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1966

Discipliana Vol-26-Nos-1-5-March-1966-January-1967

Willis R. Jones

Marvin D. Williams Jr

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Vol. 26-30 cont
1966-70

Discipliana



Vol. 26

March, 1966

No. 1

QUEST for a
CHRISTIAN AMERICA

by

DAVID EDWIN HARRELL, JR.

Artist Gus Baker's design for jacket of new major DCHS publication. See page 3 for news story; pages 6 and 7 for review by Harold E. Fey.

Editorial . . .

DCHS AS PUBLISHER

By WILLIS R. JONES

With the publication of the forthcoming book by Dr. David Edwin Harrell, Jr., it is well for the Society to interpret its role as a publisher.

It should be underscored that the Society is not engaged in competitive or remunerative publishing and has no other motive than to provide a specialized service to a specific constituency. The Society publishes new materials only when it is faced with a unique opportunity in the field of Disciple historical research, and it can do so only if adequate financial guarantees are provided.

Although *Quest for a Christian America* will represent the Society's most ambitious publishing venture to date, it is both surprising and satisfying to note its earlier accomplishments in the publishing field. DCHS came into existence with identifications as a publisher. DISCIPLIANA, the Society's hallmark since its founding May 7, 1941 actually came into existence two months earlier.

A paramount DCHS service is its publication of basic bibliographic tools. Beginning in 1941 with the "Thesis Check List" prepared by Claude E. Spencer (revised 1964) to the microfilming of Walter Scott's *Evangelist* prepared for microfilming by Marvin Dale Williams, Jr., and released for sale January 24, 1966 the Society has

rendered a singular bibliographical service to scholars and libraries.

Specialized services directed to the local church are represented by a series of manuals. A good example is the ever popular *Writing the History of Your Church* by Henry K. Shaw, published in 1958 and revised in 1962.

Published materials descriptive of the Society itself, such as Eva Jean Wrather's booklet *History in Stone and Stained Glass*, and addresses such as those presented each year by distinguished Disciple scholars at the annual DCHS Convention Dinners have been in considerable demand.

One of the Society's most highly specialized and useful series bears the identifying caption "Footnotes to Disciple History" and was inaugurated in 1953. Its function is to print revealing new research materials, and to reprint old unobtainable documents. An interesting example of the latter is the famous *Lunenburg Letter with Attendant Comments* by Alexander Campbell.

Quest for a Christian America is the Society's second adventure in the publication of a full length book. The first was *Barton Warren Stone* by William G. West, published in 1954. The Society is unashamedly proud of its role in publishing books of such caliber.

DISCIPLIANA, published five times a year (March, May, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana 46219.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Subscription to DISCIPLIANA is included in the membership dues of the Society.

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Willis R. Jones, President

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Art Consultant, E. Clayton Gooden

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones, Claude E. Spencer, and Marvin D. Williams, Jr.

DCHS TO PUBLISH MAJOR STUDY IN DISCIPLE HISTORY

PUBLICATION DATE IS MAY 1

This spring the Disciples of Christ Historical Society will publish a new work in Disciple social history, *Quest for a Christian America*, by David Edwin Harrell, Jr.

Dr. Harrell is associate professor of history at East Tennessee State University in Johnson City, Tennessee. This will be the author's first book. The Bethany Press will print the volume.

He attended David Lipscomb College, Nashville, receiving his bachelor of arts degree in 1954. He continued his education at Vanderbilt University in Nashville. His master's thesis at Vanderbilt, *A Decade of Disciples of Christ Social Thought, 1875-1885* presaged a growing interest in social Christianity.

A Competent Scholar

David Edwin Harrell continued this line of investigation in further graduate work, writing his doctoral dissertation on *A Social History of the Disciples of Christ to 1866*. *Quest for a Christian America* is based upon the author's 1962 Ph.D. dissertation. He is presently working on a second volume on Disciples social thought.

Upon completion of his resident work at Vanderbilt in 1961, he accepted a teaching position at East Tennessee State University. Since graduation, Dr. Harrell has carried an active schedule of speaking engagements, besides teaching and writing.

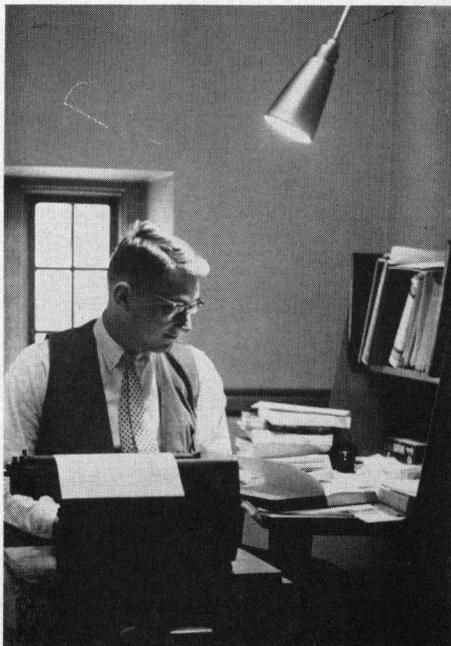
Dr. Harrell has delivered a number of special lectures about the Disciples. He read papers before the Southern Historical Association in 1961 and 1965, the Tennessee Historical Society in 1963 and the East Tennessee Historical Society in 1964. Dr. Harrell was chosen to deliver one of two special summer faculty lectures at East Tennessee State University in 1962. He has also been a guest lecturer at Florida College in Tampa, Florida. The Disciples of Christ Historical Society has invited him to be one of the participants in the Forrest F. Reed Lectures for 1966.

An Able Writer

While this is his first book, he has contributed numerous articles on Disciples history to scholarly publications. Among the journals are *Agricultural History*, *DISCIPLIANA*, *Encounter*, the *Journal of Southern History*, *Tennessee Historical Quarterly*, and *World Call*.

Much of the research for *Quest for a Christian America* was conducted in the Disciples of Christ Historical Society. Dr. Harrell occupied a carrel in the Thomas W. Phillips Memorial for nearly two years.

Orders for the Harrell book are being received now. Please address all correspondence relative to the volume to the President-Curator, Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212. The price will be \$5.95.



E. Clayton Gooden photo

Ed Harrell at work on his doctoral dissertation in his study in the Thomas W. Phillips Memorial.



Adventures in Biography

By EVA JEAN WRATHER

VI. ALEXANDER CAMPBELL AND THE HISTORIANS: A Backward Glance, 1866-1966

On March 4, 1866—appropriately and as he himself willed it, on a “Lord’s Day”—Alexander Campbell’s soul was freed to begin its “long Sabbath.” The event might well have been little noted outside the circle of his family and close associates. He had lived for a decade in virtual retirement, and he died at a moment of history when the nation was caught up in the turbulent aftermath of civil war.

Nevertheless, busy city editors laid aside their preoccupation with the dilemmas of President Johnson and the Freedmen’s Bureau to note the passing of “this remarkable man” and extoll his “great ideas, . . . at this hour, working like leaven on the religious mind of England and America.” In the religious press, editors generally expressed confidence that the late “Bishop of Bethany” would “continue to speak down the ages of the future.” Yet there were still a few dissident voices predicting that the whole structure of Campbellism would soon “explode or crumble.”

That it did neither, the vigor of the Disciples of Christ Historical Society itself bears witness in this year 1966. But, with an irony Campbell himself would be first to appreciate, the century following his death was marked by a strange anomaly: while the movement endured, the man, it appeared, was to be relegated to a mere footnote in history.

* * *

The sound of funeral eulogies had scarcely died away before the trend was discernible. By the 1890’s a young Disciple



Miss Wrather in the DCHS stacks

minister in New York was distressed to observe several current books dealing with lesser religious reformers while omitting any mention of Campbell, and he bluntly charged his fellow churchmen: “Lest some few should call us ‘Campbellites’ we would suffer the name of a great man to die.”¹ His taunt stirred no response.

A generation later, Disciple preachers and teachers, quick to call on the authority of Luther or Zwingli, were still chary of invoking that of Campbell. Almost immediately after his death, his friend, physician, and “co-adjutor,” Robert Richardson, began the voluminous biography published in

¹ Thomas Chalmers, *Alexander Campbell’s Tour in Scotland* (Louisville: Guide Pub. Co., 1892), p. 37.

two volumes by Lippincott. But no second or third generation Disciples appeared moved by a similar imperative to emerge from the cloistered realm of university dissertations and undertake a reinterpretation of Campbell in the light of their own times, in a manner that would command both public and scholarly attention.

Inevitably, these decades of neglect by inheritors of the Campbell tradition were reflected by secular and general church historians alike. As a pregnant example, in the 1920's Vernon Louis Parrington could write three volumes on *Main Currents in American Thought*, which devoted entire chapters to Channing, Parker, and other New England religious rebels but gave not one line to the major reformer of the West. An omission all the more lamentable since, properly understood, Campbell represented a singularly dramatic illustration of the author's thesis concerning the efficacy of the New World revolt against Old World Calvinism and ecclesiasticism.

If Parrington subjected him to the damning verdict of silence, occasional passing reference by other historians have sometimes done Campbell scarcely less injustice. To cite a particularly surprising incident, at a symposium in 1954 at Union Theological Seminary, that eminent scholar, the late Perry Miller, proposed an arresting thesis: that in America the true tension between religion and freedom of the mind is to be located "not amid the multitudinous jarring sects" but between the two "definable extremes" of a "more or less spiritualized" naturalism and a "revivalistic piety." He then sought to buttress his argument with the statement: "This dichotomy does become clear when we place in opposition Emerson and such *infatuated revivalists* as Peter Cartwright and Alexander Campbell."² One can almost hear Campbell's wry laughter, for surely he has not been placed in stranger company since misguided critics of his own day linked his name with the Mormon and Millerite enthusiasms.

² Perry Miller and others, *Religion and Freedom of Thought* (New York: Doubleday & Co., 1954), p. 17 (italics mine).

³ W. B. Blakemore, "New Levels of Historical Concern Among the Disciples of Christ," *Church History*, September, 1956, pamphlet reprint, p. 14.

* * *

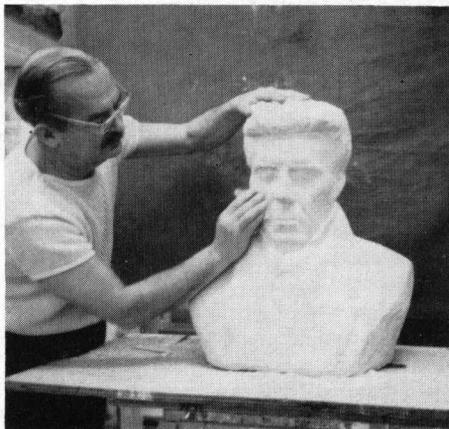
But, happily, over the past decade there has been, to borrow a Campbell correspondent's phrase, "a rattling among the dry bones." The next generation of historians may not so easily dismiss Campbell through omission or casual misrepresentation.

Dr. Barnett Blakemore, in an epochal article in 1956, sounded the tocsin. The Disciples, he bluntly reminded his churchmen, would never reach full potential in their "contribution to the contemporary ecumenical developments" until "a grand, full-scale portrait and interpretation of Alexander Campbell . . . [has] come to fruition."³

Even as Dr. Blakemore wrote, signs of a Campbell renaissance were emerging. Bethany College inaugurated a Campbell Lecture Series, with Arthur M. Schlesinger, Jr., and Roland Bainton among the speakers. The Christian Board of Publication began to encourage new Campbell studies by issuing the "Bethany History Series." Campbell has made his debut in the popular field of the biographical novel. He has been rightfully and splendidly portrayed in the processional of history through the sculpture and stained glass of the Phillips Memorial.

Now this centennial year of his death is, with peculiar fitness, being celebrated by a second Campbell portrait executed by Puryear Mims, the sculptor of the Phillips

(continued on page 14)



Puryear Mims in his Vanderbilt University studio at work on the new head of Alexander Campbell.

QUEST FOR A CHRISTIAN AMERICA: A SOCIAL HISTORY OF THE DISCIPLES OF CHRIST TO 1866

A Review

By HAROLD E. FEY

Editorial Note: Dr. Fey is Visiting Professor of Christian Social Ethics at Christian Theological Seminary in Indianapolis. From 1956 to 1964 he was editor of the *Christian Century*.

A bright new light is thrown on the beginnings of the Disciples of Christ by David Edwin Harrell, Jr., professor at East Tennessee State University. His excellent book, *Quest for a Christian America: A Social*

History of the Disciples of Christ to 1866, examines the religious setting of the American society of the period and shows the social content of the prevalent millennialism and revivalism. It then points the way in which Disciples influenced and were influenced by "the

American economic gospel" of frontier capitalism. It sets forth in convincing detail the divisive effect on the Disciples of the national contention over slavery and sectionalism. (The author disagrees with the generally accepted thesis that the movement did not divide during the Civil War.)

Professor Harrell discusses the contentious interaction of pacifism and patriotism in relation to the Mexican War and the Civil War. He also presents much material, which will be new to most Disciples of the present generation, concerning the attitudes of our fathers in relation to alcohol, tobacco, the theater and other "worldly allurements," the Lord's Day, and marriage and divorce. Early Disciples took positions, as he shows, on capital punishment, the rights and duties of women, secret societies and Roman Catholicism. They even noticed, somewhat inconclusively, what was happening to American Indians, who during this period were being driven west of the Mississippi by a process which was always cruel and

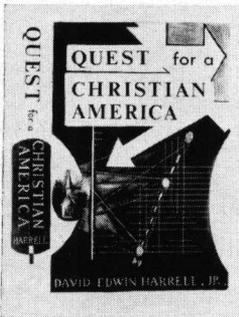
approached the proportions of genocide.

Quest for a Christian America combines high standards of historical research with careful and creative interpretation. The author defends backwoods evangelists from charges of other-worldly escapism and insists they preached practical Christianity along with "the plan of salvation." Likewise, he believes that while the Disciples of this period "were most deeply concerned about the spiritual salvation of mankind, they also believed that the Christian message had a deep meaning for this world." The vision of a Christian America moved ahead of the founding fathers and led them to participate actively in efforts at social salvation. No deep divisions opened over the vision, but an "unbearable strain on the unity of the movement" came when Christians had to decide how to bring the dream to reality. The strain was particularly rending when it began to bend the emerging forms of organized church life to social and political ends.

Disciple Social Concern

The author does not claim uniqueness of social concern for the Disciples; he believes that they, along with other religious groups of the period, interacted with social and political forces, shaping them and being shaped by them. He expresses the hope, which readers of his book will heartily second, that other studies may be made of the social attitudes of other denominations of this period.

Professor Harrell does not attempt to force early Disciples into one simple pattern. He says bluntly that they were "schizoid." At the same time and in the same persons they were New Testament primitivists and Christian humanitarians, fanatics and moderates, iconoclasts and conformists, non-



cooperators toward government and politicians; sectarians and denominationalists. In this again they were not unique, but during this period one sees in these pages a quiet but dramatic emergence of beginnings of order out of chaos. For example: Alexander Campbell effectively quashed the communalism of Sidney Rigdon in eastern Ohio. Within two months Rigdon joined the Mormons, taking other Disciple radicals with him and thus draining off one potent source of disruption.

Slavery and the Disciples

The most fateful social issue for the Disciples of this period, as it was for the nation, was slavery. Professor Harrell recounts how Alexander Campbell, Barton W. Stone and others early freed their slaves. He reports that an anti-slavery group charged that per capita, the Disciples owned more slaves than any other denomination. Thomas Campbell left Kentucky for Pennsylvania because he was forbidden to teach Christianity to Negroes. As he sought to protect the churches from the divisive effects of the slavery issue, Alexander Campbell condemned slavery, justified slavery from the Bible, urged the Virginia legislature to free slaves and compensate owners. Campbell, says Harrell, practiced "stop and go" journalism, admitting and then shutting out the issue to and from the *Millennial Harbinger*. Campbell complained bitterly when he was attacked for fence-sitting, although that was his posture much of the time. As the Civil War approached, he leaned toward the South and condemned "morbid, sickly" doctrine that all men are created equal.

When abolitionists founded the Northwestern Christian University at Indianapolis, Alexander Campbell denounced the school as a sign of "sectional Christianity," and hoped the brethren would not "create a half dozen ill-begotten, mis-shapen, club-footed, imbecile schools under the name and title of schools and universities." The abolitionist reaction was so explosive that the sage of Bethany beat a quick retreat. When the American Christian Missionary Society straddled the slavery issue, abolitionists formed the Christian Missionary Society in



Dr. Fey in his last visit to the Thomas W. Phillips Memorial.

1859 and continued it until 1863, when the A.C.M.S. passed a resolution pledging loyalty to the Union. Says Professor Harrell: "What actually did happen among the Disciples between the years 1855 and 1860 was a general defection of the most radical northern group. But the church did divide and the tenuous union of the remaining three groups was not so permanent as it appeared on the surface." The other three groups were the moderate abolitionists and the moderate and radical pro-slavery groups.

An Inspiration to Others

Careful scholarship, plus an open, friendly style, plus courage to re-examine hitherto established assumptions, make this book an important contribution to American church history. The author should be encouraged to bring the story up to date, which should take two more volumes. Meanwhile, his example should inspire other historians to do social histories of other denominations. Some idea of the scope of *Quest for a Christian America* can be gained from the 35 manuscript pages of bibliography with which it closes. Here is history more exciting than journalism, argued so ably and supported so soundly that henceforth anybody who writes or speaks concerning the beginnings of the Disciples will have to take this book into account.

THE BIBLE CHAIR MOVEMENT: AN INNOVATION OF THE DISCIPLES OF CHRIST

By RONALD B. FLOWERS

Editorial Note: Mr. Flowers is presently writing a doctoral dissertation on the Bible Chair movement in the School of Religion of the University of Iowa. He received B.D. and S.T.M. degrees from Vanderbilt University, Nashville after completing undergraduate studies in Texas Christian University, Fort Worth.

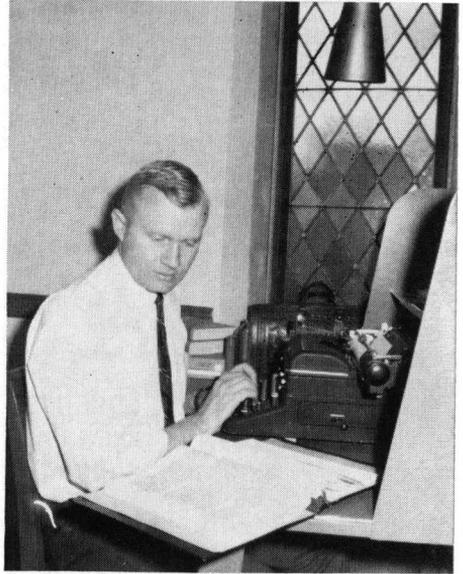
Because of the doctrine of the separation of church and state, the teaching of religion in public education in this country has, until recently, been seen to be problematical if not impossible. This was certainly true at the end of the last century when the Disciples of Christ introduced the Bible Chairs as an attempt to solve this problem at the level of the state university. A Bible Chair is an arrangement at a state university by which religion is taught by an instructor selected by the church and recognized by the university. Students take religion courses at the Bible Chair and the university grants credit for them on the student's degree program. Although a similar idea was expressed by Thomas Jefferson during the time he was organizing the University of Virginia, the plan was first implemented by the Christian Woman's Board of Missions of the Disciples of Christ. The Bible Chair has been called "... a type of enterprise which is the Disciples' most distinctive contribution to American education."¹

First Bible Chairs Established

Although there had been discussion of the possibility of establishing a Bible college or chair at the University of Missouri since at least 1888, the first concrete proposal of such a plan was made at the C.W.B.M. national convention of 1892, when Mrs. O. A. Burgess, the national president of the group, made a speech advocating a Bible Chair for the University of Michigan. An excerpt from her speech will show something of the interest in the movement and the thinking that was behind it from the very beginning:

We can see that it is the place and time for sowing the seed of the kingdom and instilling into the lives of young men and women the teaching of Jesus.

¹ Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: The Bethany Press, 1958), p. 416.



Ronald B. Flowers at work in his carrel at DCHS late last year.

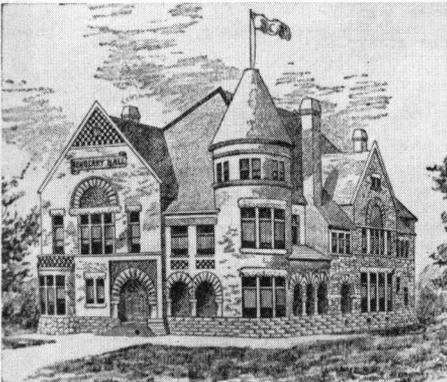
This faithfully done will bear much fruit even to the ends of the earth. To say that here is the most promising opening, for taking hold of the young men and preparing them for usefulness in the mission field, of any in our land, is no reflection upon our own schools. The way is open, if we have the courage to undertake it, for the establishing of an English Bible Chair. It is such an opening as does not often come to us nor to anybody. The great University is already established there and the courtesies of the institution are offered us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge.²

² "History of the Bible Chair Movement," *Missionary Tidings*, XI (1894), 20. Because the Bible Chair work was, for the most part, sponsored by the C.W.B.M., their national magazine, *Missionary Tidings*, along with *The Christian-Evangelist*, is the primary source for information about the early work.

The convention set the machinery in motion and America's first Bible Chair was opened at Ann Arbor in 1893.

The opening of the Michigan Bible Chair stimulated a great deal of interest in the developing movement. Numerous articles were written in the next few years giving the rationale for the Bible Chairs which were being established at some of the leading universities of the land. (Of course, it is basic to the Bible Chair idea that the state university cannot use tax monies to teach religion; the expense must be borne by those sponsoring the Bible Chair. So a second function of the articles was to so acquaint the Brotherhood with the idea that financial support would be forthcoming.) Of the scores of articles which could be selected, the following excerpt, although written about the project at the University of Missouri, summarizes for us all the major arguments of rationale for the Bible Chairs.

As the crown of our public school system in the state it [the University of Missouri] can teach nothing biblical or religious. But, it can and does furnish all the mathematics, languages and sciences requisite for our needs. We are saved this expense. There is nothing distinctively religious in these studies. Therefore we lose nothing in letting the state teach them . . . By this arrangement we are saved money, and get better academic advantages. We also get better advantages in biblical and religious studies. By



Newberry Hall, at the University of Michigan, home of the Bible Chair movement.

"I regret that nationally the whole Bible Chair movement, in which the Disciples pioneered, has been almost forgotten. In the twenty-three years I have worked here at K.U., and in the thirty-five years I have known this type of work intimately, no person connected with any such work has ever appeared on any International Convention program nor has the cause been mentioned, to my knowledge. (. . . I hope that some day, before state universities decide the church has no interest in a teaching program at state schools, the Bible Chair can again receive national attention as it did in the early years of this century.)"

"Dean Barr Gives Closing Report for the Years 1937-1960," *The Christian Call of Kansas Bible Chair*, XXXVII (1960), 3.

being able to put every dollar we have into that kind of work we can, of course, make better provision for it than would be possible if we had to divert the larger portion of our funds to making provision for academic studies.

In the second place, the Bible College of Missouri offers an unsurpassed, if not unparalleled opportunity for missionary endeavor. . . . We are also manifesting statesmanlike vision in regard to our own brotherhood movement. These educated leaders of the future are coming under our own best trained men. They will go out with an understanding of us, a sympathy for us, and an ability to intelligently forward our ideals that otherwise would have been impossible . . .³

Such statements of rationale and publicity were not ineffective and in the next decade and one-half several other Bible Chairs were founded. The work at Virginia was started in 1896 (a lectureship only for the first three years), Georgia in 1897, Kansas

³ Granville D. Edwards, "Why Endow the Bible College of Missouri?," *The Christian-Evangelist*, XLVI (1909), 1427.

in 1901, and Texas in 1905, all under the sponsorship of the C.W.B.M. Two other significant projects, each under the sponsorship of its own state organization were the Bible College of Missouri, 1896, and the Bible Chair at Indiana University, 1910. Other, less significant, Bible Chairs or programs which in some way modified the Bible Chair pattern were founded as the years progressed. (See the map on page 13.)

Names to Remember

Of all the men who have been associated with these various projects, the names of some stand out as those who gave long and untiring service to their Bible Chair work. The very idea of Bible Chair work in the state universities apparently originated with Charles A. Young (who seems to have been aware of Jefferson's remarks), who was the pastor of the Disciples Church in Ann Arbor in 1892-93. Young resigned his pastorate to become a field representative for the C.W.B.M., with special responsibility for raising money for Bible Chair work. He founded the work at Virginia and

Georgia. He was so important to the movement that when he gave his full time to teaching at the University of Virginia at the beginning of the 1899-1900 school year, the work at the University of Georgia, which had been exclusively under Young's care, was abandoned and was not taken up again until 1949, when the Disciples founded the Christian College of Georgia. A notice in 1901 indicates that Young left the work at Virginia in that year to go into business in Chicago.⁴ From that time on, this man who had been so important in Bible Chair work never wrote another article about the work, nor is he mentioned again in the Bible Chair literature.

Other men who gave exceptionally long service to the Bible Chairs were George P. Coler and Thomas M. Iden at Michigan, William M. Forrest, who taught in Disciples' Bible Chairs at Michigan and Calcutta, India before starting his long career of over thirty years at Virginia, Wallace C. Payne at Kansas, and Frank L. Jewett at Texas.

