washington, D. C., he has also served at every other level of the church and is currently a Board Member of the National Convocation. This recognition of Oscar Haynes' ministry came at the Historical Society 50th Anniversary Dinner at the General Assembly in Tulsa, Oklahoma. Named a Life Patron Member of the Society, he was recognized as one of the "unsung" heroes of the church. The gift of this Life Patron Membership was given through the generosity of an anonymous couple deeply concerned for the life and ministry of the Historical Society.
Book Review

The most recent general history of the Campbell-Stone Movement has been published by Standard Publishing. The last part of the work concentrates on the Christian Churches and Churches of Christ but the history is far from being a history of that branch of the Campbell-Stone Movement exclusively. The first part treats the Movement’s backgrounds and beginnings.

Henry Webb has done detailed research which is reflected by the references to material in the libraries of Christian Theological Seminary, the Cincinnati Bible Seminary, the Disciples of Christ Historical Society, Emmanuel School of Religion and Milligan College to name a few.

Many of the theories on what caused the divisions among the Stone-Campbell Movement are discussed in the book as the distinctions among the groups are outlined. Various sides of many of the issues dividing the groups are discussed giving the history a good balance. A definite viewpoint is reflected by Webb, as must be the case with any writing, but an effort is made to balance the views expressed.

One example of this balance is the treatment of the views of the church held by the groups within the Movement. Webb points out that the Christian Church (Disciples of Christ) views the church as being manifested in various ways, not just in the congregation, while the Churches of Christ and the Christian Churches and Churches of Christ view the church as being manifested only in the congregation. The strengths and weaknesses of all groups are covered, not just the strengths of one group and the weaknesses of the others.

Some fault may be found with the format of the book. The cut lines on the photographs run into the photographs and the first printing has no index. A few lines have been left out of the introduction which makes some of the author's points incomplete. A second printing is promised which will include an index and hopefully correct some of the inevitable typographical errors.

David I. McWhirter

Cane Ridge
(Bourbon County - 1794)

Some temple builded in the long ago
When weird archaic peoples roamed these woods,
And in the hush of primal solitudes
Worshipped wild gods, perhaps is buried here;
An esoteric essence seemed to flow
And concentrate in this historic spot,
A magnetism occult and divine;
Some tall unpicturable mystagogue
May first have breathed his incantations here;
And then, as centuries progressed, there came
The Redmen, feral children of the earth,
With sacrifices to grim Manitou.

At last slow-dawned the pregnant century
Of immigration and discovering,
And once again within these wilds arose
Crude walls to house the Holy Impetus
Transmitted to these questing pioneers,
The strong upheaval of the Spirit yeast.
From unimagined distances they came,
Through bogs and brakes, fording the rushing streams,
Breaking across the woods a briery trail
Where now are only shadowy silences
And wistful chorals of the vesper birds;
Resurgent waves of inundation spread
Over the cedared hills, green-velvet slopes;
Through many stirring days and nights they came,
Riding wide rivers in their crude canoes,
A seeking body, twenty thousand strong,
Where the huge tents were spread beneath the trees.

In an instinctive burning search for God,
They crouched in huddled groups upon the sward,
Quaking at fiery auguries of doom
And fierce denunciation of their sins,
Dragged from their far-away security
To peer in the bottomless abyss,
Where rang the shouts and groans of penitents
And the loud hallelujahs of the saved.

Continued on Page 64
And from this convocation there arose
A reformation of the clashing creeds,
A restoration of the simple words,
The gentle unrestricted Law of Christ;
Wise Barton Stone proclaimed the principle
Of primitive pure Christianity,
To speak succinctly as the Bible speaks,
Be silent where the Bible has no word.

He sleeps today in the mossy churchyard near
At dreamless rest beneath the warm brown sod,
And the great movement that he started, spread
Cult of the unadulterated Word,
With Alexander Campbell and the great
And gifted students of the sacred lore,
Into a Church established far and wide
On that sublimely simple postulate.

And still the aged Cane Ridge Meeting-House
Serves in the green diocesan of trees,
Its stout log walls, its pulpit roughly carved,
Its unadorned simplicity of pews,
Its gallery reserved for faithful slaves,
Sturdy and venerable and austere,
A magnet for the haven-hungry soul,
Emblem of Truth as in the long ago,
The fervent faith of centuries of man.

Lucia Clark Markham from her Collection,
"Beyond the Mountain (Songs of Kentucky)."