Academic Standing Granted

The feature of Bible Chair work which makes it so significant on the university scene is that it is more than just student pastor work, shepherding the students during their university careers, although a large amount of such pastoral work was done at the Bible Chairs. The Bible Chairs were and are teaching programs in which students could get academic credit for courses in religion. The Bible Chair at Michigan never did make arrangements with the university for students taking courses there to get college credit for their work. But the rest of the Chairs did. Forrest saw that the Bible Chair enterprise would never reach its potential as long as the students could not receive credit for their work. He negotiated the matter steadily and with determination and in the 1905-06 year the University of Virginia was the first state university in America to grant academic credit for courses in religion. The Virginia situation was unique in that the agency teaching religion was no longer an adjunct to the university, as were the other Bible Chairs, transferring



Charles A. Young, originator of the Bible Chair idea. This photograph appeared in the 1899 *Christian Oracle* when he was instructor at the University of Virginia.

⁴ "Editorial Notes," *Missionary Tidings*, XIX (1901), 195.

their credit, it became an integral part of the university so that the religion courses were a regular part of its curriculum.⁵

The other Bible Chairs were not far behind. The Bible College of Missouri was first able to grant credit for its courses in 1906-07. Students at the University of Texas may have been able to get credit for their work in religion in the 1908-09 year, certainly in 1910-11. The literature is not clear as to the exact date. The Kansas Bible Chair was first able to grant credit for its courses in 1921-22. From its beginning in 1910 until 1953 the Indiana School of Religion was able to teach only non-credit courses. It was in the latter year that Indiana University granted credit for six semester hours in "Comparative Religion." By 1960-61 these offerings had expanded to 52 semester hours.

In most of these cases the granting of academic credit was an experiment at first: initially a few hours of credit were granted, sometimes as few as three, as at Kansas. Then, if the program seemed to be working satisfactorily, the number of hours would be increased until perhaps even a major could be obtained in religion, as at Missouri or Kansas, in recent years. However, the usual number of hours which could be credited toward graduation was approximately twelve or fourteen.

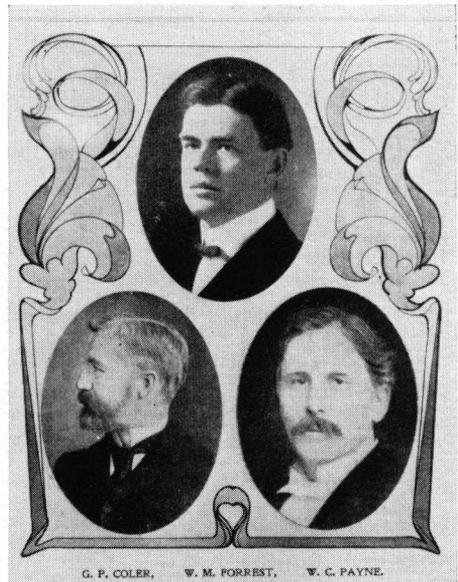
When the Disciples Bible Chairs were able to get academic credit for their courses, they were widely hailed by educators and churchmen alike for having developed a practical solution to this vexing church-state problem.

An Ecumenical Approach

Since the beginning of the movement, the Disciples of Christ have always had an ecumenical interest which has expressed itself in a variety of ways. The Bible Chairs received the benefit of this interest in church unity in two ways. First, the early Bible Chair leaders regarded the Disciples as peculiarly suited to work in conjunction with the state universities, which had a strong fear of sectarianism. Because the

Disciples' "plea" was simple New Testament Christianity, it was non-sectarian. While this argument appeared with regularity in the early literature of the movement, it soon virtually disappeared as the Bible Chair teachers began to realize that it was naive, at least from the universities' point of view, to claim that this "plea" was non-sectarian, especially since it was different from the statements of purpose or theologies of most of the other denominations, which were also starting Bible Chair work in the late teens and early twenties.

Of greater significance and more lasting importance was the openness of the Disciples to the idea of incorporating the work of other denominations on state university campuses into their own. From the beginning the Disciples expressed a willingness for others to join them in their teaching work. At the Bible College of Missouri, after a delay in plans caused by World War I, unified work was begun under the leadership of Dean Granville D. Edwards in 1919.



Three leaders in Bible Chair work among the Disciples in the early years of the century: G. P. Coler, W. M. Forrest and W. C. Payne. In 1904 when this picture appeared in the *Missionary Tidings* the men were serving at the Universities of Michigan, Virginia and Kansas, respectively.

⁵ W. M. Forrest, "The University of Virginia Bible Chair. Opened 1897-8," *Missionary Tidings*, XXIV (1906), 264f.

In 1921 the interdenominational Kansas School of Religion was formed around the nucleus provided by the Kansas Bible Chair. In the previous year Samuel Braden, the Bible Chair teacher, had petitioned the university to grant academic credit for the work he was doing. Since the university would not give academic credit for teaching done by only one denomination, Braden arranged for other denominations to come into the work in time to be able to teach for limited credit in 1921-22. This arrangement has continued until today at least ten denominations are contributing members of the Kansas School of Religion.

Similar unitive efforts have been maintained by the Indiana School of Religion since late in 1922 and by the Cotner School of Religion, which began in 1946, in that it will welcome guest lecturers from other denominations to take part in the teaching program of the school.

Finances a Problem

The funds for Bible Chair work among the Disciples have come from two main



An early picture of Harold G. Barr, dean of the Kansas School of Religion and director of the Kansas Bible Chair for twenty-three years prior to his retirement in 1960.

sources: from an organization, the state society in the case of those Chairs founded independently or the C.W.B.M. or the United Christian Missionary Society; or from individuals. In either case, one of the limitations to the Bible Chair pattern of teaching religion in the state university is that usually the instructor(s) are compelled to raise the money for the program, thus taking themselves away from their primary job of teaching. The experience of the Bible Chairs during the depression, although it was an unusual time, is indicative of the larger problem.

The Bible Chairs at Michigan, Virginia, Kansas, and Texas had been founded by the C.W.B.M., which had supported them as well as it could until 1920, when the support was shouldered by the U.C.M.S. Although the Bible Chairs did have to solicit other support during the years of the active participation of the missionary societies, their aid must have been considerable, for in 1933, when the U.C.M.S. was forced to withdraw all support, the Bible Chairs found themselves in very difficult circumstances. The Chair at Virginia had the least difficulty of any, for the relatives of Col. John B. Cary had endowed the work there to such an extent that the interest from the endowment, plus the supplemental money paid by the university itself, kept it solvent.

Elsewhere the situation was not as bright. At Michigan "Father" Iden announced to his "Upper Room Boys" that at the end of the 1931-32 school years the doors of the Upper Room would close because the U.C.M.S. was no longer to supply funds. The doors did close then and the Bible Chair at the University of Michigan was never to reopen. Cotner College of Lincoln, Nebraska was forced to close at the end of the 1933-34 school year, not to reopen until 1946, when it began teaching religion only in relationship with the University of Nebraska. It now is known as the Cotner School of Religion.

At Lawrence, Kansas the heroic work of first Seth Slaughter and then Harold Barr was the only thing which kept instruction in religion available to the students of the

university. They roamed the state, preaching and speaking of the work at the university. In Texas Frank Jewett spent his summers going from one end of the state to the other in behalf of the work at Austin. Joseph Todd at the Indiana School of Religion and some faculty members at the Bible College of Missouri had similar responsibilities. By the time the U.C.M.S. resumed support in the early 1940's, most of the Bible Chairs had weathered the storm.

The Bible Chair movement of the Disciples has had a large influence. Most of the Chairs have, as we have seen, developed into interdenominational schools of religion which give a high quality of instruction. But the influence has been broader than that. Many other denominations established Bible Chairs of their own on the campuses of various state universities until now at

least ten religious groups, including both Catholics and Jews, sponsor this kind of work. Most of these are of the "pure" Bible Chair pattern, i.e., one teacher representing a specific denomination teaching a limited number of courses: there are many more of these than the interdenominational schools which the Disciples developed out of their beginnings. Many educators are currently rethinking the whole problem of teaching religion in the state universities and are raising basic questions about the Bible Chair pattern. It may be that the day will come when the Bible Chair will be replaced by different methods of accomplishing the same goal. But until that day comes, because thousands of state university students have received instruction in religion, the movement begun by the Disciples can be said to have had a great influence on higher education in this country.



● Active Bible Chairs

1. University of Virginia
2. University of Kansas
3. University of Texas
4. Indiana University

▼ Defunct Bible Chairs

1. University of Michigan
2. University of Georgia
3. Tri-State University (Angola, Ind.)
4. Washington State University

■ Modified Bible Chairs (All still active)

(Bible Schools or Colleges with working relationships with State Universities)

1. University of Missouri
2. Eugene Bible University
(forerunner of Northwest Christian College)
3. Berkeley Bible Seminary
(forerunner of Chapman College)
4. University of Nebraska
(Cotner School of Religion)
5. University of Georgia
(Christian College of Georgia)

Adventures in Biography

(continued from page 5)

Memorial, under commission from Culver-Stockton College—the first home of DCHS. Unveiled on February 3rd by the artist and a Campbell descendant, the bust is the focal point of the college's new Campbell Hall; and the vigor and power of the Mims portrayal will for generations to come signify the genius of a man whose strong and creative leadership fashioned an American Religious Revolution worthy to command respect wherever the forces of freedom and truth are enjoined.

At last, it appears, Alexander Campbell's wheel of fortune is turning full cycle: from the early days of equally uncritical adulation and abuse—through decades of neglect—to a new era of appreciation marked by evident resolve to reassess his writings critically and objectively in the light of

modern scholarship and to assay his place in the main streams of Christian philosophy and of American thought and culture.

NEW LIFE MEMBERS

- 222. Wilson, James, Knoxville, Tenn.
- 223. Richeson, Dr. Forrest L., Minneapolis, Minn.
- 224. Gorden, Lee E., Blue Mound, Illinois
- 225. Ruyle, Miss Gladys, Detroit, Michigan

James W. Carty, chairman of the journalism department and director of publications and public relations at Bethany College has published a new volume on *Advertising the Local Church*.

The volume not only tells how to create interesting and effective ads, but shows how through its many illustrations of outstanding religious advertisements.



In a special ceremony in Riverside Avenue Christian Church, Jacksonville, Florida, on January 30, Richard L. James (right), one of the charter members of the Disciples of Christ Historical Society and a member of the original committee appointed to consider its establishment, became a DCHS Life Member. The membership which was a gift from the congregation came as a complete surprise. Dr. Robert W. Burns, pastor of the Peachtree Christian Church, Atlanta and a member of the Board of Trustees of DCHS went to Jacksonville to make the presentation. Arrangements were under the direction of Emil A. Hieb, chairman of the Stewardship-Finance Department of the Riverside Church.



A highlight in the 89th birthday anniversary of the First Christian Church in Minneapolis was the presentation of a DCHS Life Membership Certificate to L. G. Mustain (center) long time member of the church. A. Dale Fiers (left) guest speaker, and Forrest L. Richeson, minister of the church, took part in the presentation. Moments later as a complete surprise to Dr. Richeson he too was presented a Life Membership certificate. Mr. Mustain's membership was a gift from J. Edward Moseley of Indianapolis, who took work under Professor Mustain when he taught at Spokane University. Dr. Richeson's membership was a gift from Professor and Mrs. Mustain and Mr. Harold Jenkins, all of the First Christian Church of Minneapolis.

NEW MICROFILMS ANNOUNCED

Two new microfilms have been added to the Disciples of Christ Historical Society's growing list.

The first of the new microfilms is Walter Scott's periodical *The Evangelist*. This is the last to be microfilmed of the journals published by the four first generation Disciple leaders.

Walter Scott launched *The Evangelist* at Cincinnati January 2, 1832. The journal appeared monthly until December 7, 1835 when it was suspended in order that Scott might publish his *The Gospel Restored*. The magazine was resumed in January 1838. The last known copy is dated December 1, 1842. The microfilm includes all known issues of *The Evangelist*. Four issues are missing: December 1840 and May, August and November 1842.

In 1912 Milo True Morrill published his *History of the Christian Denomination in America, 1794-1911*. This important volume, long out of print, has also been microfilmed.

NEW STAFF MEMBER



Ben R. Bidby photo

Mrs. Betty Pilkinton is the newest staff member at DCHS. Mrs. Pilkinton works with local church materials and periodicals and assists in general office work. She is vice-president of the Christian Women's Fellowship at Vine Street Christian Church, Nashville and the wife of J. Shelton Pilkinton.

The book contains a sketch of the movement which resulted in the organization of the Christian denomination and an account of its subsequent development through the first decade of the twentieth century.

The two reel microfilm of *The Evangelist* covers approximately 3,000 pages and sells for \$34.00. The Morrill volume has been microfilmed on one reel and is priced at \$9.50. A two per cent discount is allowed for cash with order. Orders and correspondence should be addressed to Director of the Library, Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

The Society has also updated its list of Microfilms Available. The classified listing will be sent upon request.

NEW ANNUAL MEMBERS

- Ames, Dr. Van Meter, Cincinnati, Ohio
 Berg, S. H., Jacksonville, Fla.
 Brown, Mrs. R. Leslie, Richmond, Va.
 Crane, Lawrence G., Chattanooga, Tenn.
 Crouch, Mrs. Edwin G., Participating member, Columbus, Indiana
 Denison, M. R., South Bend, Indiana
 DeWitt, Mrs. R. T., Nashville, Tenn.
 Dimmitt, Miss LeNoir, Austin, Texas
 Ferris, Mrs. R. S., North English, Iowa
 Gray, Dr. A. L., Jackson, Miss.
 Holt, Thomas M., Nashville, Tenn.
 Holt, Mrs. Thomas M., Nashville, Tenn.
 Jones, Miss Clara A., Nashville, Tenn.
 May, Mrs. G. C., Little Rock, Ark.
 Monroe, M. M., Sr., Waycross, Ga.
 Phillips, R. A., Washington, N. C.
 Porter, Mrs. Albert, Albany, Texas
 Sahli, Dr. Donald G., Nashville, Tenn.
 Shannon, Miss Elizabeth W., Boulder, Colo.
 Smith, Mrs. Agnes M., West Farmington, Ohio
 Vetter, Jacob C., Elmira, N. Y.

DISCIPLIANA

*Published five times a year by the
Disciples of Christ Historical Society,
Nashville, Tennessee. Serving Christian
Churches and Churches of Christ.*

Postmasters: Send forms 3579 to P. O. Box 19107, Indianapolis, Indiana 46219



Ben R. Biddy photo

Four well known DCCHS figures attended an autograph party honoring Louis Cochran recently. Looking over Dr. Cochran's latest book *FBI Man* are from left to right: Claude E. Spencer, Eva Jean Wrather, Willis R. Jones, the author and Forrest F. Reed.

Louis Cochran will be speaker for the annual DCCHS Tennessee Convention breakfast to be held this year, Sunday morning, April 24 at the Alexander Motor Inn, Oak Ridge, Tennessee. Dr. Cochran's subject will be "The Private Life of Alexander Campbell."

Discipliana



Vol. 26

May, 1966

No. 2



Walden S. Fabry photo

Forrest F. Reed, DCHS Chairman since July 1, 1962, was honored by the Board of Trustees at a dinner at the Phillips Memorial, May 9 through the presentation to the Society of a colored portrait to hang permanently in the Board Room. By constitutional limitation Mr. Reed's term of office expires June 30.

Editorial . . .

The First Quarter Century

By WINFRED ERNEST GARRISON

Editorial Note: Dr. Garrison was one of the twenty founders of DCHS, its first paid member and has served on its Board of Trustees continuously since the Society's beginning. As the dean of Disciple historians, the Society turned to him for the editorial in this twenty-fifth anniversary issue.

DCHS is having a birthday. It is twenty-five years old on May 7. "A ripe age," Shakespeare called it, and truly, even though he said it through the lips of a fool. Twenty-five years can be called a quarter century if one wants to make it seem an impressive amount of time. Or, in more modest terms, it is only about the interval between childhood and still fresh but reasonably ripe maturity in a person.

It is true that birthdays, like other anniversaries, are only the markers that we ourselves arbitrarily put at intervals along the continuous stream of events which are not noticeably related to the annual revolution of the earth around the sun. Yet birthdays are important when they come and while they last. So bring on the cake and the candles and let the music sound. We are in the mood for celebration. We feel a modest pride in observing that we have much to celebrate. This pride is kept within decent bounds and is mixed with an even greater amount of gratitude by the realization that whatever the Historical Society has done in these twenty-five years has been the cooperative accomplishment of many colleagues, supporters, donors and sympathizers, and by seeing how large is the task that lies ahead.

That it grew at all, perhaps that it even survived, is largely due to the hospitality and material assistance given to it by the administration of Culver-Stockton College, where a nucleus of interest in Disciple history and literature was evidenced by the H. B. Robison collection in the college library.

Within the memory of persons now active, there has been a remarkable increase in interest among Disciples of Christ in their own history. The Historical Society has been a beneficiary of this awakening and a contributor to it. The generous policies of the Christian Board of Publication have been a potent factor. The newer methods and greatly increased vitality of teaching in the field of church history in all the seminaries and divinity schools provided a background and a trend which greatly affected Disciple thinking. The old and honorable American Society of Church History, which had almost gone to sleep on its feet and had shrunk to the status of an annual meeting of a little coterie of scholars in and around New York, was jolted into life about forty years ago by an invasion from the West, largely under the

(continued on page 31)

DISCIPLIANA, published five times a year (March, May, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana 46219.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Subscription to DISCIPLIANA is included in the membership dues of the Society.

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Willis R. Jones, President

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Art Consultant, E. Clayton Gooden

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones, Claude E. Spencer, and Marvin D. Williams, Jr.

THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Report and Honor Roll

January 8 through May 3, 1966



Total resources in the Foundation May 3, 1966 stood at \$27,069, an increase in principal assets of \$1,945 since the last announcement January 7, 1966.

Six gifts received during the past sixteen weeks were given in memory of deceased loved ones. One was sent in memory of J. Thomas Rutherford, who resided in Kevel, Kentucky and two in memory of Mrs. Ely Rees Walker who resided in Arizona. The other three were sent to apply on memorial funds already established: The Edgar DeWitt and Frances W. Jones Fund, the William H. and Jennie Knowles Trout Fund, and the Roger T. and Nancy M. Nooe Living Memorial.

(Numbers in parentheses indicate number of gifts)

Baker, Gus (2), Nashville, Tenn.

Baker, Mr. and Mrs. T. M., Winchester, Tenn.

Bickel, Mr. and Mrs. Edwin, Louisville, Ky.

Bush, Mr. and Mrs. George (2), Tulsa Okla.

Crouch, Mr. Jordan J. (3), Reno, Nev.

DeGroot, Dr. A. T. (5), Fort Worth, Tex.

Ellis, Mrs. Hayne, Lees Summit, Mo.

Everhard, Mr. and Mrs. Junior, Cleveland, Ohio

Ferguson, Dr. and Mrs. M. S., Bethesda, Md.

Garrison, Dr. W. E. (4), Houston, Tex.

Gedeohn, Miss Olive C., Painsville, Ohio

Hickman, Mr. and Mrs. R. Merl, N. Hollywood, Calif.

Irwin-Sweeney-Miller Foundation, Columbus, Ind.

McAllister, Dr. Lester (2), Indianapolis, Ind.

Mize, Mrs. Lettie, Albuquerque, N. M.

On February 17, T. F. A. Williams of Lincoln, Nebraska sent a gift of \$500 to establish a memorial fund in memory and honor of his late wife Hattie Plum Williams who died in January, 1964. For many years Mr. and Mrs. Williams were active supporters of DCHS and many volumes in the library came through their generosity. At the time of her death Mrs. Williams was professor emeritus of Sociology at the University of Nebraska. For thirty years she served with great distinction as head of the department, and during the decade of the 30's and 40's she was a national figure in the field of social legislation. For many years Mrs. Williams was teacher of a class of single women at the First Christian Church in Lincoln where Mr. and Mrs. Williams held membership for over sixty years.

Osborn, Dr. Ronald E. (4), Indianapolis, Ind.

Peyser, Mrs. Frederick, Nashville, Tenn.

Sias, Mrs. E. J. Lincoln, Neb.

Slaughter, Dr. and Mrs. Seth W., Columbia, Mo.

Small, Mr. and Mrs. Ray L., Walla Walla, Wash.

Snodgrass, Dr. and Mrs. Roy E., Greensburg, Kan.

Spencer, Dr. and Mrs. Claude E. (3), Nashville, Tenn.

Welch, Mrs. Rosa Page, Chicago, Ill.

Williams, Mr. T. F. A., Lincoln, Neb.

MEMENTO OF TWENTY-FIVE YEARS

A Brief History of the Disciples of Christ Historical Society

By HENRY K. SHAW

Editorial Note: Dr. Shaw is Librarian at Christian Theological Seminary in Indianapolis. A charter member of DCHS, he has served on the Board of Trustees since the Society's founding. His latest book, *Hoosier Disciples* was published last month by the Bethany Press.

Prior to 1941 several attempts to launch historical societies within the framework of the Disciples' movement were made. Though manned by well-trained pilots these crafts never got off the launching pad. The first and only one to actually get into orbit is the presently existing Disciples of Christ Historical Society, now twenty-five years old. It emerged out of the dream stage to the drafting board at the 1939 International Convention at Richmond when ten persons¹ were named as members of a special committee to study the matter and suggest plans and recommendations. This action resulted in the formation of the Disciples of Christ Historical Society at the St. Louis International Convention on May 7, 1941. The convention approved the constitution drafted at that time. Following this, the Society, then a small group of twenty persons, proceeded to organize itself. J. Edward Moseley became president; W. H. Hanna, vice president; A. T. DeGroot, secretary-treasurer; and Claude E. Spencer, curator. The twenty charter members constituted the first Executive Committee.

Overcoming the Phobias

Brotherhood opinion concerning the historical society at that time, was, for the most part, indifferent. Among those who were concerned there were many who held the fear that it would become a voice in the wilderness calling the brethren back to a past they would prefer—because of certain discordant notes—not to recall. The old shibboleths, they thought, were no longer relevant and could become a disturbing deterrent to progress. Because of this it was necessary for the Society to emphasize constantly the positive aspects of the proposed program. The people had to be told that it was to be a service organization with



Dr. Shaw

the primary purpose of stimulating interest in the collection and preservation of historical material related to the movement and making it available in a national repository for the use of all serious scholars. The general opinion, however, was that the new society would turn out to be another "paper" organization that would really never get off the ground.

Had it not been for a combination of fortuitous factors present from the beginning, the life expectancy of the new organization could have been destined to be quite short. One of these factors was the person of Claude E. Spencer, librarian at Culver-Stockton College. For many years he had been assembling at the college what became known as the Henry Barton Robison Collection of Literature Relating to the Disciples of Christ. As curator of the Society he put his knowledge of the literature and his professional skill to the best advantage. These alone would not have assured success

¹ Committee: W. P. Harman, chairman; A. T. DeGroot, Merl R. Eppse, A. W. Fortune, Colby D. Hall, J. Edward Moseley, Edgar C. Riley, Claude E. Spencer, C. C. Ware, Eva Jean Wrather.

to the new project. Beyond knowledge and skill was an intense dedication to the task, an unbiased appreciation of all points of view, and a contagious enthusiasm for Disciples' history. Another factor is to be found in the generosity of Culver-Stockton College in releasing their librarian for part-time work with the Society, and in the permitting of the use of the Robison collection by the Society as long as headquarters remained at the college. The fact that the Society was able to take over DISCIPLIANA, a quarterly publication recently started under the auspices of the ministerial association of Culver-Stockton College gave the new organization a ready-made means of communication. In 1944 when this periodical was changed from a mimeographed to a printed publication it already had a circulation of over 1,000 copies. When Claude E. Spencer became curator of the Society he had already been doing research for important bibliographical tools such as theses and periodicals check lists and an author catalog. When issued later it gave the Society a head start in its publication program. Society members, many of whom were authors, ministers, and educators, gave freely of their time and talent to the historical society. Though the organization had no financial backing (none even in sight) the professional leadership of Claude E. Spencer and the excellent cooperation of its members made it possible for the Society to make steady progress from the beginning.

Convention Charm Circle

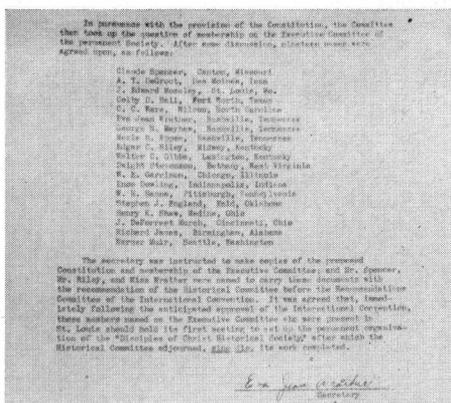
A special booth at the International Convention each year became a focal point of Society fellowship. The indefatigable curator never failed to display a portion of curious memorabilia, rare books and manuscripts, old photographs and such other items as would catch the eyes of passers-by. Many persons who stopped to look found themselves listening as Claude Spencer extolled the merits of the historical society to them. Very few got away from him without first paying their dollar and becoming a member. The booth was like a magnet, drawing to its center the collectors, authors, and students of the movement.

Here one could swap Disciples anecdotes, brag on the latest acquisitions, argue on moot points of Campbellite doctrine, and delve deeply into the fascinating lore of Discipledom. Many stopped out of curiosity; once drawn into the charm circle with such interesting persons as W. E. Garrison, Eva Jean Wrather, J. Edward Moseley, Edgar C. Riley, Charles C. Ware, James DeForest Murch and the coterie of others afflicted with Disciplinomania, they went away as converts and avid supporters. The historical society soon became more than a structured organization with a constitution, officers, members and dues; it became a way of life.

SERVING

(1) Through Publications

The Society has been a choice fellowship from the beginning. If this had been all, however, it could have ended up as a mutual admiration society. Fortunately, its leadership never ceased to emphasize its primary purpose as a service organization. It

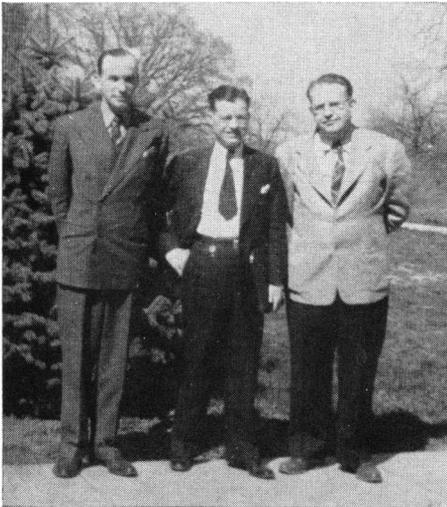


The minutes of the third meeting of the temporary Historical Committee list the original members of the Society. Included are Claude E. Spencer, A. T. DeGroot, J. Edward Moseley, Colby D. Hall, C. C. Ware, Eva Jean Wrather, George N. Mayhew, Merl R. Eppse, Edgar C. Riley, Walter C. Gibbs, Dwight E. Stevenson, W. E. Garrison, Enos Dowling, W. H. Hanna, Stephen J. England, Henry K. Shaw, James DeForest Murch, Richard L. James and Warner Muir. After the May 4, 1941 meeting, the name of Mrs. W. D. Barnhart was added, bringing the number of charter members to twenty.

was not long before the brotherhood knew that it was more than a cavern in which to bury the Dead Sea Scrolls of the movement. It was a forward-looking agency serving the best interests of the churches. Students from colleges and seminaries found the published bibliographical tools² saved them weeks and months of pouring over books and periodicals, and enabled them to bring to light Disciple thought that had not been carefully explored before. This has resulted in the upgrading of Disciple theses and dissertations and in raising the standard of accuracy and excellence in the literature of the movement. *DISCIPLIANA*, edited for twenty-four years by Claude Spencer, has always been interesting reading. Its excursions into little-known facets of Disciple history stimulated additional research which began to throw new light on the movement. From time to time booklets of a practical nature have been published to help the churches get the most out of observing special days and occasions and in writing their own local history. Scholarly monographs on relevant themes have been published also in a series entitled "Footnotes to Disciple History." Even books bearing

the Society imprint have been published. These are not many in number—the Society is not in the publishing business—but they are excellent in quality. Under the "Reed Plan," made possible by Forrest F. Reed, the initial cost of selected books are underwritten by him and the proceeds of the sales are to be used to repay the subsidy. Only such books as deal with some phase of Disciple history and are not likely to be produced by the regular publishers because of limited sales potential are published under this plan. Manuscripts submitted are carefully scrutinized and evaluated by a committee before being recommended for publication. The first book published under the "Reed Plan" was William Garrett West's, *Barton Warren Stone, Early American Advocate of Christian Unity* (1954). The most recent book to be published by the Society is *Quest for a Christian America*, by David Edwin Harrell, Jr.

The most ambitious project of a bibliographical nature ever undertaken by the Society was the indexing of the *Christian-Evangelist*, published in 1962. It was a mammoth undertaking, subsidized by the Christian Board of Publication. It not only included the *Christian-Evangelist* but its predecessors *The Gospel Echo*, *The Gospel Echo and Christian*, *The Christian*, and *The Evangelist*, spanning a period from 1863 to 1958. When completed, the index was published in three volumes which included 1,552 three column pages. This time consuming work took several years and many people had a hand in it, though Claude E. Spencer was the general supervisor. Covering as it does a century of history, the *Index* has proved to be a key which has unlocked many mysteries. It is not only significant to Disciples but to all students of Americana. In 1965, B.D.



This snapshot was taken following the first meeting of the officers of the Society at Canton, Missouri on April 23-24, 1942. Pictured are left to right: J. Edward Moseley, president, A. T. DeGroot, secretary-treasurer and Claude E. Spencer, curator.

² These volumes, compiled by Claude E. Spencer and published by the Society, are *Theses Concerning the Disciples of Christ, the Churches of Christ and the Christian Churches* published in 1941 (revised and enlarged in 1964 as *Theses Concerning the Disciples of Christ and Related Religious Groups*); *Periodicals of the Disciples of Christ and Related Religious Groups*, published in 1943; and the unique and valuable, *An Author Catalog of Disciples of Christ and Related Groups* published in 1946. Probably no other Protestant religious body in America has such a complete set of reference works available.

Phillips of Butler, Pennsylvania, entered into an agreement with the Society to index the *Christian Standard* under the supervision of Dr. Spencer. The announcement of this project was greeted with enthusiasm by scholars. The *Christian Standard* spans about the same period of history as the *Christian-Evangelist* and when completed will be of tremendous value for research.

SERVING

(2) Through Being a Repository

The scholarly and useful nature of its publications in its quarter century of existence is justification enough for its claim to be a "service" organization. The Society, however, has served in numerous other ways. In 1942 it became the custodian for the archives of the International Convention of Christian Churches (Disciples of Christ). Its original purpose was fulfilled further as other organizations and agencies within the framework of the brotherhood (including local churches) have used it for the safekeeping and preservation of their valuable records. Before the formation of the Society much important correspondence, documents, old manuscripts, portraits, museum items, and other memorabilia were scattered throughout the United States and even in foreign countries. Some of these items were in the hands of private collectors but most were forgotten items stored in attics and basements of descendants of Disciple pioneers. Great quantities of this material has now found its way to the Society repository. Had there been no historical society most of it would have been eventually lost to future generations.

SERVING

(3) Through Restoring Landmarks

For many years Disciples were distressed over the deteriorating condition of the Alexander Campbell home at Bethany, West Virginia. It was literally falling into decay and ruin. Its dry timbers made it a prime fire hazard. If it had burned it could never have been restored because no blueprints of the home were in existence. The local group responsible for its custody was not in a position to do more than make spo-

radic minor repairs. Actually, it was a brotherhood landmark of tremendous significance to the whole American scene and as such was a matter of concern to the entire brotherhood. Realizing this, the Society took the initial steps for its complete restoration. Negotiations between the Society, the Campbell Memorial and Historical Association (the local Bethany group), and Bethany College resulted in a campaign for \$150,000 to enlist the brotherhood in this responsibility. During the year 1951, the services of Wilfred P. Harman, new national director of public relations for the Society, were loaned to the Campbell Home Restoration Committee.³ The total financial goal was not realized but a substantial amount was raised so that the committee could engage in an extensive restoration program to make the home presentable and attractive to the public. Restoration continues as funds are made available and Bethany College has assumed the responsibility for its upkeep.

SERVING

(4) Through Miscellaneous Projects

Among other service projects which engaged the attention of the Society through the years has been the sponsorship of a twenty-one day historical youth caravan in

³ Original committee, 1950; Hubert L. Barnett, chairman; W. H. Cramblet, Irvin T. Green, N. W. Evans, W. E. Garrison, Claude E. Spencer, Henry K. Shaw. Committee in 1963; Hubert L. Barnett, chairman; Perry E. Gresham, Bernal R. Weimer, Warner G. Peterson, Willis R. Jones, Henry K. Shaw, Wilbur H. Cramblet.



The Society's first home in Culver-Stockton Hall, Culver-Stockton College, Canton, Missouri, 1941-1948.

ployees,⁴ starting in June, 1952. Though very grateful to Culver-Stockton College and in full knowledge that the Society could not have advanced thus far without the school's support, it was believed that the Society could not completely fulfill its mission without becoming a separate institution in its own right. Other offers, mostly from colleges and seminaries, were considered at the time by the Executive Committee; these were carefully evaluated. It was the consensus of opinion, however, that the Nashville offer had the most advantages. The Nashville committee of citizens, headed by Forrest F. Reed, proposed to raise \$55,000 to support the Society until its own financial program could get under way. In addition to this the Joint University Libraries on the Vanderbilt University campus agreed to house the archives, rent-free, for five years. These practical features, plus the enthusiasm of the Nashville people, especially Eva Jean Wrather, and the fact that there were no other agencies of the Disciples with headquarters in the South, were major factors in determining the decision. It proved to be a wise move, as later events will show.

Structure and Organization

Under its original constitution the Society was under the control of a Board of Directors. The president, vice president, secretary-treasurer, and curator were the

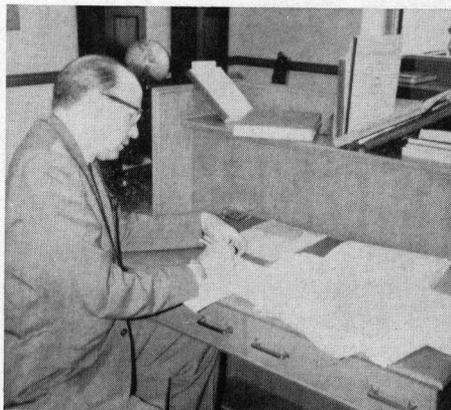
⁴ Full-time staff: Claude E. Spencer, W. P. Harman, Christine Buder.

officers of the Board. A small executive committee with authority to act for the Board on an ad interim basis between regular meetings was appointed each year. J. Edward Moseley was president of the Board of Directors from 1941 to 1947, and W. E. Garrison, from 1947 to 1950. Ronald E. Osborn was president at the time of the Nashville decision and served until the constitution was revised so that it would be a better working document in view of full-time operation. W. P. Harman, who had been national director of public relations since January 1, 1951, resigned in September, 1952, to accept another position. He was succeeded by James E. McKinney as executive director, beginning February 9, 1953.

A new post of honorary president was created under the amended constitution. It was designed as an annual honor to bestow on persons who made outstanding contributions in the field of Disciples' history. W. E. Garrison, "dean" of Disciples' historians, was the first honorary president. He served in the 1953-1954 fiscal year. Other "honorary" presidents have been Colby D. Hall (1954-1955), Stephen J. England (1955-1956), Louis A. Warren (1956-1957), and Lin D. Cartwright (1957-1958). An annual "President's Dinner" was given in the fall of each year. These were always pleasant occasions with citations and special recognitions often being given at this time. Under the amended constitution

PREPARING FOR DALLAS . . . AND THE SOCIETY'S ANNIVERSARY DINNER

J. Edward Moseley, who became the Society's first president when DCHS was organized in 1941, will be the featured speaker when the Society observes its twenty-fifth Anniversary in Dallas, September 26. He came from Indianapolis last month to spend several days in the Thomas W. Phillips Memorial preparing his address which will be entitled "Immersed in History." The Dinner will be held at the Adolphus Hotel.



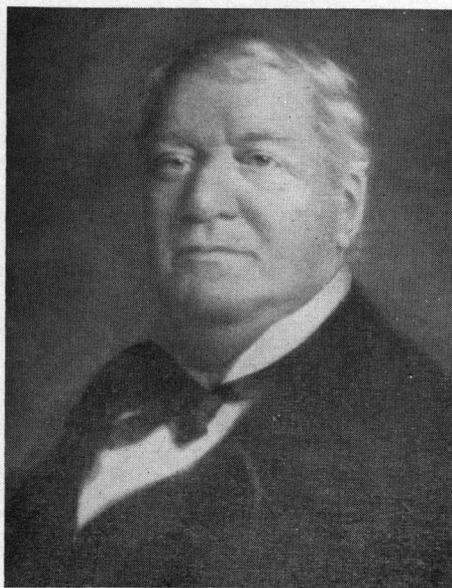
the Board of Directors was responsible to the Society for its operation and the chairman of this board was the key man in the structure. William G. West held this position during this period; J. Edward Moseley was chairman in 1958. An executive committee made up of the four officers of the Society and three directors governed Society affairs between meetings of the Directors.

The Thomas W. Phillips Memorial

When the move was made to Nashville in April, 1952, some 11,000 volumes apart from the Robison collection and other items given specifically to the Society were deposited in a room in the Joint University Libraries, a room which served also as Society headquarters. Aware that occupation here had a time limit the Society began to make plans for quarters of its own. Property on Grand Avenue which included residence buildings and adjoining lots were acquired. One home was remodeled for temporary library use until a modest structure could be erected. Preliminary plans were actually made for this structure, when, due to the

generosity of B. D. Phillips of Butler, Pennsylvania, it was possible to purchase lots for the permanent building in a central location in the university complex on Nineteenth Avenue, South. Announcement of a large gift from the Phillips family for a building as a memorial to Thomas W. Phillips, Sr., Disciple philanthropist, layman, and author was made in 1955. B. D. Phillips, T. W. Phillips, Jr., and other members of the Phillips family agreed to finance the entire cost of a Gothic-designed, air-conditioned, fireproof building. No one had ever dreamed that such a building was in the future for the Society, and the whole brotherhood was overjoyed at the prospect. Hoffman and Crumpton, Pittsburgh architects, designed the building. Puryear Mims of Nashville was sculptor of the Cenotaph and stone shields; Gus Baker, also of Nashville, was designer and executor of the stained glass medallions. The fine arts and inscriptions committee,⁵ through research and consultation with authorities, gave superb leadership to this phase of the building design. Charles E. Crouch of Nashville served as chairman of the building committee. Cornerstone laying ceremonies took place on April 25, 1956.

In June, 1958, it was announced that the new million dollar Thomas W. Phillips Memorial building would be dedicated in a three day program, September 12-14 1958. The principal dedication speaker was Lawrence G. Derthick, United States Commissioner of Education, and an active Disciple layman. Among other speakers were Howard E. Short, Lin D. Cartwright, and J. Edward Moseley. On various occasions during the three day dedication activities those who had large responsibilities in the building program were awarded recognition and honor. V.I.P.'s from all areas in brotherhood life were present at the ceremonies, and all were proud and happy concerning the contribution the Thomas W. Phillips Memorial made to the Disciples' movement and to religion in America. In seventeen years, from an inauspicious beginning in one room at Canton, Missouri, the Society had moved into a spacious,



Thomas W. Phillips as shown in an oil painting in the foyer of the Thomas W. Phillips Memorial.

⁵ Committee: Eva Jean Wrather, chairman; Howard E. Short, Ronald E. Osborn.

beautiful, and functional building, one of the finest in the South. Best of all, because of the generosity of the Phillips family, it was free from all capital indebtedness. It is doubtful if any other religious group in America, in a similar program, ever achieved so much in so short a period of time.

Leadership Personnel

Because of the expanded program of the Society after the move to Nashville the income never quite caught up with the increase in operating expenses. It was necessary to launch a campaign to try to erase the deficit in 1958. The current expense deficit never became an impossible problem but it caused serious concern. James E. McKinney, executive director since 1953 and through the Grand Avenue and the Thomas W. Phillips Memorial projects, resigned in September, 1958. It then became necessary to seek for his successor. In the meantime, a new constitution had been adopted which was to go into effect on January 1, 1959. The new constitution anticipated a change in structure for the Society which was in line with the growth and responsibility of the organization. Instead of a large Board of Directors an eighteen member Board of Trustees (increased to twenty-four in 1961) was provided. Under the new constitution the chief administrative officer would be a full-time president who would be assisted by such other officers as were appointed by the

Board of Trustees. Charles E. Crouch was named acting interim president in the spring and summer of 1959 until the new executive president could take office. Willis R. Jones who had wide experience in the field of higher education of the Disciples, then director of church relations at Hiram College, was selected for this position. He began his work with the Society on August 1, 1959. Claude E. Spencer, curator, was then free to devote his entire time to the service aspects of the program. This was a big order for both Jones and Spencer because the Society was seriously understaffed and undersupported during the first years in the new quarters. Both men made heroic and sacrificial efforts to make the program measure up to the grand image projected by the magnificent building.

Financial Undergirding

The Society entered Unified Promotion of the Disciples of Christ on July 1, 1958. Since apportionments were designated primarily on the basis of prior operating expenses it was necessary to seek additional gift income from individuals in the form of special memberships and in other ways. Unified Promotion apportionments have increased during the years, have provided a basic minimum support, but have never been commensurate with needs. It was apparent all along that it was necessary to establish a permanent fund so that invested earnings could be used for Society support. The Disciples of Christ Historical Founda-

UNIFIED PROMOTION INC., DISCIPLES OF CHRIST No 25870

INDIANAPOLIS, IND. September 15 1958

PAY TO THE ORDER OF Disciples of Christ Historical Society \$ 313.97

FULL PAYMENT OF: Full Chaise

THE SUM OF ***313.97 DOLLARS

Unified Promotion Inc., Disciples of Christ

James E. Crouch TREASURER

TO THE MERCHANTS NATIONAL BANK & TRUST CO. INDIANAPOLIS, IND.

The first check from Unified Promotion was received in September 1958. About two-thirds of the Society's day to day expenses are supported through Unified Promotion.

tion came into existence in 1961 for this explicit purpose. Mr. and Mrs. J. Edward Moseley and members of the Moseley family made the first gift of \$1,000 to the Foundation in memory of their parents, J. E. and Addie F. Moseley. Because of the generosity of additional donors the assets of this fund reached \$22,136 as of June 30, 1965.

Increase in Staff

The addition of Woodrow W. Wasson to the full-time professional staff of the Society was made on July 1, 1962. He became the Society's first archivist. Prior to this and since 1959 he had been engaged in research projects and in the indexing of the *Christian-Evangelist*. His new responsibility included processing, evaluating and arranging records, manuscripts, and private papers. Dr. Wasson resigned in 1965 to become head of the Special Collections Department of Joint University Libraries and archivist at Vanderbilt University. In September, 1963, Marvin D. Williams, Jr., was added to the staff as the first cataloger of the Society. He was named head of technical

services in 1965; in 1966 he became director of the library. Mr. Williams received his theological training at Christian Theological Seminary and his professional training in library science at George Peabody College.

The Curator Honored

Claude E. Spencer, curator of the Disciples of Christ Historical Society since its founding in 1941, retired on June 30, 1965. A retirement recognition dinner was held in his honor on May 10, 1965. Some one hundred fifteen of his friends and colleagues from all over America gathered at the Thomas W. Phillips Memorial to honor him. By act of the Board of Trustees he was named curator emeritus. A special issue of *DISCIPLIANA* (July, 1965) paid tribute to his distinguished service as the first and only curator for nearly a quarter of a century. Claude E. Spencer, probably more than any other person in recent times, succeeded in awakening *Disciples* to their unique history. The historical society, as long as it exists, will be a witness to his vision.



Harry M. Davis and Claude E. Spencer (left to right) chat in the DCHS booth at a recent International Convention.

NEW LIFE MEMBERS

226. Bader, Mrs. Jesse M., New York, N.Y. By Mrs. Bader in honor and memory of Dr. Bader.
227. Kenner, Dr. Dan C., Little Rock, Ark. In his honor by the First Christian Church of Little Rock, Ark.
228. McCallister, Dr. Raymond, Glendale, Mo. In his honor by the Webster Groves Christian Church, Webster Groves, Mo.
229. Shaw, Dr. Henry K., Indianapolis, Ind. In his honor by friends.
230. Shaw, Mrs. Henry K., Indianapolis, Ind. In her honor by friends.
231. Thompson, Ernest E., Indianapolis, Ind. In his honor by the Third Christian Church, Indianapolis, Ind.

New Leaders—New Responsibilities

The Board of Trustees met semiannually for regular sessions after 1959. Harry M. Davis was chairman of this group from 1959 to 1962. Forrest F. Reed was elected to this position in 1962 and is now serving his fourth term. A small Executive Committee meets more frequently to look after the affairs of the Society in the interims between regular sessions.

Harold C. Kime, who had been serving the Society on a part-time basis, working with local church newsletters and audio-visual materials, became interim curator the last six months of 1965. By action of the Board of Trustees, Willis R. Jones, president since 1959, was asked to become president-curator as of January 1, 1966. Ben R. Biddy, a student assistant at the Society for the past eighteen months, became assistant librarian. The new appointments involved a shifting of responsibilities and duties. Though still understaffed and under-supported financially the Society continues to be a big operation. It closes its twenty-fifth year with appreciation for the past but looks to even greater achievements in the future.



Dr. Dan C. Kenner (right) receives his Life Membership certificate from Forrest F. Reed, Chairman of the DCHS Board of Trustees at a special Dinner Meeting held at the First Christian Church in Little Rock on April 13. The membership was a gift from the Little Rock congregation to their pastor Dr. Kenner. The occasion was a midweek dinner meeting which featured an address on the importance of history by Mr. Reed.

ALL DCHS CARRELS OCCUPIED

All eight study carrels at the Thomas W. Phillips Memorial are in use and have been since last fall. Twelve researchers have come to the Society since the first of the year and seven are still engaged in their research.

Researchers since the first of the year are as follows: Joseph Bennett, pastor, Frayer Christian Church, Memphis; James Carpenter, student, Divinity School, Vanderbilt University, Nashville; Danny F. Cottrell, student, Harding Seminary, Memphis, Tennessee; Phil Elkins, student, Hartford Seminary, Hartford; Earl Eugene Eminizer, faculty, Youngstown University, Youngstown, Ohio; John Gregory, student, Divinity School, Vanderbilt University; Mark Hicks, student, Divinity School, Vanderbilt University; Harold E. Hinds, student, Divinity School, Vanderbilt University; Randel O. Martin, student, Lexington Theological Seminary, Lexington, Kentucky; Richard Phillips, faculty, Lincoln Christian Seminary, Lincoln, Illinois; James L. Sankey, student, Trevecca Nazarene College, Nashville; Walter W. Sikes, faculty, Divinity School, Vanderbilt University.



Ben R. Biddy photo

Over 180 persons attended the annual DCHS Tennessee Assembly breakfast at Oak Ridge on Sunday morning, April 24. Following Louis Cochran's talk on "The Private Life of Alexander Campbell," three Memphis Disciples chatted for a moment. Pictured are left to right: Mrs. Joseph R. Bennett, Mr. Bennett, and John A. Laws.

LUNENBURG LETTER REPRINT AVAILABLE

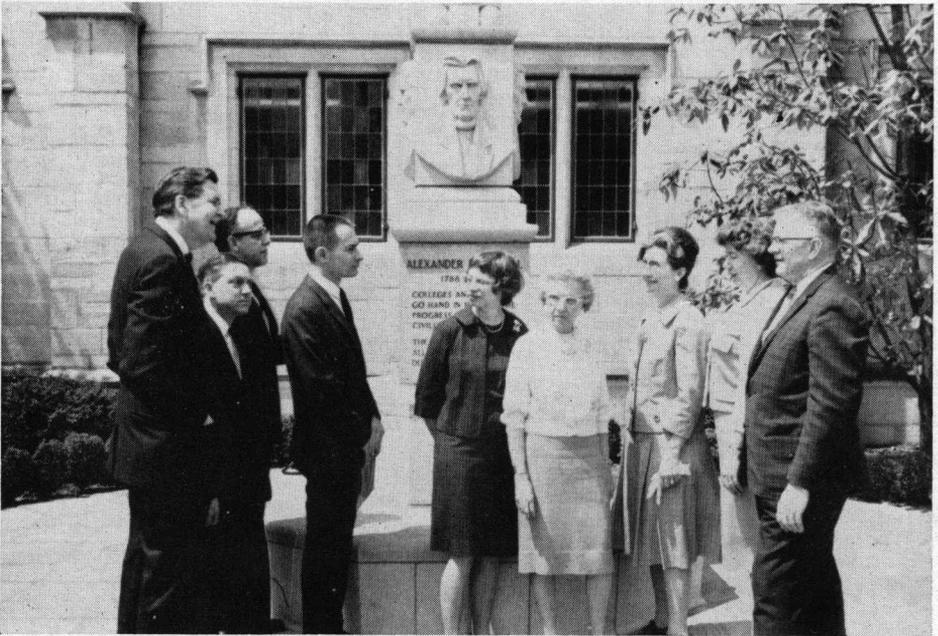
With the republication of the popular *Lunenburg Letter*, by Alexander Campbell, the Society's entire Footnotes to Disciple History series is once more available.

The Lunenburg Letter, with Attendant Comments is a facsimile reprint of articles by Alexander Campbell which appeared in *The Millennial Harbinger* in September, November and December 1837.

Sometimes called "Any Christians among Protestant Parties," the discussion was elicited by a letter from a lady in Lunenburg, Virginia who had been disturbed by statements in the *Harbinger* that you "find in all Protestant parties Christians." This is the third printing of this number in the Footnotes to Disciple History series. It was first published in 1953.

Other titles in the series are *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather and *Barton Warren Stone and Christian Unity*, by William Garrett West. Completing the series are *An Address to the Different Religious Societies, on the Sacred Import of the Christian Name*, by Rice Haggard and *Report of the Proceedings of a General Meeting of Messengers*, by J. T. M'Vay and Alexander Campbell.

The Lunenburg Letter and Rice Haggard's *Address* are priced at 35¢ each. All the other pamphlets are 25¢ each. The complete set of Footnotes is available for \$1.30. Orders and correspondence should be addressed to Director of the Library, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.



Thomas P. Inabinett photo

A distinguished delegation from Indianapolis visited DCHS on April 18. They had come to Nashville to attend meetings of the Convention of the Religious Public Relations Council. They are seen here being greeted by President Willis R. Jones at the cenotaph. From left to right: Dr. Jones, Thomas P. Inabinett, Robert H. McNeill, James C. Suggs, Mrs. Donald R. Bowles, Mrs. Evelyin R. Gribble, Miss Rose H. Wright, Mrs. C. A. Weesner, and Mr. Weesner.

Editorial . . .

(continued from page 18)

stimulus and leadership of Shirley Jackson Case of Chicago. Disciples were a part of this invasion and the consequent awakening reached a wide circle of Disciple scholars and students. The interest spread to non-academic circles. The Disciples of Christ Historical Society came in the fullness of time.

Finally, the Phillips Memorial Building, the amazingly beautiful and commodious home of our Society, has given both prestige and high visibility to the importance of history, and has provided a working center in which all strains of the Campbell-Stone tradition—whether “cooperative,” “non-cooperative,” or “Churches of Christ”—can meet on common ground and equal terms to study their common heritage and begin to knit up the raveled fabric of their unity.

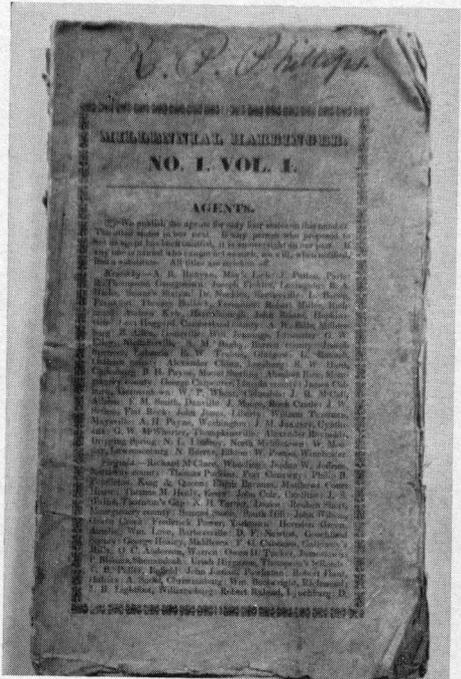
Though the Historical Society, like any similar organization, may seem to be pre-occupied with the past, its deepest interest is in the present and its orientation is toward the future. Its concern is not chiefly antiquarian but anticipatory. Disciples on all fronts are now making history faster

than it can be written or its records conserved. The Society is neither an opinion molder nor a policy maker; but those who are leading the advance will know better where they are going and will advance with more security if they know where we have already been and what inherited resources they have to guide and support their efforts. If the Historical Society is not “on the firing line,” from its position in the non-combat zone it can “praise the Lord and pass the ammunition” to those who are.

We are going to enjoy this birthday immensely, and perhaps take a day off for celebration and mutual congratulation; but there is so much unfinished business and new business not yet undertaken, and the future beckons so urgently, that the Historical Society cannot spend much time thinking about its first twenty-five years. It must get on with its work. Pretty soon it will be having a Semi-centennial.

NEW ANNUAL MEMBERS

Boyce, Thomas W., Nashville, Tenn.
 Bush, L. E., Nashville, Tenn.
 Carpenter, L. H., Wabash, Ind.
 Coburn, Walter H., Hebron, Ind.
 Crandall, Bradford F., Nashville, Tenn.
 Hanna, J. C., Kansas City, Mo.
 Hays, Mrs. Louis F., Nashville, Tenn.
 Laws, John A., Memphis, Tenn.
 Lipscomb, Miss Vanda, Little Rock, Ark.
 Milburn, J. B., Little Rock, Ark.
 Ringham, Rev. Lester A., Anderson, Ind.
 Smith, Mrs. Edith W., Des Moines, Iowa
 Turner, Robert T., Nashville, Tenn.
 Winter, Miss Edna R., Willoughby, Ohio.



The first copy in original covers of volume one, number one of the *Millennial Harbinger* (January 4, 1830) was recently brought to DCHS by Mr. and Mrs. Ray M. Wolford of North Olmstead, Ohio. This was the first copy of this issue ever seen in original cover by the staff.

DISCIPLIANA

*Published five times a year by the
Disciples of Christ Historical Society,
Nashville, Tennessee. Serving Christian
Churches and Churches of Christ.*

Postmasters: Send forms 3579 to P. O. Box 19107, Indianapolis, Indiana 46219

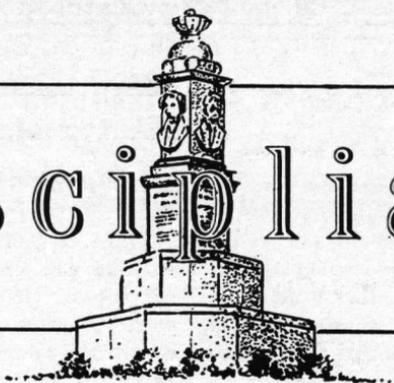


Ben R. Biddy photo

Irven Pope (center) purchases the first copy of *Quest for a Christian America*, by David Edwin Harrell, Jr. Making the sale is Sherman Hanson (right) of the Christian Board of Publication. Willis R. Jones, DCHS president, looks on. The book was released to the public during the first assembly of the Tennessee Association of Christian Churches at Oak Ridge in late April. Orders for the book at \$5.95 each are now being received at the Society.

Materials belonging to the late Jesse M. Bader have been given to the Society by Mrs. Jesse M. Bader of New York City. Included are manuscripts, mementos, personal correspondence, photos and scrapbooks. Especially well covered are the evangelistic aspects of Dr. Bader's activities.

Discipliana



Vol. 26

September, 1966

No. 3

BETHANY, Va.,

1855

To the Churches of Christ, Greeting:—

The undersigned, Elders of the Church of Christ, at Bethany, Va., hereby certify that the bearer, *H. S. Earl* after having given sufficient proof of his fitness for the Gospel ministry, and expressed his purpose to devote his life thereto, under the conviction that he has been thereunto called, was, at his own desire, on the *14th* day of *July* 1855 duly ordained and solemnly set apart for this work by us, in presence of the congregation, with prayer, fasting and the laying on of hands.

Having all confidence in the piety and faithfulness of Brother *Earl* and in his ability to set forth, fully and accurately, the word of truth, we would earnestly commend him to the confidence, esteem and good offices of all to whom this may be presented, praying that the blessing of God may accompany him in all his labors, and make him eminently useful in the service of our Lord and Saviour Jesus Christ.

A. Campbell
W. R. Pennington

P. Richardson

W. Milligan.

Editorial . . .

DCHS, A Modern Instance of The Parable of the Talents

By WILLIS R. JONES

On June 30 of each year, when I review the report of the Society's activities for the preceding twelve months, I conclude anew that the Disciples of Christ Historical Society is a modern instance of the Parable of the Talents.

This year the comparisons were even more dramatic for we are observing our twenty-fifth anniversary and we are remembering the developments of this institution across this brief expanse of time, to wit:

On June 30, 1941 the Society had no home of its own, no materials of its own, no staff members on its payroll, and a budget of about \$25.00 which came from memberships which sold for \$1.00 each, and which had attracted no more than twenty-five persons.

On June 30, 1966, the Society had the finest building of its kind in American Protestantism, one of the most notable collections of religious Americana extant, an employed family of thirteen members (six part-time), a budget of \$75,000, supported by the brotherhood as a whole through Unified Promotion (two thirds), by gifts (individual, foundation, etc.), and by a membership of 840, ranging in cost from \$2.50 for student memberships to \$1000 for Life Patron memberships.

The Society is a thrilling story of persons working and giving in faith and in unity of purpose. If during the course of any year, our urgent needs and our unfulfilled dreams loom so large as to depress our spirit, as indeed they do, we know even then that we can always focus our attention on the gains and not on the failures and thereby secure a sense of immediate optimism and of renewed hope.

The year which ended on June 30 illustrates the point. There were times within the year when it depressed us deeply to see all of the needs which we could not fulfill because there were no funds to pay for the necessary staff—vast accumulations of old, unprocessed materials, an increasing brotherhood dependence on DCHS services at a pace far outweighing its increase in staff.

However, even as we were experiencing these painful frustrations, the Society was having the greatest year in its history. More materials were received than in any previous year, and they were no less distinguished for their quality than for their quantity. More materials were processed than in any previous year, and for the first time in our history the Society was completely up to date in the handling of its local church bulletins and newsletters.

(continued on page 50)

DISCIPLIANA, published five times a year (March, May, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana 46219.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Subscription to DISCIPLIANA is included in the membership dues of the Society.

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Willis R. Jones, President

Willis R. Jones and Marvin D. Williams, Editors

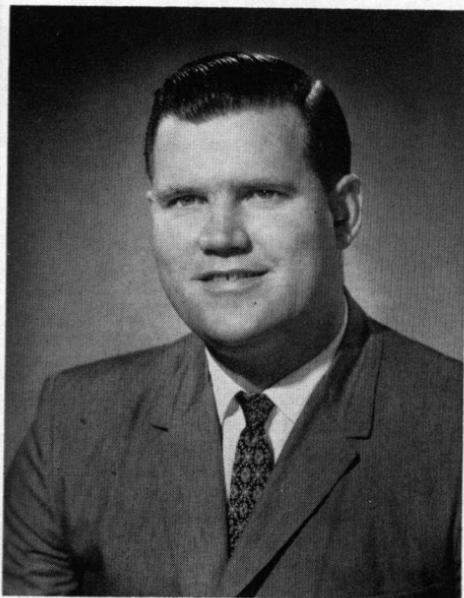
Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Artist, Ben R. Biddy

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones, Claude E. Spencer, and Marvin D. Williams, Jr.

NEWEST STAFF MEMBER HAS DIVERSIFIED ROLE

Ben R. Biddy, assistant librarian at the Disciples of Christ Historical Society since January 1, 1966, is no newcomer to the staff. Prior to his appointment to the new full-time post, he was, during his graduate studies at George Peabody College, one of the Society's part-time student assistants.



Mr. Biddy

Born in Oklahoma, Mr. Biddy prefers to consider himself a Texan. He had lived there since he was five, attending the Stratford, Texas public schools and Frank Phillips College in Borger, Texas.

For a little over one year he worked as a laboratory technician in the Federal Bureau of Investigation headquarters, then was division manager of Home Arts, Inc. in Washington, D.C. Called into the Military, he served as a cryptographer in the Army Security Agency. Upon discharge from the Service, he resumed his education, receiving his B.S. degree from Panhandle Agricultural and Mechanical College in Goodwell, Oklahoma. He was awarded a Master of Arts degree by George Peabody College for Teachers this summer.

1966 REED LECTURES SET FOR NOVEMBER 7-8

Three scholars representing three religious groups stemming from common roots in the Reformation of the nineteenth century will speak in the second annual series of Forrest F. Reed Lectures. This year's lectureship will be held in the Thomas W. Phillips Memorial in Nashville on Monday and Tuesday, November 7 and 8.

Speakers in the lecture series will be Robert O. Fife, David Edwin Harrell, Jr., and Ronald E. Osborn.

Each lecturer has been asked to examine contributions of his group to the church universal and the current status of the group's relationship to the church.

Dr. Robert O. Fife, professor of history and philosophy at Milligan College, will represent churches associated with the North American Christian Convention.

David Edwin Harrell, Jr., associate professor of history at the University of Oklahoma at Norman, will speak as a member of the Church of Christ. Dr. Harrell's first book, *Quest for a Christian America*, was published this spring.

Dr. Ronald E. Osborn, dean and professor of church history at Christian Theological Seminary, will represent churches related to the International Convention of Christian Churches (Disciples of Christ). Dr. Osborn's latest book is *A Church of These Times*.

Mr. Biddy's responsibilities at DCHS are as varied as they are fundamental. He services the bulk of the research requests, along with other staff members assists visiting researchers, directs the Society's photographic lab, supervises the Society's flow of incoming and outgoing shipments of materials, represents the Society in some of its convention assignments, and handles group visitations to the Thomas W. Phillips Memorial.

Mr. Biddy is married to the former Peggy Ann Moore who served DCHS in a secretarial capacity for five years. They have one daughter, Kari Lee.

HUGH M. RILEY IS NEW CHAIRMAN OF DCHS BOARD OF TRUSTEES

E. LOUIS COCHRAN, HARVEY M. HARKER, MRS. B. D. PHILLIPS
ELECTED TO BOARD OF TRUSTEES

Hugh M. Riley, pastor of the Douglass Boulevard Christian Church in Louisville, Kentucky, has been elected chairman of the Board of Trustees of the Disciples of Christ Historical Society. His selection, and that of other officers and members of the Executive Committee, has been announced by Winfred E. Garrison, chairman of the 1966 DCHS Nominating Committee, under whose supervision the Society's mail ballot

writing of local church histories. In 1960, Dr. Riley was elected to the DCHS Executive Committee and two years later he was elected vice-chairman of the Board of Trustees, a post he held until his elevation to the chairmanship. Last year he served as chairman of the inaugural series of the Forrest F. Reed Lectures held in Nashville. Active in many areas of brotherhood work, Dr. Riley, among other assignments, serves as a member of the Commission on Cooperative Policy and Practice and as a member of the Executive Committee of the World Convention of Churches of Christ.



Cusick Studio photo

Dr. Riley

to its membership was conducted. Dr. Riley's term of office began July 1. He succeeded Forrest F. Reed of Nashville.

Dr. Riley first became a member of the Society in 1951 while serving as pastor of the Oak Cliff Christian Church in Dallas. During his stay in Texas, he was appointed Chairman of the Texas Commission on Disciples History and in that role conducted a state-wide emphasis upon the

Howard E. Short, Vice-Chairman

The new vice-chairman of the Board is Howard E. Short, editor of *The Christian* and vice-president of the Christian Board of Publication, St. Louis. A Founding Member of the Disciples of Christ Historical Society, Dr. Short is currently serving as chairman of the Society's Twenty-Fifth Anniversary Committee, and as chairman of the 1966 Forrest F. Reed Lectures Committee. Dr. Short became a member of the Executive Committee in 1960. He



Dr. Short

made a notable contribution to the Society at the time of the building of the Thomas W. Phillips Memorial, when with Eva Jean Wrather, chairman, and Ronald E. Osborn he served as a member of the Fine Arts Committee which was responsible for the stained glass windows and the stone carvings in the Society's distinguished Gothic edifice.

William F. Greenwood, executive vice-president of the First American National Bank in Nashville, has been re-elected

Treasurer of the Society. Mr. Greenwood, who is active in many charitable organizations in Nashville and a member of the Woodmont Christian Church, has been the Society's Treasurer since 1962. Roscoe M. Pierson, librarian at the Lexington Theological Seminary, Lexington, Kentucky, has been re-elected Secretary. A Founding Member of the Society, Mr. Pierson has served as DCHS Secretary since his return in 1959 from Rio Piedras, Puerto Rico, where he organized the library at the Evangelical Seminary. Recently he was installed as President of the American Theological Library Association.

Three New Trustees

Three new trustees were elected to serve on the Board for a term of three years. They are: E. Louis Cochran, Nashville; Harvey M. Harker, Houston, Texas; and Mrs. B. D. Phillips, Butler, Pennsylvania.

Louis Cochran is widely known among Disciples as an historian and lecturer. Author of ten books, he gained a wide following among Disciple readers with *The*



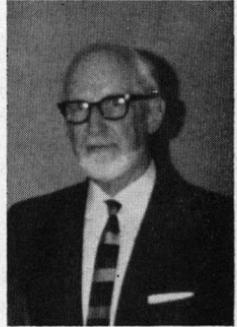
Dr. Cochran

Fool of God, and *Raccoon John Smith*. He did research in the preparation of both books at the Disciples of Christ Historical Society. His latest work is *FBI Man: A Personal History*, and he is currently at work on a comprehensive history of

the Disciples of Christ to be published by Doubleday & Company. The book is scheduled for completion in 1970. Mrs. Cochran (Bess White Cochran) is respected for her many contributions to Disciples literature, including her autobiographical book about the Walter White family entitled *Without Halos*.

Harvey M. Harker's election brings another prominent Disciple layman to the Board. Mr. Harker, a former executive

with the Monsanto Chemical Company, St. Louis, now lives in Houston, Texas. He is an elder in the First Christian Church of Houston and was chairman of the Pulpit Committee which called the present minister J. Robert Moffett to the pastorate. Mrs. Harker is the daughter of the late Arthur A. Everts, widely known author of stewardship materials. It was in the Everts' home that the East Dallas Christian Church was born. Mrs. Harker's background gives her a strong interest in Disciple history.



Mr. Harker

Mrs. B. D. Phillips became an active supporter of the work of the Disciples of Christ Historical Society during her years at Milligan College where she served as Dean of Women. Author of *The Young People's Bible Teacher and Leader* and other publications and articles, Mrs. Phillips has been intimately associated with Christian higher education and the work of the local church. Her father, the late P. H. Welshimer, was a trustee of the Disciples

of Christ Historical Society and a member almost from the beginning. Distinguished as a public speaker, Mrs. Phillips appeared on the program of the World Convention in Puerto Rico in 1965. Mr. Phillips is widely known for his interest in matters relating to the history of



Mrs. Phillips

the churches of the Campbell and Stone movement. He is a member of the distinguished Phillips family which gave the Thomas W. Phillips Memorial to the Disciples of Christ Historical Society.

(continued on page 46)

D. PAT HENDERSON: MAN OF MANY TALENTS

Society Receives Personal Papers from Descendants

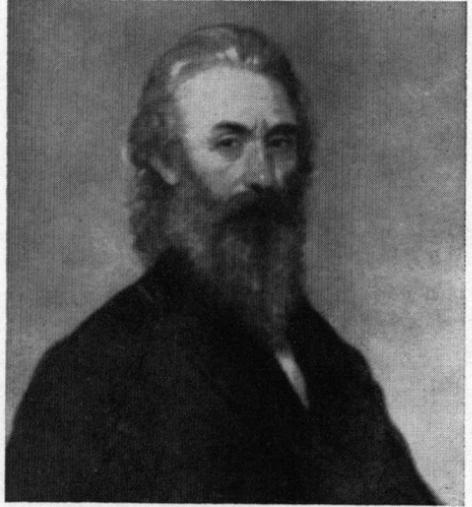
By CLAUDE E. SPENCER

Editorial Note: Dr. Spencer, curator emeritus of the Society, traveled to Hastings, Minnesota in May to receive the Henderson papers for DCHS. This resulted from contacts with the family extending over a number of years.

The Disciples of Christ Historical Society is extremely pleased to announce that in May this year it received hundreds of letters, manuscripts, documents, diaries, photographs, museum items, and some printed materials that comprise the David Patterson Henderson Personal Papers. In quality and quantity this is by far the best single lot of papers of a nineteenth century brotherhood leader ever received by the Society.

These papers came from Mrs. John S. Boulware, Hastings, Minnesota. Sharing in the gift with Mrs. Boulware is her mother, Mrs. Cornelia Henderson Bowlin, River Falls, Wisconsin, her aunt, Mrs. Alida Devaul, Canton, Missouri, and her uncle, the late James Henderson, Chicago. Mrs. Boulware is a great-granddaughter of D. Pat Henderson, as he was familiarly known to friends and associates. Mrs. Devaul has been responsible for preserving the materials.

Although Mr. Henderson properly belonged to the second generation of brotherhood leaders he knew and worked with many of those of the first generation. He was born near Lexington, Kentucky, May 18, 1810, the son of James Henderson who was thought to have been the first male child born in Lexington. His death occurred in Canton, Missouri, February 11, 1897, with burial in the Diamond Grove cemetery, Jacksonville, Illinois. After securing his education at Cane Run Seminary, Fayette County, Kentucky, he taught school until he moved to Jacksonville, Illinois, May 1831. In a few months he returned to Kentucky where he came under the influence of Barton W. Stone who immersed him in the river at Georgetown, July 4, 1832. In the fall of that year he went back to Jacksonville where he studied law and later medicine. On January 19, 1837 he and Eliza Smedley were married by Barton W. Stone. Although the Hendersons had no children of their own, they adopted a daughter who married



This portrait of D. Pat Henderson was painted by John Autrobus during Henderson's Chicago pastorate. The original is in the possession of Mrs. Boulware.

Frank Henderson, D. Pat's nephew.

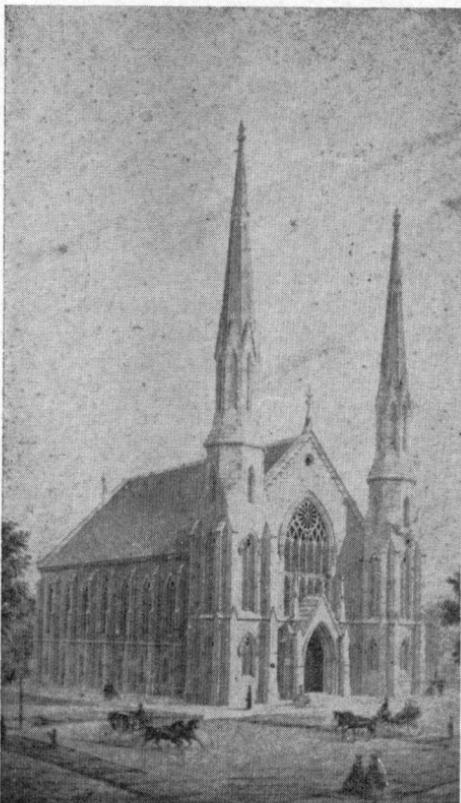
D. Pat Henderson was a man of many abilities. Being a minister, evangelist, educator, editor, businessman, and civil servant, kept this man busy throughout his long and useful life. His personal papers reflect that life.

Christian Minister

As a Christian minister he was ordained by the church in Jacksonville (now Central Christian Church) where he was a charter member. While a resident of Jacksonville he preached for local congregations such as Ashland, Chapin, Concord, Franklin, and Waverly. In 1848 he became pastor of the Columbia, Missouri church for five years. From 1855 to 1866 he ministered for the church at Fourth and Walnut, Louisville, Kentucky (now First Church). By 1868 he was preaching for Central Church in Chicago, where he remained until July,

1870. After leaving Chicago he organized Central Christian Church in St. Louis, (Union Avenue Church has this church as a part of its history) with thirteen members and two years later turned it over to Enos Campbell with 120 members.

As might be expected the Henderson papers have much concerning these pastorates. There are letters, brief histories, records, and documents concerning the churches he served. Especially interesting is his letter of acceptance of the Chicago pastorate which outlines the terms of agreement with the church. He was to receive \$3,000 a year, payable monthly in advance (\$500 of the amount was to be raised by the sisters!). In addition he was to have the usual summer vacation and was to be sent to the annual meetings of the American Bible Union, the American Christian Mis-



The church at Indiana Avenue and Twenty-fifth Street, Chicago, built while Henderson was pastor.

sionary Society, and the Illinois State meeting. While in Chicago a new building was erected at Indiana Avenue and Twenty-fifth Street. There is a copy of the opening services (a printed program), January 17, 1869, among the papers.

Evangelist

As an evangelist Henderson held meetings in many towns and cities including Washington, D.C., Denver, New Orleans, and New York City. B. W. Reagan, a wealthy mine owner called him to Oakland, California to conduct a revival and supervise the building of a fine new church for the congregation there. His papers contain letters and documents illustrative of his efforts as an evangelist. An interesting letter is one written from Oakland to Isaac Errett for publication in the *Christian Standard*, but marked in Henderson's own handwriting "not sent." In Washington a sermon on "Apostolical Succession" was reported at some length in the *Washington Chronicle* of April 29, 1867.

Editor

As editor and publisher he worked with Barton W. Stone on the *Christian Messenger*, Jacksonville, 1842-1844. After Stone's death, Henderson continued the paper through April 1845. He was an associate editor of the *Christian Messenger and Bible Advocate*, St. Louis, 1847. From 1853 through 1858 he was co-editor and publisher of the *Christian Evangelist*, Fort Madison, Iowa, and Canton, Missouri. He helped start the *Christian Union*, a weekly, Louisville, Kentucky, 1858-1861 and in 1866 became a corresponding editor of the *Christian Standard*. Again there are many letters and documents about his activities in the publishing field.

A four page prospectus signed by Henderson and T. S. Bell, April 14, 1858, asks ministers to send \$10 as a membership fee in an organization that proposed to publish a periodical about Christian union. Also there is a letter from Benjamin Franklin stating that he would not be interested in moving to Louisville to take charge of a paper there. In 1886 G. G. Mullins and Henderson planned a book they expected to

write and publish. *The Morning of the Restoration* was to be a history of the "restoration" of the "Churches of Christ." According to a prospectus sent out, "It will indicate what has been accomplished, directly and indirectly, by the hushless cry for the practical restoration of Christian Unity, according to the prayer of our Savior." Chapters were to be submitted to eminent scholars and critics for criticisms and suggestions. The book was never published and there are no manuscripts concerning it among the papers. However there are notes for the publication of a debate about baptism between Henderson and a Professor R. S. Thomas in 1850.

Educator

As an educator Henderson had a part in the establishment of three existing educational institutions: Eureka College, Eureka, Illinois, Christian College, Columbia, Missouri, and Culver-Stockton College (then Christian University), Canton, Missouri. Included in the Henderson papers is much material concerning the founding and development of Christian University of which Henderson was president of the board of trustees for many years.

Ranging from a letter addressed to James



The architect's sketch of Christian University used on the first official letterhead of the institution. This was reproduced from a duplicate copy of a letter written by T. Butler King, Jr., authorizing the conversion of \$200,000 worth of shares in the Southern Pacific Railroad to 40,000 shares of five percent paid stock of the company, with 5,000 shares to be transferred to the trustees of Christian University, dated April 15, 1857. Henderson was responsible for securing this gift.

Shannon (then president of the University of Missouri) stating in part: "As a Christian, and a Christian teacher, we believe that you can be much more useful to the state, and the nation at the head of an institution of learning established by our own brethren, and under their control . . . and shall be most happy to unite our efforts with you to build up as soon as possible a Missouri Christian University," to documents relevant to the occupancy of the college building by Union troops during the Civil War, these papers provide new insight into the early years of the institution. The above quotation from a document signed by twenty-seven Missouri ministers and leaders (including Henderson) is probably the earliest reference to the proposed establishment of the college. The letter called for a meeting July 4, 1851, to "consult and carry out our views." The many letters from James Shannon, who became the first president of the faculty, and R. A. Grant, one of the first professors, picture the struggles and troubles of the new institution. Several of the letters tell of the proposed sale of the building to Roman Catholics immediately after the Civil War and Henderson's prevention of the sale.

Civil Servant

As a civil servant Henderson worked in the county clerk's office (Morgan County, Illinois) and became judge of the probate court of the county for a four year term. During and after the Civil War he was secretary of the United States Sanitary Commission for the Kentucky division. He and the governor of Kentucky represented that state at the funeral services for Abraham Lincoln.

Henderson was a staunch Union man and many of his letters during this period express his reasons for his loyalty to the Union. As secretary of the Sanitary Commission and as vice-president of the Louisville Refugee Commission he was frequently called on for help from Southern prisoners of war who passed through Louisville on their way North.

Businessman

As a businessman Henderson had interests in various commercial ventures most of

which are highlighted by letters, documents, and records. However these form the least part of the papers.

Other Materials

The collection contains letters from many prominent church leaders such as James Challen, James S. Lamar, Love H. Jameson, James M. Mathes, Philip S. Fall, Robert Graham, Isaac Errett, and Benjamin Franklin, as well as from many lay members of the churches which he served.

There are several documents of a general nature about the Disciples that are worthy of special attention. One is a deposition in a church lawsuit, July 18, 1864, made by John T. Jones, Jacksonville, Illinois, in which is outlined the "platform" of the church, gives the terms of the union of 1832, and tells how preachers are selected. Another is a lecture on the education of women which Henderson used in promoting Christian College and Christian University. An additional one is a sermon dealing with the name that should be used by the followers of Campbell and Stone.

Structure in 1843?

Probably the most important document among the papers has as its first paragraph:

According to previous arrangements the elders & teachers of the Christian Church, met in the basement of the church of Christ in Lexington, Ky. from different parts of the United States and from the republic of Texas on the 16th day of Nov. 1843.

The second paragraph continues:

On motion Bro. John T. Johnson was called to preside over the deliberations of the meeting and Bro. D. P. Henderson was selected as clerk of said meeting.

Then follows a list of sixty-seven names with residences of those who were "ordered to be recorded." The gathering included such leaders as D. S. Burnet, James Challen, Aaron Chatterton, Jacob Creath, Sr., Jesse B. Ferguson, John Allen Gano, John O'Kane, L. L. Pinkerton, James Shannon, Silas E. Shepard, and Racoon John Smith. Although Alexander Campbell must have been in Lexington at the time (the Campbell-Rice debate was in progress) he was not at the meeting. Of those present forty-five came

NEW LIFE PATRON MEMBER

17. Cochran, Dr. E. Louis, Nashville, Tenn.

NEW LIFE MEMBERS

232. Ewing, Dr. J. T. Given in his memory by his wife the late Mrs. J. T. Ewing, Louisville, Ky.
 233. Huff, Mrs. Roland K., Indianapolis, Ind.
 234. Gosnell, Miss Myra O., Martinsburg, W. Va.
 235. Everhard, Mrs. Alma E., Brecksville, Ohio
 236. Crain, Mrs. Beatrice R. Given in her memory by her husband Dr. James A. Crain, Branson, Mo.
 237. Harvey, Miss Eleanor, Indianapolis, Ind.
 238. Harvey, Daniel H., Indianapolis, Ind.

from one state, Kentucky. Seven were from Ohio, six from Indiana, five from Illinois, and one each from New York, Pennsylvania, Tennessee, and the Republic of Texas.

The following resolutions were approved by the assembly:

On motion of Elder John O'Kane: It was agreed that this meeting take up the subject of Christian organization for their investigation.

On motion of Elder John T. Jones: It was agreed that the chair appoint a committee of five persons to present the subject of organization in tangible form for discussion, who shall make report tomorrow morning at 8 o'clock.

Committee

D. S. Burnet John O'Kane
 L. L. Pinkerton John Morton
 D. P. Henderson

On motion of William Morton: It was agreed that all brothers who shall have had their names recorded by the clerk, shall be allowed to participate in this meeting.

Minutes of further meetings have not been located. This seems to be a unique

document. None of our brotherhood historians have mentioned this meeting in 1843.

Several questions are raised by the discovery of this document. Who called the meeting? Was this an attempt to establish a national missionary organization? Could this have been the first meeting to consider "structuring" (today's terminology) the brotherhood? Why was Alexander Campbell absent? Missouri had many Disciples by 1843, why were none present? Did the appointed committee make a report? If not, why not? Why was the meeting not reported in the *Millennial Harbinger*? Or the *Christian Messenger*? Since Henderson was the clerk of the meeting, one would assume that he would have reported this in his own paper. He did not, even though he was publishing articles in favor of organization at the time. Why was the discussion limited to those persons whose names were recorded by the clerk? Was this a "delegation" meeting?

John Rogers in his *Biography of Elder J. T. Johnson* states that Johnson read a paper on the subject of evangelical operations and the financial concerns of the churches at one of a series of meetings held at the time



Claude E. Spencer photo

Mrs. Boulware examining some of the Henderson papers. She is holding a china pitcher given to the Hendersons when they left Louisville. It has a hand painted picture of the church erected during his pastorate.

of the Campbell-Rice debate. Rogers' source for his information came from the *Christian Journal*, Harrodsburg, Kentucky, December 9, 1843, pages 250-253. Little additional information is added when this source is checked. The periodical reported:

During the late Discussion at Lexington, many of the Brethren were present from every part of the state and the adjacent states; it was resolved to hold social meetings on the afternoon of each day, for mutual edification and profit, and for the advancement of the great cause of Reformation.

On one of these meetings, a free conversation was indulged in on the subjects of evangelical operations and the financial concerns of the Churches.

It was at this meeting that Johnson read his paper.

In Christian Standard

Recently Mrs. Adams, the chief indexer of the *Christian Standard* discovered some mention of the 1843 meeting in the issues of the periodical in early 1873. W. C. Dawson wrote a series of articles, "Church Independency as a Fact and as a Doctrine Among Us." In the first installment he attempted to show Alexander Campbell's attitude toward organization. Benjamin Franklin attacked the series in his *American Christian Review*. The February 11 issue printed a letter from Jacob Creath, Jr., who said that in Lexington during the 1843 Campbell-Rice debate there was indeed a meeting of ministers, "most of whom were red hot for an organization," but that his uncle Jacob Creath, Sr., collected them together "with Bro. Campbell," and made a speech the effect of which was to "knock the breath out of the thing."

Not so, said L. L. Pinkerton in a reply to the Creath story. He wrote that he attended the meetings of the preachers, and that the purpose of the meetings was not to effect an organization, but to consult with one another on the subject and to compare notes. "We felt something was wanting." What was it? "Organization?" If so, what kind? Pinkerton said that he "did not know who called the meeting, or rather who suggested it, for my recollection is that there was no public notification of it whatever.

Mr. Campbell did not attend the meeting, and while it is true that Jacob Creath, Sr. made a speech, it is not true that he knocked the breath out of the thing. He came much nearer knocking the breath out of himself."

Because of the diversity of opinion among the preachers, Pinkerton thought that a discussion might embarrass Mr. Campbell in his debate with Rice. Pinkerton suggested this to D. S. Burnet who arose and moved for adjournment on the above grounds. Pinkerton thought this session lasted no more than twenty minutes.

Perhaps additional material will eventually be discovered concerning this early meeting of preachers to discuss organization.

Museum

The David Patterson Henderson materials include some fine museum items. There is his travel case, outfitted with toilet articles including razors, brushes, and comb, with a space for writing materials. While in New Orleans soliciting money for Christian University Henderson bought a black Spanish lace shawl for his wife. This was included in the gift.

Recently received from another great-granddaughter, Mrs. Thaxter Pope, Chicago, are three more items: Henderson's Favorite cane, his paper weight, and a pocket secretary inscribed "D. P. Henderson, Chicago." Mrs. Pope is the daughter of the late James Henderson.

When Henderson resigned from the Louisville church he was made a life evangelist of the church, and Mrs. Henriette G. Leggett wrote a poem dedicated to him which was published in the *Christian Standard*. This is the last verse:

A Captain, where his Master leads,—
 A Watchman, on the wall,—
 A Patriarch, on the tented field,—
 A pattern for us all;
 A beacon-light amidst the shoals,
 Where earthly billows roar,
 This faithful steward was. Alas!
 We'll see his like no more.

NEW ANNUAL MEMBERS

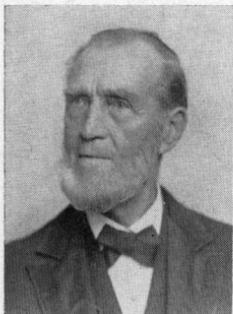
(Partial)

- Barksdale, Mrs. I. R., Ashland, Ore.
 Barton, James L., Nashville, Tenn.
 Beaumier, Mrs. L. J., Brenham, Tex.
 Blackburn, Mrs. H. M., Decatur, Ill.
 Bobo, Mrs. Lon A., Arcadia, Calif.
 Bowen, Mrs. A. G., Tupelo, Miss.
 Cochran, Miss Evelyn, Houston, Tex.
 Cochran, Paul R., Oklahoma City, Okla.
 Davis, Mrs. I. W., City of Industry, Calif.
 Denison, Mrs. M. R., South Bend, Ind.
 Eller, Mrs. Dan B., Nashville, Tenn.
 Evans, Mrs. Joe, Hendersonville, Tenn.
 Farmer, James M., Jr., Nashville, Tenn.
 Fleming, Sam L., Nashville, Tenn.
 Hadden, William, Jr., Greenville, N.C.
 Harbor, Mrs. W. C., Tiptonville, Tenn.
 Harkness, David J., Knoxville, Tenn.
 Hashinger, Dr. Edward H., LaJolla, Calif.
 Hashinger, Mrs. Edward H., LaJolla, Calif.
 Hinds, B. Wayne, Lubbock, Tex.
 Hinds, Harold E., Jr., Nashville, Tenn.
 Hughes, Curtis, Nashville, Tenn.
 Inge, Dr. M. Thomas, Haslett, Mich.
 Jay, Mrs. John, Meaford, Ont., Canada
 Johnson, Dr. Eleanor Steindorf, Altadena, Calif.
 Kimbrough, Earl, Dothan, Ala.
 Mahaffey, Dr. Pearl, Bethany, W. Va.
 Marshall, John David, Athens, Ga.
 Mehlis, Mrs. Lora, Shelbyville, Mo.
 Paregien, Stanley, Albuquerque, N.M.
 Pilkinton, Mr. and Mrs. J. S. Nashville, Tenn.
 Randolph, Mrs. Nolan, Griffin, Ga.
 Reed, A. K., Tupelo, Miss.
 Sloan, Mrs. Meralen R., Savannah, Ga.
 Smith, Rev. Ralph L., Albany, Ga.
 Stringfellow, Mrs. Jettie, Fulton, Miss.
 Wilson, Nancy Jane, Indianapolis, Ind.

SOCIETY RECEIVES NOTABLE MATERIALS FROM THE FAMILY OF THE LATE H. S. EARL

A notable collection of materials relating to the life and ministry of Henry S. Earl (1831-1919) has been presented to the Society through the generosity of Mr. and Mrs. Edwin C. Earl of Holt, Michigan. Edwin C. Earl is a son of the late Henry S. Earl. He is a retired Y.M.C.A. executive whose career included assignments in India as well as in cities in Illinois and Michigan. The materials were presented to the Society on July 12, when Dr. and Mrs. Willis R. Jones received them during a memorable two hour visit in the Earl home in Holt.

Henry S. Earl was a man to conjur with. Born in Northampton, England, he came early to these shores. He took his educational training at Bethany Collegé earning both the A.B. and Master's degrees, the



Henry S. Earl

former in 1858 and the latter in 1865. Prior to entering Bethany, Henry Earl had studied at Walnut Grove Academy (later to become Eureka College). Some measure of his stature as a Disciple preacher can be discerned by the references taken from the obituary written by J. H. Garrison at the time of Mr. Earl's death in 1919 (see box on this page). In *The Christian-Evangelist Index* there are thirty-six different listings under Henry Earl's name—the first being a letter from New Zealand in 1868, and the last an interesting inquiry from an *Evangelist* reader in New Zealand, Thomas Hagger, who wrote in part as follows:

In the year 1861, a young preacher went from the United States to England, and laboured among the Churches of Christ in that land most successfully. In 1864 he went to Australia, and did a wonderful work out there. He was the first of many American preachers to labour in Australia. His name was H. S. Earl.

HENRY S. EARL 1831-1919

One by one the veterans of the cross pass on. Now it is our old friend and fellow-laborer in Christ [Henry S. Earl] who, at the good old age of four score and eight years, has ended a long and useful life. In his young manhood he went to Australia, landing in Melbourne, July 25, 1866, and was soon preaching to a crowded hall of people in that city. In 1873 he returned to this country, and at the Louisville Convention in 1875, he declared his purpose to go to England to preach.

It was the year of the organization of our Foreign Christian Missionary Society, under whose auspices he went, but without any definite pledge of full support. He began his work in England at Southampton, in 1875. He built up a good strong church there, erected and dedicated a church building there in 1877. It was the writer's privilege to visit him and stop several days at his home during his labors there, and to be in England nearly two years and to be intimate with this work during that time. He preached at Cheltenham, after he left Southampton, and then several years at Liverpool. In all these places he did a good work.

Brother Earl preached with great earnestness and with a power and plainness that drew great audiences. He returned to America in 1892, and preached at Nashville, Tenn., until 1894. This was his last pastorate.

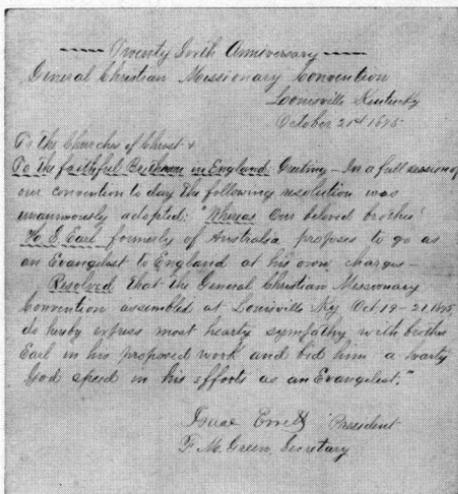
Taken from an obituary written by J. H. Garrison and appearing in the February 19, 1920 issue of *The Christian Evangelist*.

A Pioneer Worker

The Earl materials are significant on many counts. They bring before us the career of a pioneer worker among us who ploughed new furrows in distant lands. They provide coverage through pictures of personalities in these areas never before adequately covered. They contain expressions of appreciation conveyed graciously by our friends and brothers across the seas (a magnificent hand lettered and designed tribute from England; a warm and gracious invitation in longhand with seventy-two signatures from parishioners in Melbourne and Sydney, Australia, who wanted Mr. Earl to become their minister). They contain documents and letters bearing signatures famed and beloved in Disciples history—Alexander Campbell, Robert Richardson, W. K. Pendleton, Robert Milligan, Isaac Errett, Mrs. Alexander Campbell, Mrs. S. E. Pearre, and others.

Included in the Earl materials is a splendid copy of the 1852 lithograph of Alexander Campbell taken from the daguerreotype by Redmond. This will be framed and hung in the Thomas W. Phillips Memorial. Also included is a copy of the volume "The Religious History of Man" by D. Morrison, presented to Mr. Earl on September 9th, 1870, by S. H. Campbell (Mrs. Alexander Campbell), Bethany House, and bearing the A. Campbell bookplate number 100.

Along with these materials the Edwin C. Earls presented the diplomas and departmental certificates Henry Earl received from Bethany College. These are eight in number and they are in perfect condition.



The text of the above document is as follows:

To the Churches of Christ &

To the faithful Brethren of England Greeting—
In a full session of our convention to day the following resolution was unanimously adopted: "Whereas our beloved brother H. S. Earl formerly of Australia proposes to go as an Evangelist to England at his own charges—Resolved that the General Christian Missionary Convention assembled at Louisville, Ky. Oct. 19-21, 1875, do hereby express most hearty sympathy with brother Earl in his proposed work and bid him a hearty God speed in his efforts as an Evangelist."



Under date of August 28, 1877, Mrs. Alexander Campbell sent a thoughtful letter of encouragement to Mr. Earl. It is of interest to note that in the letter she called attention to the significance of the Travel Letters of Alexander Campbell published in the *Millennial Harbinger* during Campbell's editorship. These letters in their entirety have been indexed and annotated by DCHS.



Mr. King

David King was one of the leading Disciple preachers in England during the time of Mr. Earl's service in that country. The Earl materials contain many pictures of Disciple personages in Great Britain never before seen by DCHS staff members.

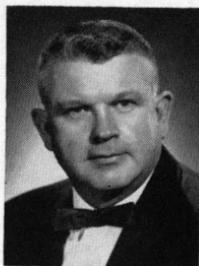
The materials presented by Mr. and Mrs. Edwin C. Earl are the first items bearing on the life of Henry S. Earl to come to the Society archives. They have opened the portals on the ministry of a dedicated servant who has an honored and unique place in the history of the brotherhood of the Disciples of Christ.

Board of Trustees

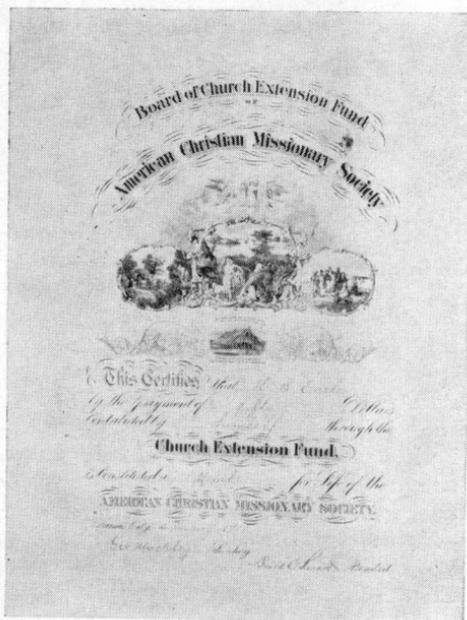
(continued from page 37)

The Executive Committee

The Executive Committee of the Board of Trustees is composed of the four officers of the Board, noted earlier and three additional members as follows: Harry M. Davis of Hopkinsville, Kentucky; Forrest F. Reed of Nashville; and John E. Hurt of Martinsville, Indiana. The first two are former members of the Executive Committee. Mr. Hurt replaced J. Edward Moseley, long time member of the Executive Committee and the first president of the Society. Mr. Moseley will continue as a member of the Board of Trustees. Mr. Hurt was elected to the Board in 1964. A trustee and past chairman of the Board of the Kennedy Memorial Home in Martinsville, Indiana, Mr. Hurt is active in both national and local church circles. He was appointed earlier this year to the Disciples of Christ Historical



Mr. Hurt



The certificate pictured above is the first of its kind ever received by DCHS. Issued by the Board of Church Extension Fund of American Christian Missionary Society it bears the date of January 1900. It was issued in Kansas City, Missouri, and carries the signatures of G. W. Muckley, secretary and David O. Smart, president. In the body of the certificate is this statement: "This certifies that H. S. Earl by the payment of fifty dollars contributed by himself through the Church Extension Fund is constituted a member for life of the American Christian Missionary Society." The Board of Church Extension was organized in 1888 as a part of the American Christian Missionary Society.

Foundation Committee. Mr. Hurt is the senior partner in the law firm of McNutt, Hurt, and Blue with offices in Martinsville and Indianapolis.

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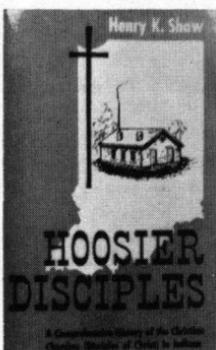
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HOOSIER DISCIPLES: AN INFORMAL REVIEW

By MARVIN D. WILLIAMS, JR.

Editorial Note: Mr. Williams, the Society's director of the library, is himself a Hoosier Disciple. Born in Indianapolis, he holds degrees from Butler University and Christian Theological Seminary. He was ordained by Central Christian Church in Indianapolis.

Hoosier Disciples have always known that their history formed one of the most interesting and important chapters in the history of the brotherhood. The whole exciting story has now been told in a new book



entitled *Hoosier Disciples: A Comprehensive History of the Christian Churches (Disciples of Christ) in Indiana*. The author is Henry K. Shaw, librarian at Christian Theological Seminary and a Hoosier Disciple since 1957 when he was persuaded

to leave his former Buckeye home.

The volume is a medium of continuing the historical emphasis of the 125th Anniversary State Convention in 1964 and a contribution to this year's celebration of the sesquicentennial of Indiana's statehood.

The Christian Church movement in Indiana sprang from native frontier soil.

The earliest Christian Churches in Indiana were not planted in Hoosierland by some older religious body, nor were they the product of planned missionary expansion. They were an indigenous development—the outgrowth of the religious ferment common to frontier America at the beginning of the nineteenth century. These churches first learned about themselves, and then discovered the Stone and Campbell movements.¹

Before the mid 1830's the new body was not yet born. What made several varieties of Baptists and New Lights become Disciples was an "X" factor on the frontier.

According to Dr. Shaw, this ingredient was "a special combination of nineteenth century rationalism and romanticism applied with a frontier twist to prevailing religious thought."² New Lights, Baptist Reformers, Dunkards, and some from still other religious groups found themselves one almost before they knew it.

From Many, One

By 1828 the Free-Will Baptist churches of the Blue River Baptist Association and a German Baptist (Dunkard) association also in southern Indiana were desirous of uniting with a nearby New Light conference. The union was consummated at Edinburg in July of that year. This was three and one half years before the celebrated New Light-Reformer union in Lexington, Kentucky. Though not publicized abroad, union between these bodies in Indiana was one step ahead of Kentucky.

In the early 1830's Hoosier Disciples were seeking still other ways to give institutional expression to their oneness. They organized local "cooperations" and thereby took a first step in structuring the Indiana brotherhood. By 1839 they had called a "general co-operation meeting" in Indianapolis. This was still another first for Indiana, the first state-wide assembly among the Disciples of Christ.

"The most ambitious project undertaken by Hoosier Disciples in the first century of their existence as a body of people was the founding of a university."³ While North Western Christian University (now Butler University) was not the first college among the brethren, it "has the distinction of being the first educational institution among the Disciples to originate through the concerted effort of the churches and as a specific project of the State Meeting."³

¹ Henry K. Shaw, *Hoosier Disciples: A Comprehensive History of the Christian Churches (Disciples of Christ) in Indiana* ([Indianapolis] Published by the Bethany Press for the Association of the Christian Churches in Indiana, 1966), p. 11.

² *Ibid.*, p. 47.

³ *Ibid.*, p. 112.

The University was not to open in 1855 until a public controversy had occurred between its directors and Alexander Campbell, president of Bethany College and acknowledged leader of the Disciples movement. The Indiana Christian Home Missionary Society was founded in 1849.

Dr. Shaw concurs in the judgment of other Disciple historians that though the Disciples of Christ like to claim that slavery and the Civil War did not divide them, actually there was a *de facto* division within the movement. The most obvious repercussion of the national crisis in Hoosierland was the formation of an avowedly anti-slavery Christian Missionary Society in Indianapolis in late 1859.

Pioneer Period Closes

From 1863 to 1865, Robert L. Howe served as corresponding secretary of the Indiana Christian Missionary Society. As the first full-time state secretary in the modern conception of that office he heralded a new era. By 1870 the pioneer phase of the Disciples movement in Indiana had closed.

The Louisville Plan of 1869, though itself a failure, challenged the churches with its



Dr. and Mrs. Henry K. Shaw became Life Members of DCHS in a special ceremony at the Indiana State Convention at Vincennes on April 23, 1966. Dr. Lester G. McAllister (left) Life Member No. 7, is pictured presenting Mrs. Shaw her life Membership certificate as Dr. Shaw looks on. The memberships were a gift to the Shaws from friends.

missionary emphasis. "The Sunday school provided an outlet for religious enthusiasm and became a center for experimentation in progressive faith."⁴ Finally, the "sisters" demanded a larger place in the work of the church and their request was granted in the mid 1870's through organizations such as the Christian Woman's Board of Missions. In responding to these challenges, Hoosier Disciples advanced toward new horizons. "By 1882 the Disciples in Indiana were an on-going, forward-looking communion of people, notwithstanding the internal controversies through which they were passing."⁵

In the period 1883-1896 Hoosier Disciples began to show evidence of maturity. They shared in the drive for "culture" dominating middle class Hoosier society at the time.

The primary motivation of Disciples in the period 1897-1913 was to advance their status and increase their numbers. The means chosen to reach these goals was professional evangelism. Butler Bible College, the first three year graduate seminary in the brotherhood, operated for a few years after 1898. Hoosier Disciples were willing to innovate in order to upgrade the quality of ministerial education.

When in 1928 the United Christian Missionary Society moved to Indianapolis to occupy quarters recently vacated by the College of Missions, Indiana truly became the center of brotherhood life. Also in the 1920's Butler University moved to its lovely new Fairview campus and the College of Religion opened its first session in 1925.

The great depression was a tragic era in American life and cast its ominous shadow over the decade of the thirties. The churches were slow to adjust to depression conditions, but as World War II approached were again on the march.

The period 1942-1953 can only be understood within the context of two wars and unparalleled prosperity. Hoosiers met the challenges with eyes wide open and, for the most part, effectively.

⁴ *Ibid.*, p. 193.

⁵ *Ibid.*, p. 238.

The final chapter is called "Confrontation with Responsibility." But this is nothing new for Hoosier Disciples.

The primary struggle by Hoosier Disciples for a century and a quarter was a search for guide lines of effective cooperation. During the last decade the issue was met squarely by the State Association and other agencies, and unification was the result. . . . Hoosier Disciples, for a century and a quarter, have been searching for ways and means of being a responsible unit of the church universal. The search has not ended, nor should it ever end.⁶

Based on thorough research, *Hoosier Disciples* makes good reading as well. As a comprehensive history of the Christian Churches in Indiana, it discusses institutions created to serve the church.

As Howard E. Short has observed editorially in *The Christian*, "It seems somewhat providential that Henry Shaw moved across the border from Ohio into Indiana in time to do the research and get this book ready in Indiana's one hundred fiftieth anniversary year."⁷ *Hoosier Disciples* by Henry K. Shaw is a truly worthy companion to his earlier volume on *Buckeye Disciples*, and that was one of the very best state histories around.

⁶ *Ibid.*, p. 469.

⁷ "Hoosier Disciples," *The Christian*, CIV (July 17, 1966), 904.



Ben R. Bidby photo

Miss Marsha Bell, sophomore student at Transylvania College, Lexington, Kentucky, and the daughter of Dr. and Mrs. Wayne H. Bell of Nashville, spent the past summer as a staff assistant at DCHS. Miss Bell did general secretarial work, kept the file of the local church newsletters and bulletins up to date, and conducted tours of the building. Miss Bell and her sister, Brenda, who worked at DCHS two summers ago, earned special recognition at Transylvania for outstanding achievement last year. Marsha was named the outstanding freshman on campus, and Brenda received the award as the outstanding junior.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Twenty-Fifth Anniversary Dinner

International Convention of Christian Churches, Dallas

Monday evening, September 26, 1966

5:30 o'clock

Dr. J. Edward Moseley, The Society's First President

"Open Wide and Say Ahhhh!"

Regency Room, Adolphus Hotel

Price \$4.70

(Tickets may be reserved in advance by writing the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. They will be available at the Registration desk at the International Convention and at the Society's Convention Booth.)

Editorial . . .

(continued from page 34)

Above all else, the Society attracted twice as many researchers to its building than in any previous year in its history. From late autumn through late spring every study carrel in the Thomas W. Phillips Memorial was in use, and at one time study space in the stacks was required to meet the needs.

Five significant new developments took place at DCHS during the 1965-66 fiscal year. *The Christian Standard* Project was initiated and rapid and thrilling strides were made. A photographic laboratory was installed under the direction of a competent staff member. The inaugural series of the Forrest F. Reed Lectures took place. *Quest for a Christian America* was published under the DCHS imprint. The audio-visual materials were made ready for users in an especially equipped room.

I have prepared seven reports since coming to DCHS in 1959. Although I have endured difficult frustrations within each of the seven years as I have lived them, always at year's end I have marveled at the way in which the gains could offset the unfulfilled dreams, and I have come to believe that if the DCHS dreams are worthy, the fortunes of time and tide will bring them to pass.

**THE DISCOVERY OF
THE CHURCH—A History
of Disciple Ecclesiology**

By

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**STAFF MEMBER ATTENDS
ARCHIVAL INSTITUTE**

During mid June, Marvin D. Williams, Jr., director of the library at the Disciples of Christ Historical Society, attended the American University's Twentieth Institute on Introduction to Modern Archives Administration. The institute is sponsored by the Center for Technology and Administration of the American University in cooperation with the National Archives and Records Service, the Library of Congress, and the Maryland Hall of Records. Class sessions were held in the National Archives building in Washington, D. C.

The institute was an intensive two week program of lectures, discussion, reading, and field trips. Topics covered by various speakers included principles and techniques of archival work. There were also discussions of special types of archival establishments, including one session on church archives. One day each was devoted to field trips to the Maryland Hall of Records in Annapolis, Maryland, and the Library of Congress Manuscripts Division.

Importance Stressed

"Some understanding of the principles and techniques of archival and manuscript work is helpful to any librarian," Mr. Williams said, "but it is essential to one in an establishment such as DCHS." Mr. Williams continued, "Here at the Society we have archives and manuscripts as well as library materials. We simply must know how to handle these materials through techniques appropriate to the distinctive characteristics of each type. The purpose is the same, of course, to make the material readily available to researchers."

Dr. Frank B. Evans of the National Archives staff directed the institute. He was assisted by guest speakers from the National Archives and Records Service and other cooperating institutions in the Washington area.

Some of the archival techniques discussed were the following: records appraisal and disposition; buildings, equipment, and storage facilities; preservation and rehabilitation; archival arrangement and descrip-

tion; reference service; publication, microfilming, and exhibits. Special types of materials such as maps, still and motion pictures were also studied.

Visits were made to the National Archives' Document Restoration Branch, microfilming facilities and picture branch. Two field trips to cooperating institutions were made. The Maryland Hall of Records illustrated the operations of one of the better state archival agencies. At the Library of Congress Manuscripts Division some of the newer techniques were discussed, including the application of computers to indexing the Presidential Papers. A side visit was also made to the Rare Books Division of the Library of Congress.

Over fifty persons attended the 1966 Archival Institute. There were representatives of government (federal, state and local), universities, libraries and industry within the group. There were over six persons from religious organizations in attendance. The institute also had an international complexion because of the presence of archivists from Australia, Israel and Italy.



Ben R. Biddy photo

In early July, Mr. and Mrs. Harold C. Kime, Pasadena, California, and Mrs. Lora Mehlis, Shelbyville, Missouri, completed their massive two year project (Mrs. Mehlis one year) to sort, categorize, and file all local church newsletters and bulletins and place them on the DCHS shelves for use by researchers. During his stay in Nashville, Mr. Kime also served briefly as interim curator and did extensive work in categorizing the Society's audio-visual materials.

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Disciples of Christ Historical Society

Membership in the Society provides a specific opportunity to contribute to its life and welfare. Here are the ways:

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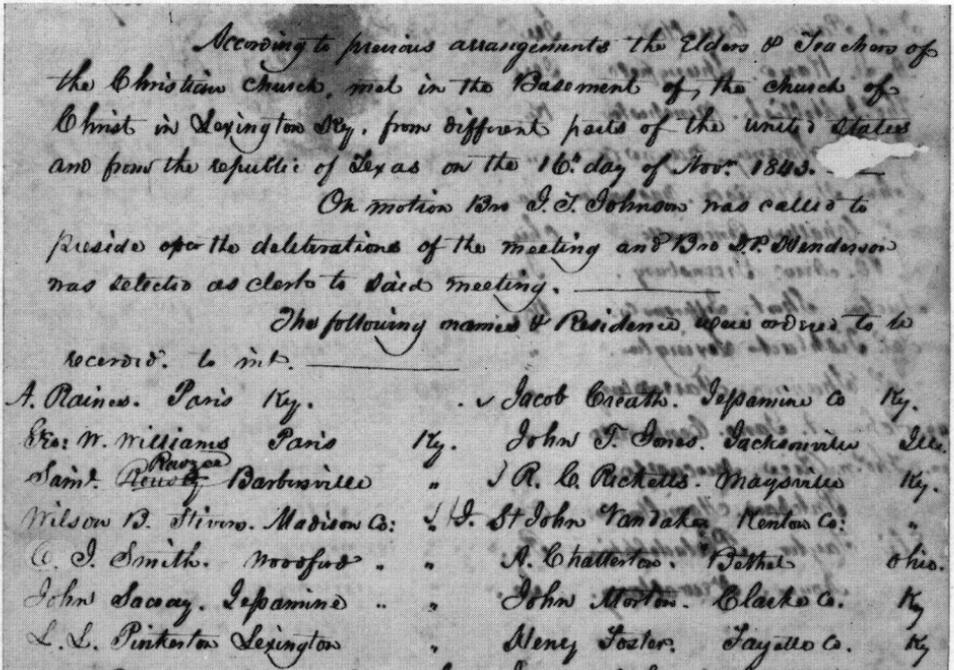
DISCIPLIANA

Published five times a year by the
Disciples of Christ Historical Society,
Nashville, Tennessee. Serving Christian
Churches and Churches of Christ.

Mr. Willis Jones
Disc. of Christ Hist. Society
1101- 19th Ave. South
Nashville, Tenn. 37212

Postmasters: Send forms 3579 to P. O. Box 19107, Indianapolis, Indiana 46219

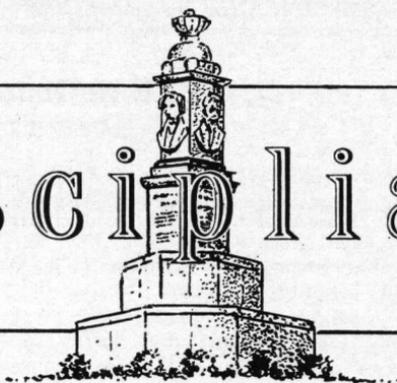
A STRIKING DISCOVERY COMES TO DCHS



Minutes of a meeting of ministers held in Lexington, Kentucky, during the debate between Alexander Campbell and Nathan L. Rice in November 1843. For an account of the known facts about this meeting see pages 38 through 43.

DCHS has received a sizable collection of materials from Mrs. C. M. Sharpe of Latham, New York, dealing with the career of her late husband, Charles Manford Sharpe, distinguished scholar, preacher, and educator who died in 1953.

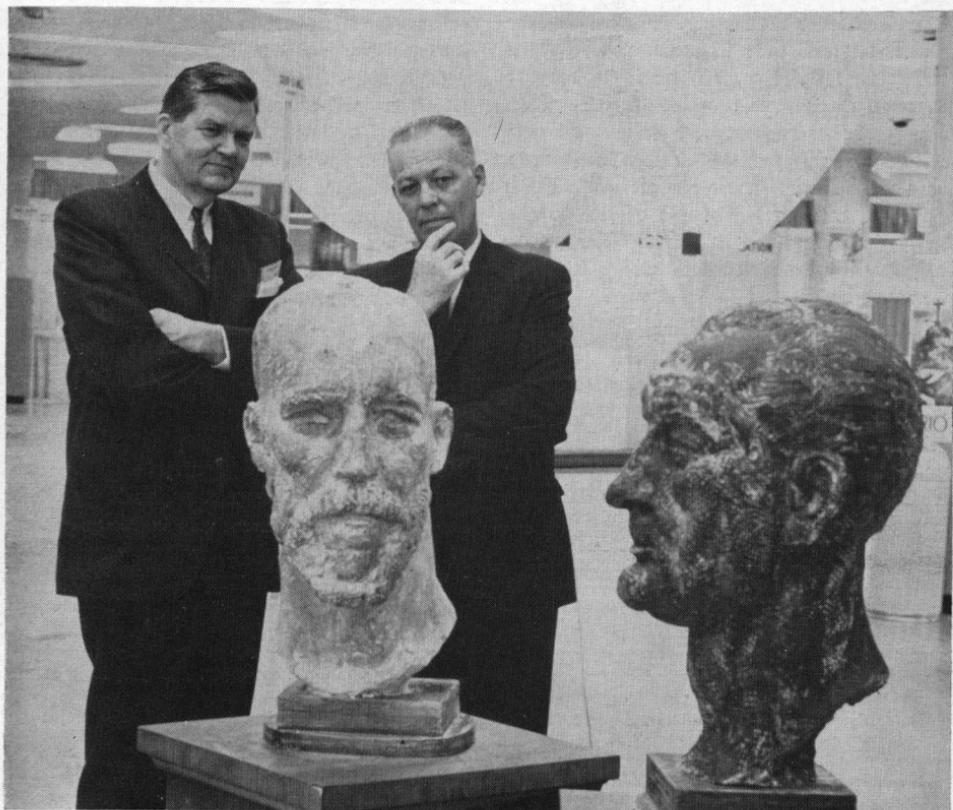
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Vol. 26

November, 1966

No. 4



Donald E. Mitchell photo

Sculptured heads of two U. S. Presidents—both members of the Christian Churches—James A. Garfield and Lyndon B. Johnson, were displayed in the booth of the Disciples of Christ Historical Society during the International Convention in Dallas, September 23-28. Puryear Mims, distinguished Nashville artist who did the stone carvings in the Thomas W. Phillips Memorial, was the sculptor. The Society's president and its Board chairman, Willis R. Jones and Hugh M. Riley are seen here discussing the merits of Mr. Mims' work.

Editorial . . .

DCHS in Main Stream

By HUGH M. RILEY

Editorial Note: Dr. Riley, new chairman of the DCCHS Board of Trustees, here indicates where he thinks the Society should move in its second quarter century. Dr. Riley was elected to the Executive Committee in 1960 and two years later became vice-chairman of the Board of Trustees.

A journey of a thousand miles begins with one step. One life can span a century, but it begins with one heart beat. Institutions are born and may live a thousand years, but they begin with one idea, one book, one member. What begins simply can reach far and mean much.

The Disciples of Christ Historical Society is well beyond that first stage, a quarter century in fact. Now we begin to see for this institution what may lie beyond. Life demands meaning, purpose, value. To give such response, the church and its institutions must be in the main stream of faith. Faith is a river bearing the water of life to the thirsty, carrying the traffic of the years, purifying the lands through which it flows. We must be in that main stream.

This river has many channels. They must be discovered and then traced to their source. What steps at this point will help DCCHS travel the main stream?

At Dallas, J. Edward Moseley outlined "unfinished business" in very particular terms: 1) publish indices to *DISCIPLIANA*, *Gospel Advocate*, *Millennial Harbinger*; 2) expand our microfilming of primary source materials; 3) work out a useable manual of

oral history for churches and institutions; 4) press the search for primary materials with vigor; 5) expand our contacts with local churches. There was more. This only suggests dimensions.

At the annual dinner meeting of trustees in February 1964, I enlarged on that fifth point above in broad terms. These were some of my thoughts as to channels: make church history come alive for people in our churches; provide a clearinghouse for ideas, programs, personalities related to local church life; relate the generations to each other creatively through their involvement in local church history; organize and direct the search for source materials in church homes and buildings; lead American churches to find their common heritage and thus advance the cause of unity; become a repository for oral history, graphic arts, fine arts, photo and film records as well as written and published data when these relate to the church.

History is a mighty stream. You can never reduce it to dehydrated substance. To deal with it you must move to the mid-point of the stream. This is where I want DCCHS to move in its second quarter century.

DISCIPLIANA, published five times a year (March, May, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana 46219.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Subscription to *DISCIPLIANA* is included in the membership dues of the Society.

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Willis R. Jones, President

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Artist, Ben R. Biddy

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones, Claude E. Spencer, and Marvin D. Williams, Jr.

DCHS OBSERVES TWENTY-FIFTH ANNIVERSARY AT CONVENTION DINNER IN DALLAS

J. EDWARD MOSELEY IS SPEAKER; WILLIS AND EVELYN JONES
RECEIVE LIFE PATRON MEMBERSHIPS

Two hundred and twenty-five persons gathered in the Regency Room of the Adolphus Hotel in Dallas on September 26 when the Society held its Twenty-Fifth Anniversary Dinner during the International Convention of Christian Churches then in session in that city. J. Edward Moseley spoke on the subject "Open Wide and Say Ahhhh!" Howard E. Short, chairman of the DCHS Twenty-Fifth Anniversary Committee presided. Prior to Dr. Moseley's address Dr. and Mrs. Willis R. Jones were presented Life Patron Memberships which came to them as a complete surprise. Ninety-three persons joined in giving the thousand dollar memberships to the So-

ciety's president-curator and his wife. Funds which totaled close to three thousand dollars were stipulated by the donors for placement in the Disciples of Christ Historical Foundation in a memorial fund already established in the names of Edgar DeWitt and Frances Willis Jones, parents of Dr. Jones.

In Dr. Moseley's address one section dealt with eight major areas in which the Society's influence has been registered in its first twenty-five years. In another he dealt with twelve areas for future development. Because of the significance of Dr. Moseley's observations in these two categories we present them here in DISCIPLIANA.

Thus Far Accomplished

What has happened because of the twenty-five years' existence of the Disciples of Christ Historical Society? Like a circular pendulum, the weight of the Society has pushed repeatedly in an ever-widening influence. Here is one Founder's assessment of that influence:



Kathryn L. Schneider photo

View of the head table during the Twenty-Fifth Anniversary Dinner. From left to right: Claude E. Spencer, Mrs. Hugh M. Riley, Stephen J. England, Mrs. Willis R. Jones, Willis R. Jones, Howard E. Short, J. Edward Moseley, Mrs. J. Edward Moseley, Hugh M. Riley, Mrs. Claude E. Spencer, Mrs. A. Dale Fiers, A. T. DeGroot, Miss Eva Jean Wrather, A. Dale Fiers.

1. The concern for Disciple history has emerged as a great new fact of this generation with an ever-increasing sense of its importance.

2. History is more and more considered as necessary to effective Christian education as teaching and understanding of the Bible.

3. Historical concerns have become involved in the world outreach program of the whole church.

4. DCHS, a more responsible agency, now is in a much better position to preserve our heritage for succeeding generations.

5. The Society, the only agency serving all wings of the Christian Churches and Churches of Christ, plus ecumenical interests of the universal church, is providing historical resources available nowhere else.

6. DCHS has helped to improve the level of graduate theses and dissertations in church history.

7. The Thomas W. Phillips Memorial has helped to project the magnificent promise of the Society as a research service agency with maximal impact.

8. The Society has played a significant role in influencing citizens generally to a better understanding of the Disciples' position as an indigenous part of American life and thought.



Kathryn L. Schneider photo

Dr. and Mrs. Willis R. Jones chat with DCHS Board chairman Hugh M. Riley, and with Dr. and Mrs. Roger T. Nooe following the presentation of their Life Patron Memberships. Dr. Nooe made the official presentation of the certificate to Dr. Jones. Mrs. Jones received her certificate from Forrest F. Reed, immediate past chairman of the Board of Trustees.

Unfinished Business

While some of the Society's accomplishments do seem incredible, it is realized that more frontiers have been opened than occupied. On the basis of the achievements what is ahead? Here is an unofficial list of some pressing items:

1. Publication of the index for our periodical, *DISCIPLIANA*, already completed by David McWhirter of Christian Theological Seminary, and enlargement of *DISCIPLIANA* to include material usually incorporated in a historical quarterly.

2. Indexing of the *Gospel Advocate* and the *Millennial Harbinger*, as well as many other periodicals.

3. A decontamination chamber installed in the Phillips Memorial where dirty historical materials, just received may be thoroughly cleaned.

4. Additional microfilming of original records, periodicals and other materials for permanence, in order to conserve space, and to provide photocorrect copies at reduced research cost.

5. Lamination, a plastic sealing procedure of brittle, rare materials, handwritten with insoluble ink. Lamination is thought to prevent discoloring and deterioration for at least 500 years. We will let somebody else be concerned about our materials after that time!

6. Continued progress toward a Union Catalog of all Discipliana which would tell a researcher at once where any book or manuscript, not at DCHS is located. Until a central repository becomes a reality, as it inevitably will in our automated, electronic, computerized age, a Union Catalog is a necessity.

7. Development of a manual for a vast program of oral history where competent interviewers will tape recollections of ministers and other older members of our churches.

8. Study of the micro-book revolution and push button research which are much nearer than most of us realize. The urgent need for this awareness is evidenced, for instance, by the fact that modern offices and storerooms are explosively expanding their storage space at the rate of 62 million file drawers each year!

9. A massive search for historical materials, before their destruction, in many more churches, homes, mission stations, educational institutions, publishing houses, benevolence homes, minority groups, etc.

10. Preparation and publication of a Church Historian's Manual that will provide desperately needed information on how best to preserve church historical materials, both old and current; also, how to celebrate an anniversary of the congregation and write its history, among other things.

11. Locating and placing needed historical markers.

12. Adding *thousands* of individual members and increasing our endowment to \$1,000,000 or more. Yes, you heard aright! Remember we had wild dreams 25 years ago, too.

AN INSTANCE OF ECUMENISM

W. E. Garrison and the Second Vatican Council

By WM. BARNETT BLAKEMORE

The episode recounted here is really an extension of my Reed Lectures which have just been published under the title, *The Discovery of the Church*.

In the summer of 1963 in Montreal at the Fourth Conference on Faith and Order of the World Council of Churches I became acquainted with one of the guests, a Roman Catholic priest from Quebec, Father Bernard Lambert. He wore the black suit and Roman collar we associate with the Catholic priesthood on the North American continent. In our subcommittee group at Montreal he was invited to make some comments regarding the document on worship. "Since I am your guest and you invite me to comment, I shall be happy to do so," he said before making some very perceptive remarks which resulted in some important semantic clarifications in our document. On another afternoon in Montreal, Father Lambert told our subcommittee, "You are my Christian brothers, and since you are my Christian brothers, what you say to each other is important to me. Your council is my council." It was as strong an expression of the ecumenical spirit as I had up to that time heard from a Roman Catholic.

Five months later I received notice that I would be the Disciples of Christ observer at the Vatican Council beginning in 1964. Almost immediately I thought of Father Lambert's words; my approach to the Second Vatican Council became, "They are my Christian brothers; what they say to each other is therefore of interest and importance to me. Their council is my council."

Several days after I arrived in Rome, I wondered whether Father Lambert might be there. I had probably passed him in the aisles of St. Peter's several times before I suddenly recognized his face, for now he was garbed in the monastic robes of the Dominican Order to which he belonged. I soon discovered that he was a very highly respected *peritus* (scholarly consultant) of the Council. Throughout the 1964 session I became increasingly aware of the respect with which he is held in his communion.

It was only early in the 1965 session of the Second Vatican Council that I discovered that Father Lambert is the author of a book, *Le Problème Oecuménique*, a two volume work of 730 pages. It had been published in 1962 before the Second Vatican Council had begun, and its influence upon the Council had indeed been great. I learned that the work had been translated into German and will eventually be translated into English. I decided to wait until the English translation is available.

As 1966 rolled along I became impatient to get the English translation of Father Lambert's book. As summer approached I got tired of waiting and ordered the French edition which reached me in the summer.

I had not read many pages of *Le Problème Oecuménique* before I discovered that Father Lambert is one of the most widely read theological scholars of my acquaintance. He is thoroughly familiar with Protestant and Orthodox theology and particularly with writings in the ecumenical field.

However, my most exciting discovery was with respect to Dr. W. E. Garrison. As I read further I came upon a section in which Father Lambert proposed to discuss the most typical Protestant visions of what the united church should be. He indicated that within Protestantism there are two major visions of the united church. As illustrative of these two major visions he selected Bishop Stephen Neill and Dr. W. E. Garrison. Thereupon follows a perceptive and accurate summary of Dr. Garrison's position as presented in his book, *The Quest and Character of a United Church*.

The breadth of Father Lambert's knowledge of Protestantism, and his ability to spread that knowledge within his own church is not an isolated instance in Roman Catholicism. It is one example of the solid and increasing basis of knowledge of Christendom in all its parts which furthers the ecumenical movement inside the Roman Catholic Church. It is to be hoped that Protestantism on its side will continue to develop an equal knowledgeable.

THE DISCOVERY OF THE CHURCH: A HISTORY OF DISCIPLE ECCLESIOLOGY

A Review

By DWIGHT E. STEVENSON

Editorial Note: Dr. Stevenson, Professor of Homiletics at Lexington Theological Seminary, is a founding member of DCHS. Author of over twenty books, his latest is *The False Prophet*.

Here is the first annual series of Forrest F. Reed Lectures in book form.

Readers of DISCIPLIANA will recall that the Board of Trustees of the Disciples of Christ Historical Society established the lectureship in October 1964, naming it to honor Forrest F. Reed, who endowed it with a gift of \$12,000. Mr. Reed has completed his fourth term as chairman of the Board of Trustees.

As first lecturer on the new foundation, Doctor Blakemore brought unique gifts plus a cluster of qualifying experiences to his task. Dean of Disciples Divinity House of the University of Chicago, second chairman of the Panel of Scholars, delegate to more than one assembly of the World Council of Churches, and Disciple observer at the fourth session of the Second Vatican Council—to mention only a few of his credentials—he is not only in the midst of Disciple life and thought but at the growing edge of our life in conversations with other church bodies.

As the author himself says, "this book is something less than a full scale history of the doctrine of the church in the Campbell-Stone movement."¹ It rather brings out Disciple doctrine through three confrontations—with the Presbyterians, with secular society, and with the Roman Catholic Church. Each confrontation passed from debate, in the early period, to dialogue in recent years.

The stage of debate is represented in each instance by a typical meeting of Alexander Campbell with a forensic opponent. Face to face with the Presbyterians, it is the debate with Rev. N. L. Rice of Paris, Kentucky in November 1843. Confronting the secular world, it is Campbell's debate with the social reformer, Robert Owen at Cincinnati in April 1829. And with the Roman Catholics, it is his debate with Bishop J. B. Purcell at Cincinnati in January 1837.

The stage of dialogue—in most instances a recent development—is similarly discussed as epitomized by certain concrete events. With the Presbyterians we have moved from polemics to mutual exploration through the Consultation on Church Union. With the Roman Catholics, we have changed from outright hostility at least as far as co-existence under the influence of Vatican Council II (with an intermediate step taken through W. E. Garrison's book, published in 1928 against the background of Al Smith's candidacy for the presidency, *Catholicism and the American Mind*). Dialogue with the world, less conscious and less open to dating, has characterized our whole development—from our admiration for democratic institutions to our use of sociology of religion and pastoral psychology.



Dr. Blakemore

¹ Wm. Barnett Blakemore, *The Discovery of the Church: A History of Disciple Ecclesiology* (Nashville, Reed and Company, 1966), p. [5].

Dialogue with the Reformers

Blakemore discusses our confrontation with the Presbyterians under the title of his first chapter. "Dialogue with the Reformers," (adopting the continental usage for the naming of the Presbyterian tradition). Here is a key quotation:

. . . within Protestantism there are four or five major divisions: Lutheranism, Episcopalianism, the Reformed Churches, all of which have always had as much or more concern for the Christian community as for the Christian individual, and a group including the Anabaptists, Pietists and Pentecostals in which emphasis falls mainly on the Christian individual. When Protestantism is so analyzed, it is obvious where the Christian Churches belong. They are in the family of the Reformed Churches. . . . (pp. 23-24)

This helps to explain why our conversations with the Baptists never led to merger, and why our current conversations in the Consultation on Church Union seem to be more promising. Early debate with the Presbyterians highlighted our differences and obscured our even more important

agreements. As we begin to see this, we are moving away from congregational independency to a more comprehensive view of "church," and from concern over the mode of baptism to the nature of the ministry.

Dialogue with the World

"Dialogue with the World," the second lecture, contrasts the *classical* and *historical* views of the church: "A classical style of thought about the church is one which presupposes that in its formal character the earthly church is unchanging. . . . The historic style of thought about the church recognizes that in its formal character, whatever the continuities that keep the church true to its Lord, the church is developmental." (p. 62) Early thought of the Disciples held to the classical view (theoretically), but in actual practice we Disciples have been in dialogue with the world throughout our whole history. Vital influences have shaped us—the American frontier, democratic institutions, the social contract theory of John Locke, the business mind, developments in sociology and psychology, etc.

It is certainly clear by now that among the churches stemming from the Union of 1832 many an element of the world has entered in. More recently these elements have come to be recognized for what they are. There is no longer any strict avoidance of the inventions of men. There is a growing recognition that it is impossible for the church to exist, or for the gospel to be preached, without any mixture of philosophy, the traditions of men, or the rudiments of the world. . . . What is now coming to consciousness is that such a pristine condition never did exist, nor was it ever achieved by our forefathers even though they thought they had done so. (pp. 60-61)

Blakemore even suggests that "the traditional Christian Church doctrine of a Christianity devoid of human inventions is similar to the docetic heresy of an earlier time which saw Christ only as divine and failed to acknowledge the true and full humanity that is just as much part of the nature of Christ as his divinity." (p. 61)



Dr. Stevenson

Dialogue with Rome

Even Alexander Campbell's debate with Rome (in the third chapter, "Dialogue with Rome") disclosed some agreements. One was the understanding of the church as "One, Holy, Catholic and Apostolic," categories unreservedly accepted by both debaters. Evidently W. E. Garrison's book, provoked by the prospect of a Roman Catholic in the presidency, was a generation ahead of its time. Written in 1928, its expectations were admirably fulfilled by John F. Kennedy. And the participation of Catholic observers in the assemblies of the World Council of Churches and of Protestant observers in Vatican Council II is resulting in many outcroppings of dialogue between Protestants and Roman Catholics in local communities. Most people are aware of the liberalizing influences of Vatican II upon Roman Catholics generally, permitting the meeting of two formerly hostile traditions. Blakemore cites numerous incidents of such meeting. The benefits are not one sided:

If Protestantism has been Bible apart from Church, Roman Catholicism has been Church apart from Bible—but a time of convergence seems to be at hand. Unity may be a long way off, but convergence is not to be ignored. . . . This is a new work of the Spirit in our day. . . . The Holy Spirit does not convey truth to men. It conveys men to each other in attitudes that enable them to seek the truth together. (pp. 94-95)

A Forward Look

"A Forward Look," the concluding, brief chapter of the book centers on the attendance of half a dozen Disciples upon an Orthodox service in Montreal in July 1963 during the World Council's Fourth Conference on Faith and Order. Dr. Nikos Nissiotis explained the service in progress: "You must at all times remember that the attitude of the priest and the worshippers is that at Christ's altar we are standing in the future, at the edge of time and eternity,

The Second Annual Series of Forrest F. Reed Lectures were held at the Society on November 7-8. A full report of the lectureship will appear in the January issue of DISCIPLIANA.

just prior to the heavenly feast of the lamb when we shall sit down together with our Lord in Glory." (pp. 97-98)

This calls us to the eschatological dimension in the Lord's Supper—admittedly biblical but nonetheless neglected by Disciples, who have been content through most of our history to center upon remembrance of the past. The Catholic emphasis upon the real presence of Christ, it is now seen, is also biblical; and it is beginning to make its contribution to Disciple thought. Now opening to us is the whole historical heritage: "Reformed worship dominated by consciousness of the past, Catholic worship dominated by consciousness of the present, Orthodox worship dominated by consciousness of the future. Each needs the correction the other affords in order to discover the fulness of the church." (p. 99)

Clear, readable, penetrating and insightful, this book is a solid contribution to Disciple self-understanding. It is also a farseeing guide to contemporary churchmanship.

THE DISCOVERY OF THE CHURCH—A History of Disciple Ecclesiology

By

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CHRISTIAN STANDARD INDEXING PROJECT PROGRESS REPORT

The first anniversary of work on the *Christian Standard* indexing project, October 1, found more than 41,000 entries made. The purpose of the project, which has a staff of two indexers and a supervisor (part-time) is to make an index of the *Christian Standard* from its beginning in 1866 through 1966. The project under the auspices of the Disciples of Christ Historical Society is being financed by the Phillips family of western Pennsylvania.

For the first eight months only one indexer, Mrs. Louise Adams, was employed. Miss Erwin Ann Douglas, a recent graduate of North High School, Nashville, started work in June. For three weeks in July and August, Miss Marsha Pearson, Pleasant Hill, Illinois helped with the filing of index entries.

Mrs. Adams resigned August 31 to move to Milwaukee, where her husband Robert is teaching in Marquette University. On September 12, Mrs. Barbara Bradner came on the staff to take Mrs. Adams' place. Mrs. Bradner is a graduate of East Carolina College, Greenville, North Carolina.



Ben R. Biddy photo

Indexers Erwin Ann Douglas and Barbara Bradner confer about one of the entries in the *Christian Standard* Indexing Project.

The index has been completed, 1866 through 1875. Parts of 1876, 1877, 1878, and 1879 have been done. Miss Douglas has been indexing news notes, obituaries, marriages, book reviews and poetry while Mrs. Bradner is doing the editorials, articles, and special features. Claude E. Spencer, the supervisor has filed the entries.



Ben R. Biddy photo

Mrs. Jesse M. Bader received Life Membership 226 on September 24. Shown here presenting Mrs. Bader her certificate is Hugh M. Riley, chairman of the DCHS Board of Trustees, as Willis R. Jones, Society president, looks on. The ceremony took place in the Historical Society's booth at the International Convention of Christian Churches in Dallas. The membership was in honor and memory of the late Jesse M. Bader of New York City.



Ben R. Biddy photo

On September 27, between sessions of the International Convention, Mr. and Mrs. Howard Cecil Bever were presented Life Membership certificates. Their son, George Bever, pastor of the First Christian Church of Independence, Kansas, is pictured (left) alongside his parents in the Society's booth. Ben R. Biddy, DCHS assistant librarian, who presented the certificate, is a former resident of Stratford, Texas where Howard Cecil Bever is pastor.



What's New

... in Our Library

Library Contributors, 1965-66

Since 1960 it has been the practice to publish in *DISCIPLIANA* a list of all persons, churches, organizations, schools, and publishers who have contributed materials to the Society during the preceding fiscal year.

From July 1, 1965 through June 30, 1966 the Society received 872 lots of materials from 676 sources: 340 individuals, 226 churches, and 70 organizations, colleges, and publishers.

In some cases the contribution was a single item such as a letter in the hand of Alexander Campbell. In other instances, as with the D. Pat Henderson Papers, hundreds of pieces might be included in the gift. The time span covered is broad as well. All the way from the first issue of the *Millennial Harbinger* in original covers to current issues of church newsletters. Books, periodicals, manuscripts, correspondence, audio-visual materials, and museum items were all represented among the materials.

All came as gifts or exchanges. There is no specific item in the Society budget for the purchase of books. Society members and their friends have again been generous in locating valuable material and giving it to the Society.

Individuals

A

Abraham, Harold L., Kansas City, Kan.
 Acuff, Lea Earl, Knoxville, Tenn.
 Albert, Carl, Washington, D. C.
 Allender, Edwin R., Indianapolis, Ind.
 Arderly, Mrs. William Breckenridge, Paris, Ky.
 Ashton, Mrs. A. T., Leewood, Kan.
 Austin, Spencer P., Indianapolis, Ind.
 Austin, Mrs. Spencer P., Indianapolis, Ind.
 Autrey, Miss Doris, Indianapolis, Ind.

B

Bader, Mrs. Jesse M., New York, N. Y.
 Bair, Mrs. Mary R., Dunedin, Fla.
 Balding, Mrs. George, Dayton, Wash.
 Bamber, Edwin E., Pomona, Calif.
 Barber, William J., Indianapolis, Ind.
 Barclay, Earle, Hastings, Neb.
 Barrett, David D., San Francisco, Calif.
 Baughman, James, Middletown, Ky.

Beazley, George G., Jr., Indianapolis, Ind.
 Benjamin, Paul, Lincoln, Ill.
 Bevins, Mrs. William, Georgetown, Ky.
 Bicks, Mrs. Dorothy, Beaverton, Ore.
 Bidby, Ben R., Nashville, Tenn.
 Bidby, Mrs. Peggy Ann, Nashville, Tenn.
 Black, J. Lloyd, St. Louis, Mo.
 Blackburn, Mrs. Harry M., Decatur, Ill.
 Blampied, Ray A., Christchurch, New Zealand
 Blessing, William L., Denver, Col.
 Bloomfield, Mrs. S. T., Sikeston, Mo.
 Bobo, David H., Indianapolis, Ind.
 Bobo, Mrs. Mildred Nesbit, Arcadia, Calif.
 Boulware, John S., Hastings, Minn.
 Boulware, Mrs. John S., Hastings, Minn.
 Bowman, Mrs. V. W., Albuquerque, N. M.
 Bradley, Virginia E., Petersburg, Ill.
 Bristol, Thomas R., Dallas, Tex.
 Brooks, Franklyn, Waddy, Ky.
 Brown, Miss Genevieve, Indianapolis, Ind.
 Brown, Mrs. James Lelan, Maysville, Mo.
 Brown, Miss Mary Anne, Los Angeles, Calif.
 Brown, Sterling W., New York, N. Y.
 Bumbarger, Mrs. J. H., Los Angeles, Calif.
 Burke, Miss Jessie M., St. Louis, Mo.
 Burke, Mrs. Verdia, Bloomington, Ind.
 Burkhart, Mrs. Irma M., New Albany, Ind.
 Burns, Robert W., Atlanta, Ga.
 Busby, Alvin G., Atlanta, Ga.

C

Cain, John H., Larned, Kan.
 Callan, Mrs. T. H., Dallas, Tex.
 Cammack, Miss Eleanore, Greencastle, Ind.
 Carlson, J. Eric, St. Louis, Mo.
 Carty, James W., Jr., Bethany, W. Va.
 Castleman, William J., Indianapolis, Ind.
 Chammels, L. V., Terre Haute, Ind.
 Cleaver, Ben. H., Cape Girardeau, Mo.
 Cochran, E. Louis, Nashville, Tenn.



Mr. and Mrs. Ray M. Wolford of North Olmsted, Ohio brought to the Society on May 4, 1966 a number of early Disciple volumes. Willis R. Jones (right) is pictured here receiving the material from the Wolfords.

Cole, Homer M., Pendleton, Ind.
 Conner, Miss Lola B., Indianapolis, Ind.
 Cook, Thales, Winfield, Kan.
 Crain, James A., Branson, Mo.
 Crank, Charles E., Jr., Huntington, W. Va.
 Crewdson, Ira D., Little Rock, Ark.
 Cresser, Wallace E., Silver Springs, Md.
 Crider, Irvin N., San Diego, Calif.
 Crossley, Mrs. George, San Leandro, Calif.
 Crow, Paul A., Jr., Lexington, Ky.

D

Dally, Robert M., York, Neb.
 Davidson, Miss Ann, Indianapolis, Ind.
 Davis, Earl C., Yorktown, Ind.
 Davis, Harry M., Hopkinsville, Ky.
 Davis, Mrs. Harry S., Kansas City, Mo.
 Day, A. Garnett, Livingston, Tenn.
 DeGroot, A. T., Fort Worth, Tex.
 DeWalt, Don, Joplin, Mo.
 Dimmitt, Miss LeNoir, Austin, Tex.
 Dixon, Ben F., San Diego, Calif.
 Dobbs, Mrs. James K., Atlanta, Ga.
 Dougherty, Robert L., San Luis Obispo, Calif.
 Drew, Mrs. Adella S., Plainview, Tex.
 Duncan, Mrs. Marion H., Alexandria, Va.
 Dye, Royal J., San Gabriel, Calif.

E

Eades, Mrs. H. E., Houston, Tex.
 Eames, S. Morris, Carbondale, Ill.
 Eldridge, Richard D., Pompey, N. Y.
 Elliott, G. M., Cincinnati, Ohio
 Ellis, Carroll N., Nashville, Tenn.
 Ellis, Miss Esther, Knoxville, Tenn.
 Eminhizer, Earl Eugene, Warren, Ohio
 Erlwine, W. W., Marion, Ind.

F

Farrell, James E., Worcester, Mass.
 Farrior, Donald G., Pffafftown, N. C.
 Faust, Burton, Dunedin, Fla.
 Flanagan, James M., St. Louis, Mo.
 Fleming, Mrs. Bertha A., Williamsport, Ind.
 Flint, Mrs. L. G., Jr., Lynchburg, Va.
 Fortner, Miss Emma D., Bluefield, W. Va.
 Fountain, Thomas, Toronto, Ont.
 Fraser, Alexander, Inverness-Shire, Scotland
 Fry, Mrs. Nona, Roodhouse, Ill.

G

Garrett, Leroy, Denton, Tex.
 Garrison, W. E., Houston, Tex.
 Gault, Robert D., Eugene, Ore.
 Gibbons, Gladys, Snow Hill, Md.
 Glasscock, Rodney D., Denver, Col.
 Goins, Richard, Oskaloosa, Iowa
 Goodacre, Miss Viola, Oneco, Fla.
 Graham, Mrs. Ruth, Lexington, Ky.
 Gray, Mrs. Frank S., Harrisburg, Ill.
 Green, J. Frank, Frankfort, Mich.
 Greene, MaBelle D., Pasadena, Calif.
 Greenwood, Miss Esther, Oxford, Ind.
 Gresham, Charles R., Milligan College, Tenn.
 Gribble, Mrs. E. R., Nashville, Tenn.
 Grimm, Glenn, Ashtabula, Ohio
 Griswold, Walter H., Beckley, W. Va.
 Grubb, Mrs. S. R., Athens, Ga.
 Guy, Neil, Springfield, Mo.

H

Hakala, Paul E., Jefferson, Ohio
 Hakansson, George, Santa Monica, Calif.
 Hale, Mrs. Mark P., Urbana, Ill.
 Handy, Mrs. James C., Tampa, Fla.
 Hansen, Mrs. George, Temple, Tex.
 Hansen, Walter C., Seattle, Wash.
 Hardy, James B., Sheffield, Ala.
 Harker, Mrs. David H., Martinsville, Ind.
 Harker, Mr. and Mrs. Harvey M., Houston, Tex.
 Harper, Gene, Madisonville, Ky.
 Hartsfield, Miss Elizabeth A., Lexington, Ky.
 Harvey, Miss Eleanor, Indianapolis, Ind.
 Hatfield, Mr. and Mrs. Louis D., Fostoria, Ohio
 Head, Miss Hollis, Burlington, Iowa
 Hendrickson, Miss Mabel, Ocala, Fla.
 Henry, Mrs. Sattie J., Paris, Ill.
 Herndon, Thomas C., Richmond, Ky.
 Hicks, Mark, Abilene, Tex.
 Higginbotham, Mrs. J. E., Chattanooga, Tenn.

Himmelheber, Earl M., Alliance, Ohio
 Hird, Mrs. Willard, Ponca City, Okla.
 Hogbood, H. C., Lexington, Ky.
 Holland, Harold E., Boone, N. C.
 Hoover, W. Kenneth, Chevy Chase, Md.
 Hopkins, Marion L., South Bend, Ind.
 Hubbell, Mrs. T. V., Lincoln, Neb.
 Huis, M. A., Newbern, Tenn.
 Hulan, Richard H., Chevy Chase, Md.
 Hunt, Mate Graye, Kalamazoo, Mich.
 Hunt, Norman C., California, Pa.
 Hunter, Barton, Indianapolis, Ind.
 Hurt, John E., Martinsville, Ind.

I

Inman, Mrs. Samuel Guy, Bronxville, N. Y.
 Isaac, Paul E., Beaumont, Tex.

J

James, Richard L., Jacksonville, Fla.
 Jamison, Mr. and Mrs. Conrad, Bradenton, Fla.
 Jarman, William Jackson, New York, N.Y.
 Jones, Willis R., Nashville, Tenn.
 Joyner, Mrs. Eleanor, Americus, Ga.

K

Kelker, Aaron H., Hiram, Ohio
 Keller, Mrs. George A., Washington, D.C.
 Kellogg, Miss Orrie Beam, Arkansas City, Kan.
 Kent, Mrs. Royce N., Omaha, Neb.
 Kime, Harold C., Altadena, Calif.
 Kirk, Mrs. Ernest, Bracebridge, Ont., Canada
 Kirkland, Mrs. C. C., Orlando, Fla.
 Kirkpatrick, Forrest H., Wheeling, W. Va.
 Kirkpatrick, Jerald, Fort Worth, Tex.
 Kirkpatrick, Laurence V., New York, N.Y.
 Knibb, J. H., Hagerstown, Md.

L

Lake, Mrs. Arlie, Hannibal, Mo.
 Lamkins, Robert G., Fulton, Mo.
 Lane, Mrs. Clyde, Wichita Falls, Tex.
 Langston, Ira W., Eureka, Ill.
 Laws, John A., Memphis, Tenn.
 Lawton, E. V., Hawthorn, South Australia
 Layman, Marvin V., Houston, Tex.
 Lemmon, Robert B., Kansas City, Mo.
 Lemon, Robert L., Richmond, Calif.
 Lewis, Jack P., Memphis, Tenn.
 Lewis, LeMoine G., Abilene, Tex.
 Little, Brooks B., Nashville, Tenn.
 Lollis, Mrs. Edward W., Indianapolis, Ind.
 Lowe, Miss Gertrude, Lake Worth, Fla.
 Lowry, Miss Ruth M., Indianapolis, Ind.
 Luton, Mrs. W. H., London, Ont., Canada

Mc

McAllister, E. E., Chattanooga, Tenn.
 McCauley, C. A., East Palestine, Ohio
 McCloy, Sarah, Brownsville, Pa.
 McDonald, Mrs. C. R., Shawnee, Okla.
 McLean, Jim, Indianapolis, Ind.
 McLean, Richard J., Fort Chaffee, Ark.
 McMurry, George E., Pomona, Calif.

M

Mack, Mrs. C. Floyd, Sr., San Antonio, Tex.
 Major, J. Brooks, Hopkinsville, Ky.
 Marling, Maurice, Waverly, Ohio
 Martin, Mrs. Chester E., Atlanta, Ga.
 Mason, W. Dean, Martinsville, Ind.
 Matheny, H. E., Akron, Ohio
 Mattingly, T. J., Knoxville, Tenn.
 Maxey, Mark G., Kanoya, Kagoshima, Japan
 Meadows, Mrs. Alfred C., Stoneville, N.C.
 Meredith, Roger L., Barbourville, Ky.
 Miller, Charles C., Des Moines, Iowa
 Miller, Mrs. Charles L., Jr., Macon, Mo.
 Miller, J. Frederick, Champaign, Ill.
 Miller, Mrs. J. Quinter, Yonkers, N.Y.
 Miller, William L., Jr., Indianapolis, Ind.
 Miracle, Larry L., Barnesville, Ohio
 Mize, Mrs. Lettie W., Albuquerque, N.M.
 Moak, James A., Lexington, Ky.
 Monin, Mrs. John S., Glendale, Ky.
 Montgomery, Riley B., Lexington, Ky.
 Moor, Wilson F., Tucson, Ariz.
 Moore, Mrs. Dora, Edgar, Neb.
 Mooty, Alex, Wilson, N.C.
 Morgan, Howard Daniel, Kilgore, Tex.
 Morris, Miss Jane E., Indianapolis, Ind.

Morrison, Mrs. Chloe D., Omaha, Neb.
 Morrison, H. T., Springfield, Ill.
 Morrison, John L., San Jose, Calif.
 Moseley, J. Edward, Indianapolis, Ind.
 Moseley, Louise, Indianapolis, Ind.
 Muir, Warner, Indianapolis, Ind.
 Murch, James DeForest, Cincinnati, Ohio

N

Naff, Walter R., Spokane, Wash.
 Nay, Bruce, Black Mountain, N.C.
 Neal, Archie, Nashville, Tenn.
 Nelson, Robert G., Indianapolis, Ind.
 Nesby, John C., Red Bluff, Calif.
 Nichol, Mrs. Louise, Albia, Iowa
 Nixon, Ray L., Belleville, Ill.
 Norris, Beauford A., Indianapolis, Ind.
 Norris, L. Merlin, Mountlake Terrace, Wash.

O

O'Brien, W., Jacksonville, Ill.
 Owen, George Earle, Indianapolis, Ind.
 Owens, R. A., Burlington, Iowa

P

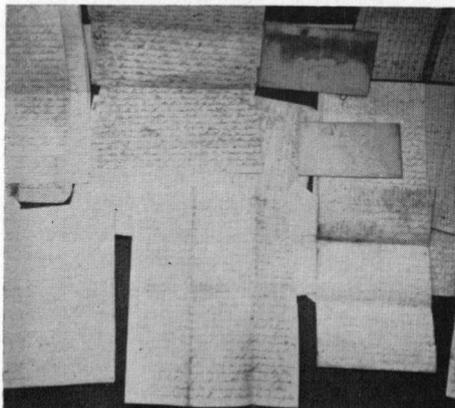
Parrish, Mrs. William G., Evansville, Ind.
 Paternoster, Ira A., Indianapolis, Ind.
 Patterson, Harley, Athens, Ga.
 Paul, William E., Orlando, Fla.
 Pennington, Mae, Kansas City, Mo.
 Peoples, R. H., Indianapolis, Ind.
 Peterson, Orval D., St. Louis, Mo.
 Phillips, Mr. and Mrs. B. D., Butler, Pa.
 Phillips, Mrs. Paul C., Missoula, Mont.
 Pittman, Miss Martha, Roanoke, Ala.
 Plank, Miss Pearl E., Canton, Mo.
 Presley, Larry D., Columbia, Tenn.
 Prewitt, G. F., Indianapolis, Ind.

Q

Quinn, Mrs. Alba, Glendale, Calif.

R

Raab, Mrs. Idalene M., Oakland, Calif.
 Reasoner, N. J., Turner, Ore.
 Reed, Forrest F., Nashville, Tenn.
 Reed, James R., Indianapolis, Ind.
 Reid, Herbert L., Smithfield, Me.
 Renner, R. Richard, Cleveland Heights, Ohio
 Rescoe, A. Stan, Nashville, Tenn.
 Reynolds, H. Aubrey, Jonesboro, Tenn.
 Reynolds, Mrs. W. Dale, Okeene, Okla.
 Riley, Hugh M., Louisville, Ky.
 Rosborough, Mr. and Mrs. O. A., Dunedin, Fla.
 Runyan, John W., La Mesa, Calif.
 Rustemeyer, Frank C., Indianapolis, Ind.



Precious materials, such as these letters from Mrs. Alexander Campbell to Julia Ann Barclay, are in danger of being torn or damaged until they are preserved by the preservative process of lamination.

S

Sayre, John, Enid, Okla.
 Schiller, Ben E., Joplin, Mo.
 Scholl, Mrs. Clarence E., Indianapolis, Ind.
 Scott, Mrs. Arch, El Paso, Tex.
 Scott, Miss Emma J., Des Moines, Iowa
 Scott, Mrs. Ida Campbell, Carrollton, Mo.
 Scoville, Miss Ruth A., Los Angeles, Calif.
 Sechler, Earl T., Springfield, Mo.
 Sessions, William A., Owensboro, Ky.
 Shaw, Henry K., Indianapolis, Ind.
 Shepherd, Robert M., Lexington, Ky.
 Short, Howard E., St. Louis, Mo.
 Sikes, Walter W., Eureka, Ill.
 Simpson, Mrs. Martha, Paducah, Ky.
 Six, Ray L., Stillwater, Okla.
 Smith, Joseph M., Indianapolis, Ind.
 Smith, Miss Mary Elizabeth, Chattanooga, Tenn.
 Smock, William, Roodhouse, Ill.
 Soles, Miss Cordelia, Monongahela, Pa.
 Southard, Samuel, Louisville, Ky.
 Spencer, Claude E., Nashville, Tenn.
 Spreadbury, H. Vernon, Stratford upon Avon, Warwickshire, England
 Stairs, Mrs. Margaret W., Berkeley, Calif.
 Stanger, Allen B., Lynchburg, Va.
 Steffer, Robert W., Bloomington, Ind.
 Stevens, Mrs. P. R., Leawood, Kan.
 Stevenson, Dwight E., Lexington, Ky.
 Stevenson, Mrs. John, St. Louis, Mo.
 Stewart, Paul L., Tallahassee, Fla.
 Stiles, Edwin Lee, Indianapolis, Ind.
 Stone, Perry L., Americus, Ga.
 Straiton, Miss Janet W., Fort Worth, Tex.
 Stroop, J. Ridley, Nashville, Tenn.

T

Tarr, William Richard, Sweetwater, Tex.
 Tatlock, Lloyd E., Buenos Aires, Argentina
 Taylor, Mrs. Fred, Yakima, Wash.
 Taylor, Lloyd A., Weeping Water, Neb.
 Templeton, Mr. and Mrs. John, Frankfort, Ind.
 Tharp, Donald M., Bedford, Ind.
 Thomas, Clarence W., Statham, Ga.
 Thompson, Mr. and Mrs. E. L., Warren, Ohio
 Travis, William J., Knoxville, Iowa
 Trefzger, John D., Bloomington, Ill.

V

Van Hoosen, R. W., Decatur, Ind.
 Vice, Mrs. Marvin B., Lexington, Ky.

W

Walker, John J., Tempe, Ariz.
 Ware, Charles C., Wilson, N.C.
 Wasson, Woodrow W., Nashville, Tenn.
 Watson, Ben E., Lexington, Ky.
 Watson, Mrs. Keene, Lexington, Ky.
 Watters, Mrs. A. E., Black Mountain, N.C.
 Webster, Hayes H., Doniphan, Mo.
 Wells, E. B., Springfield, Mo.
 Wesner, Mrs. Jerry N., Albuquerque, N.M.
 White, Norman S., Robinson, Ill.
 Wilhite, J. Porter, Houston, Tex.
 Wilkinson, Miss Dorothy, Oklahoma City, Okla.
 Willard, Charles, Winchester, Va.
 Williams, Mrs. M. P., Vancouver, Wash.
 Williams, Marvin D., Nashville, Tenn.
 Willis, Ross M., East Orange, N.J.
 Willits, Virgil W., Fairbury, Neb.
 Wilson, James, Knoxville, Tenn.
 Wilson, Miss May E., Guadalajara, Jal., Mexico
 Wingfield, Mrs. Marshall, Memphis, Tenn.
 Withers, Mrs. Guy, Washington, D.C.
 Wolford, Mr. and Mrs. Ray M., North Olmsted, Ohio

Y

Young, Miss Lucinda R., Springfield, Ill.

Z

Zavits, Miss Leota L., Detroit, Mich.
 Zeller, Mrs. Jeanette, Illiopolis, Ill.
 Zimmerman, C. H., Hoisington, Kan.
 Zug, James R., Hurst, Tex.

NEW ANNUAL MEMBERS

- Adams, Mrs. Robert L., Milwaukee, Wis.
 Anderson, Mrs. R. L., Austin, Tex.
 Brannin, Mrs. Vema K., Dallas, Tex.
 Canady, E. D., Bellflower, Calif.
 Carlson, Mrs. Ray, Cebu City, Philip-
 pines
 Cooper, Paul M., Mayfield, Ky.
 Crouch, Mrs. Charles E., Nashville,
 Tenn.
 Earl, Mrs. Edwin C., Holt, Mich.
 Ford, Mrs. Artist E., Fort Myers,
 Fla.
 Fowler, James F., Plainfield, N. J.
 Hamel, Andrew A., Stratford, Tex.
 Harris, Mrs. J. Riley, Waco, Tex.
 Jamison, Ottis F., Dallas, Tex.
 Keckler, M. N., Augusta, Ga.
 Kimbrough, Earl, Dothan, Ala.
 Loring, Herbert, Columbia, Mo.
 McCash, Buell, Columbia, Mo.
 McCash, Mary J., Columbia, Mo.
 Miller, Rev. Richard, Clear Lake,
 Iowa
 Miller, Urban J., Albuquerque, N. M.
 Moore, James S., Baytown, Tex.
 Newton, Mrs. Basil E., Little Rock,
 Ark.
 Owen, Mrs. Roy E., Bristol, Tenn.
 Reed, Homan, Hillsboro, Tex.
 Reed, John, Hillsboro, Tex.
 Roberts, J. W., Abilene, Tex.
 Robertson, Mrs. Pauline D., Amarillo,
 Tex.
 Stockberger, Georgina S., Union City,
 Ind.
 Terrell, Mrs. Marguerite, Stratford,
 Tex.
 Tye, Rev. Norwood, Manila, Philip-
 pines
 Wakefield, Mrs. Irene, Stratford,
 Tex.
 Wakefield, Mrs. L. D., Stockton,
 Calif.
 Watson, Robert L., Hiram, Ohio
 Wilson, John M., Stratford, Tex.
 Wright, Cecil N., Memphis, Tenn.
 Zimmerman, Homer P., Hays, Kan.
 Zook, Leslie L., Salt Lake City, Utah

ROSCOE PIERSON HEADS NOMINATING COMMITTEE

Roscoe M. Pierson, librarian of Lexington Theological Seminary, Lexington, Kentucky and a life member of the Disciples of Christ Historical Society, has been named by DCHS chairman Hugh M. Riley to head the committee to select nominees for officers and trustees of the Society for the year beginning July 1, 1967. Other members of the committee are John E. Hurt, Martinsville, Indiana and Eva Jean Wrather, Nashville.

The Bylaws of the Society require that the names of the committee be published and that suggestions of members of the Society be invited.

Three year terms of the following trustees expire this year: Wilbur H. Cramblet, Bethany, West Virginia; Harry M. Davis, Hopkinsville, Kentucky; William F. Greenwood, Nashville; John E. Hurt, Martinsville, Indiana; W. A. Harbison, Detroit; Forrest F. Reed, Nashville; James B. Washburn, LaBelle, Missouri and Eva Jean Wrather, Nashville.

The terms of all officers (elected annually) also expire. Present officers are: Hugh M. Riley, chairman; Howard E. Short,



Ben R. Biddy photo

Barbara Ann Coulson prepares new books for stacks. Miss Coulson joined the staff in September as a student assistant in technical services. At the Society she helps in cataloging, processing new materials and filing in the catalogs. A graduate of Tennessee Technological University in Cookeville, Miss Coulson is now working on a Master of Library Science degree at George Peabody College for Teachers on a salary grant from the Central Florida Regional Library.

vice-chairman; William F. Greenwood, treasurer; and Rcscoe M. Pierson, secretary. The Executive Committee is composed of the officers and three other members. The additional members are Harry M. Davis, John E. Hurt, and Forrest F. Reed.

All trustees, officers and members of the Executive Committee are eligible to succeed themselves.

SERIES OF LECTURES ON JAMES A. GARFIELD

Charles F. Russell, general secretary of the Ohio Christian Endeavor Union, Columbus, Ohio, delivered in September a series of eight lectures based on the beliefs and religious practices of James A. Garfield, twentieth President of the United States who in his years as an educator frequently preached in Disciple churches on the Western Reserve.

Entitled *The James A. Garfield Memorial Lectures on the Christian Churches*, the lectures were delivered on four Sunday evenings at the Upper Arlington Church of Christ in Columbus. The lectures marked the eighty-fifth anniversary of the death of President Garfield, who died September 19, 1881.



Ben R. Biddy photo

Robert H. Stone, shown filing materials in the college files, is a DCHS student assistant. Mr. Stone is a graduate of George Peabody College for Teachers, Nashville where he is now attending Library School. Among his duties at the Society are checking in periodicals, filing materials and assisting in acknowledgment of new acquisitions. He also works as an assistant librarian in Nashville's Baptist Hospital. Mr. Stone expects to receive his Master of Library Science degree in 1967.

NEW LIFE PATRONS

18. Jones, Evelyn B., Nashville, Tenn. (given in her honor)
19. Jones, Willis R., Nashville, Tenn. (given in his honor)

NEW LIFE MEMBERS

233. Huff, Mrs. Kathryn Frances, Indianapolis, Ind.
234. Gosnell, Miss Myra O., Martinsburg, W. Va.
235. Everhard, Mrs. Alma E., Brecksville, Ohio
236. Crain, Mrs. Beatrice (given in memory)
237. Harvey, Miss Eleanor, Indianapolis, Ind.
238. Harvey, Daniel H., Indianapolis, Ind.
239. Doyle, Mrs. Lois F., Cleveland, Ohio
240. Brown, Carl R., Lakewood, Ohio
241. Eppse, Dr. Merl R., Los Angeles, Calif. (given in his honor)
242. Kinser, Dr. Beryl Sales, Springfield, Ill. (given in his honor)
243. Murch, Dr. James DeForest, Cincinnati, Ohio
244. Dowling, Dr. Enos E., Lincoln, Ill. (given in his honor)
245. Phillips, Mrs. Mildred W., Butler, Pa.
246. Bever, Howard Cecil, Stratford, Tex. (given in his honor)
247. Bever, Mrs. Howard Cecil, Stratford, Tex. (given in her honor)
248. Kime, Mrs. Harold C., Altadena, Calif. (given in her honor)
249. Kime, Harold C., Altadena, Calif. (given in his honor)
250. England, Dr. Stephen J., Enid, Okla. (given in his honor)
251. Cartwright, Dr. Lin D., St. Louis, Mo. (given in his honor)
252. Veatch, Mrs. Wesley, Protection, Kan.
253. Veatch, Wesley, Protection, Kan.
254. Anderson, Dr. Howard E., Bloomington, Ind. (given in his honor)

DISCIPLIANA

*Published five times a year by the
Disciples of Christ Historical Society,
Nashville, Tennessee. Serving Christian
Churches and Churches of Christ.*

Mr. Marvin Williams, Jr.
1101 Nineteenth Avenue, South
Nashville, Tenn. 37212

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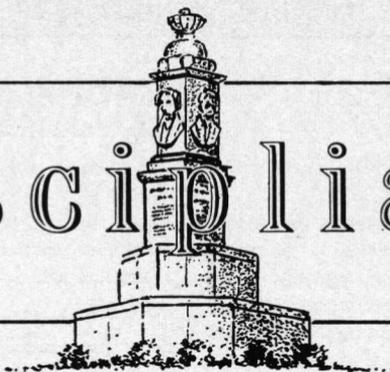


U.C.M.S. Audio-Visual Dept. photo

The DCHS exhibit at CWF Quadrennial Assembly, Purdue University last June featured the notable career of Mrs. Emily Tubman, distinguished Disciple of the nineteenth century. Items exhibited were on loan from the Philip Fall Memorial Library, First Christian Church, Frankfort, Kentucky, Mrs. Robert R. Gum, curator.

Correspondence of Julia Ann Barclay, wife of the first Disciple missionary, has been received from the late Mrs. James O'Bannon Donaldson. Included are a number of letters from Mrs. Alexander Campbell to Mrs. Barclay.

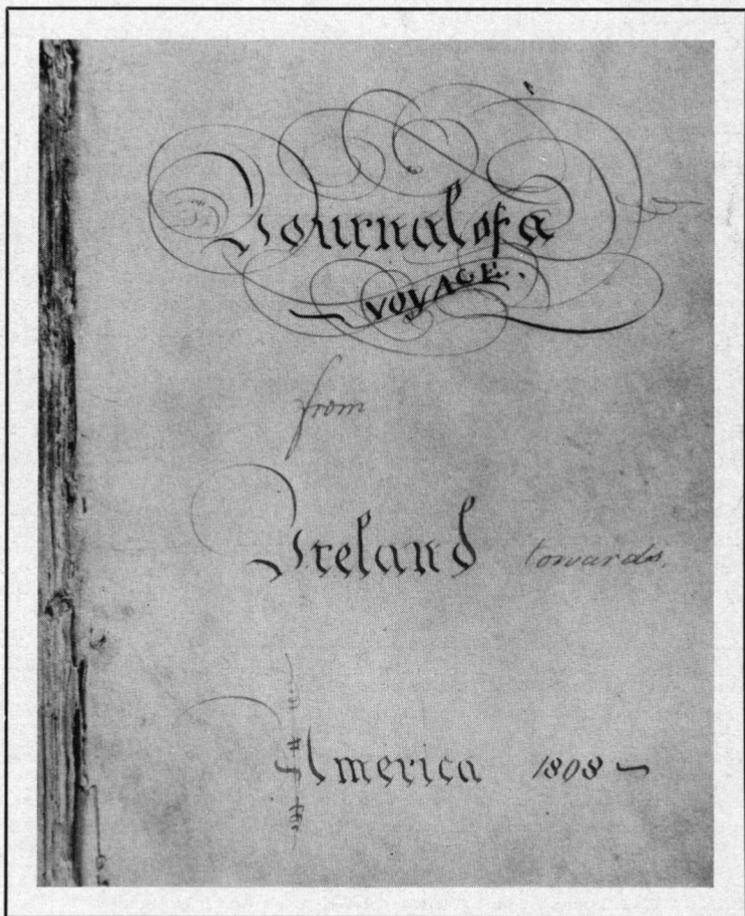
Discipliana



Vol. 26

January, 1967

No. 5



The oldest known document in Alexander Campbell's own handwriting, *Journal of a Voyage from Ireland towards America 1808*, is receiving specialized attention by the distinguished Campbell scholar Louis Cochran. For details please turn to page 71.

Editorial . . .

The Not So Lowly Newsletter

By MARVIN D. WILLIAMS, JR.

The local church newsletter is really historical material of high research potential. Like the Sunday order of worship, these congregational publications appear so regularly and in such unassuming format that it is quite easy to overlook their importance. Their value can be demonstrated, however, by a few minutes spent with the pages of an 1893 *Christian Sower*, newsletter of the now defunct Jefferson Street Church of Christ in Buffalo, or a bound volume of 1909 bulletins from the old Broadway Christian Church of Louisville, Kentucky. Undoubtedly, the 1967 newsletter we regard so lightly will be just as interesting to our spiritual progeny.

As one Disciple historian has recently written:

I cannot overestimate the value of these materials as primary sources for future study of our Disciple history. Books are generally interpretations and impressions of a single writer about materials and events and ideas. Things like bulletins, however, were not written in order to make history—they are simply the running account of what is happening in the congregation. This makes them invaluable as sources for interpreting the life of the church in the future.

Unfortunately, many churches are lamentably careless in preserving their own bulletins. Some have even been known to throw away the church's file of back news-

letters during changes of ministerial leadership, so that the new pastor could have a fresh start.

The Disciples of Christ Historical Society has collected local church materials since its founding over twenty-five years ago, not only as a service to the church which may have need of its own bulletins of years past but as a service to Disciple scholarship generally. Among these added values to Disciple scholarship would be data for an investigation of actual worship patterns as reflected in weekly orders of worship rather than ideal movements of worship recommended in service books or for a study of typical sermon titles as opposed to prestige preaching topics at conventions or in printed volumes. To the church historian assigned to write a history of his congregation nothing, of course, would be as helpful as a complete file of newsletters and orders of worship reaching back to the church's inception.

That the Society has received the cooperation of many congregations can be shown by a brief visit to the stack area in the Thomas W. Phillips Memorial. Of the six stack levels, two are currently set aside for local church materials and another 40,650 items or more from over 1500 sources are added each year. At

(continued on page 80)

DISCIPLIANA, published five times a year (March, May, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana 46219.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Subscription to DISCIPLIANA is included in the membership dues of the Society.

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Willis R. Jones, President

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Artist, Ben R. Biddy

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones, Claude E. Spencer, and Marvin D. Williams, Jr.

SOCIETY TO PUBLISH TRANSCRIPT OF CAMPBELL DIARY LOUIS COCHRAN IS WRITING THE FOREWORD

PUBLICATION TO APPEAR IN DCHS FOOTNOTES SERIES

It is a small book, seven and three-quarter inches high, four and three-quarter inches wide, a scant two hundred pages thick. Though hard bound, its covers are worn thin, its spine entirely shattered. Distinguished, as indeed it is, by the quality of its paper (probably pure rag) the handwriting is almost illegible to the untrained eye. One hundred and fifty-nine years old, the book has certainly outrun the proverbial "cat of nine lives." It has been in shipwreck, carried to distant shores, rushed from burning buildings, pulled in the nick of time from throw away disposal.

These are but a few of the many interesting facts that pertain to what Alexander

Campbell labeled Manuscript D, one of the six major items in the distinguished gift of primary Campbell materials which came to DCHS from Australia through the kindness of Mr. and Mrs. E. V. Lawton of Adelaide, South Australia, and several other generous and considerate participants in 1965 (see *DISCIPLIANA* for November 1965).

Earliest Known Campbell Document

Of all of the items presented in the historic cache, Manuscript D, Journal of a Voyage from Ireland towards America, 1808, is the most interesting and perhaps the most revealing. For one thing, it is the earliest known document in Campbell's own hand. And if the boy is truly father to the man, then it does most certainly reveal insights of what was yet to come.

Campbell was twenty years old when he began the Journal. Sixty-four pages (four are missing and two are mutilated) deal in the main with the Voyage from Ireland. One hundred and thirty-six pages deal almost exclusively with outlines of sermons written in 1810 by the young Campbell. The outlines are indexed by text, by date, and by place. About them Campbell said in his Journal, "I preached 106 sermons my first year, preaching 61 of them from distinct texts."

Available in Readable Transcript

The Society, under Dr. Cochran's direction and with the assistance of Mrs. Willis R. Jones, is in the process now of preparing a readable transcript of the first sixty-four pages of the Journal. This section represents the full scope of the diary itself. The first date and place noted in the diary is August 20, 1808, Rich Hill, Ireland. The last date and place entry is September 30, 1808, New York City. The transcript, along with a foreword by Dr. Cochran will be published this year by the Society as a new entry in the DCHS series called Footnotes to Disciple History.

(continued on page 81)



Ben R. Biddy photo

Louis Cochran, left, author of *The Fool of God*, *Raccoon John Smith*, and other books, and Willis R. Jones, president-curator of DCHS are seen here examining the oldest known document written by Alexander Campbell—Journal of a Voyage from Ireland towards America—1808. The diary was found in an old trunk in Australia in 1960. It was presented along with several other significant Campbell documents to the Historical Society by Mr. and Mrs. E. V. Lawton of Adelaide, Australia during the World Convention of Churches of Christ in Puerto Rico in 1965. The Journal, printed in readable form and with a foreword written by Dr. Cochran will be published by the Society in 1967 as part of the well known Footnotes to Disciple History series.

SECOND ANNUAL SERIES OF FORREST F. REED LECTURES CLIMAXES DCHS TWENTY-FIFTH ANNIVERSARY OBSERVANCE

All three major branches of the Campbell-Stone Movement were represented in the second annual Forrest F. Reed Lecture-ship held in the Thomas W. Phillips Memorial November 7 and 8, 1966. The Lectureship brought a climax to the Society's yearlong observance of its twenty-fifth anniversary year.

Lecturers were Robert O. Fife, professor of history and philosophy at Milligan College, Tennessee, who represented churches associated with the North American Christian Convention; David Edwin Harrell, Jr., associate professor of history at the University of Oklahoma at Norman, member of the Church of Christ; and Ronald E. Osborn of Indianapolis, dean and professor of church history at Christian Theological Seminary, representing churches related to the International Convention of Christian Churches. Each lecturer was asked to examine the historic contribution of his group to the Church Universal and the current status of his group's relationship to the Church.

The lectures were given in the lecture hall on the second floor of the Phillips building. Many out of town guests made the journey to Nashville to hear the lectures. The hall, which will seat approximately two hundred persons, was comfortably filled both evenings. Dr. Howard E. Short, chairman of the 1966 lectureship committee presided at all three sessions.

Robert O. Fife

In his lecture, which opened the series, Robert O. Fife asked for "multiplied occasions of fellowship among all Disciples through which we may possess increasing appreciation of each other as persons who alike belong to Jesus; that despite the limitations of our institutions, despite our failures and offenses, we shall never forget that in Him we belong to each other."

Speaking on "Christian Unity as Reception and Attainment" Dr. Fife pled for "brethren not to neglect the unity God has given while striving to attain the unity He has purposed; courage to allow ourselves our views, and our institutional relationships to be judged by this gift; and unhindered love of that true brotherhood which is composed of all Christ's brethren."

David Edwin Harrell, Jr.

David Edwin Harrell, Jr. spoke on "Peculiar People: A Rationale for Modern Conservative Disciples" and called himself "a biblical literalist" who believes "in a literal and narrow interpretation of the Bible as the Word of God."

He maintained that authoritarian legalism can still make a contribution in modern society since it "offers a way to come to terms with life.

"Acceptance of authoritarian truth as a solution to the knotty problems of death, frustration and suffering has satisfied many fine minds in the past," Dr. Harrell recalled. "In a world of scientific relativism, of political uncertainty, of social injustices and individual brutality, it is no small com-



James Carpenter photo

Robert O. Fife

William Martin Smith, Vice-President of the Pension Fund of Christian Churches (Disciples of Christ) Indianapolis, will deliver the 1967 Forrest F. Reed Lectures, November 6 and 7.

The announcement was made by Harry M. Davis, Hopkinsville, Kentucky, chairman of the 1967 Lectures Committee. The theme will be "The Emerging Concept of the Christian Ministry in the Stone-Campbell Movement." A full story dealing with plans for the 1967 lectures will appear in the next issue of DISCIPLIANA.

fort to be able to turn to a citadel of truth. Of course, absolute allegiance to an authoritarian standard may have harmful effects unless one accepts a double standard of truth. Reason is the guide to truth in this world."

Ronald E. Osborn

The concluding address in this series, given by Ronald E. Osborn, dealt with "Gifts for Mutual Strengthening: Witness and Receptivity." "In the new situation of our time we find Christians with their various gifts being mutually strengthened and



James Carpenter photo

David Edwin Harrell, Jr. and Ronald E. Osborn (left to right) chat before speaking on the second evening of the 1966 Forrest F. Reed Lectures.

encouraged by each other's faith," Dr. Osborn stated.

Continuing, he said: "Witness and receptivity characterize the ecumenical miracle of our time, made possible by the reconciling work of the Holy Spirit in the life of the churches.

"I may suggest that the stresses which have isolated the three strains within the Campbell-Stone Movement have resulted from the difficulty of finding an appropriate institutional embodiment for the apostolic principle of mutuality which we have seen in the thought of Paul and which has emerged anew in our time in the ecumenical movement." Dr. Osborn observed that it is the International Convention that has become the effective instrument of Disciples participation in the ecumenical movement.

The Forrest F. Reed Lectureship was established October 3, 1964 through a gift made by Forrest F. Reed of Nashville, trustee and former DCHS Board Chairman. The lectures are to be held annually under the auspices of the Disciples of Christ Historical Society.

NEW LIFE MEMBERS

255. Foster, Mrs. Pauline Hayes, Nashville, Tenn. (given in her honor)
256. Foster, Charles Austin, Nashville, Tenn. (given in his honor)
257. Myers, Dr. George I., St. Louis, Mo.
258. Stultz, Rev. Basil Gregg, Arlington, Ind. (given in his honor)
259. Jones, Miss Clara Ada, Nashville, Tenn. (given in her honor)
260. Lyda, Hap, St. Louis, Mo. (given in his honor)
261. O'Brien, Mrs. William, Jacksonville, Ill. (given in her honor)
262. Heine, Mrs. Helen Newlin, Indianapolis, Ind.

DISCIPLIANA, A NARRATIVE

By ROSCOE M. PIERSON

Editorial Note: Mr. Pierson, librarian at Lexington Theological Seminary, is a founding member of DCHS and Secretary of the Board of Trustees. During the first quarter of 1967 he will be on sabbatical leave at the United Theological Seminary of the West Indies in Kingston, Jamaica where he will direct the merging of three libraries for the newly inaugurated United College. He is currently president of the American Theological Library Association.

The journal you now hold in your hand is, as periodicals go, an ancient and venerable work. Only a small percent of the periodicals brought to life in an outburst of enthusiasm ever reach their twenty-fifth anniversary. *DISCIPLIANA* has achieved that distinction, and it is a joy to be able to celebrate the occasion. This is the only periodical intended to reflect upon the history of our multifaceted "Brotherhood" to maintain even a modest place in our bibliographical records. That this one has survived, and is viewed with respect from so many positions is a tribute to its founder, Dr. Claude E. Spencer.

The first issue was born in March 1941 in the library of Culver-Stockton College, Canton, Missouri. Those who know Dr. Spencer can well believe that he himself traced the title upon the first mimeograph stencil. It is large, and solid, and well executed; it looks like his work. Those ten mimeographed leaves, for the entire first volume was mimeographed on one side of the page only, reflect the very stamp of his image. The masthead reads:

DISCIPLIANA, published four times a year by the Ministerial Association of Culver-Stockton college in the interest of The Henry Barton Robison collection of Literature relating to the Disciples of Christ.

After the first issue this information was carried on the first page under the title itself.

The first volume consisted of forty-one mimeographed leaves, all done on green paper. The contents were indicative of that which has followed for so many years: lists of accessions, biographical and bibliographical notes, and, commencing with the first issue, a continuous listing of the gifts from J. Edward Moseley.



Mr. Pierson

Discipliana and the Society

The second issue carries as one of the lead articles on its first page, "Disciples of Christ Historical Society Formed; Spencer to be Curator." Our journal, therefore, antedates our Society by two months! This is information to be considered as we ponder the relation between chicken and egg. An interesting note on page eighteen states: "*DISCIPLIANA* will give one or two pages of each issue for the use of the society." And, indeed, it did from that time on. The first three volumes were produced by mimeography (volumes two and three on both sides of the paper) largely on the original green paper. The page reserved for DCHS was often on white paper, though pagination was continuous, so that it was em-

phasized by the contrast. To keep this contrast, the second issue of the third volume was published on white paper, but the DCHS page was issued on green paper. The Society was made to stand out physically, as well as in the printed word.

For a small mimeographed paper the pages now read like a roll of honor. There are articles by leading historians, C. C. Ware, Eva Jean Wrather, and A. T. De-Groot. These are mentioned simply as examples, and honest, penetrating notes on Disciple literature which have permanent value.

The final mimeographed volume, volume three, has a changed editorial masthead, which reads ". . . published . . . by the Library of Culver-Stockton College . . ." The ministerial association must have changed with the passing of two classes of students, but not Dr. Spencer!

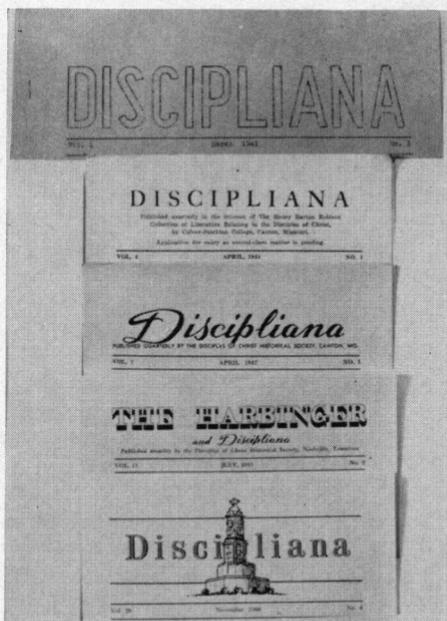
In April 1944, the fourth volume appeared in print, in the same size as the present issue, but printed on book paper. As is so usual, the four issues had three variants of the subtitling; the contents continued in the same fine tradition expanded to twelve printed pages. The publication stated that it was published by Culver-Stockton College, indicating the expanding influence of the journal. Volume five was in appearance much like the fourth, except that issue number four carried as a headline "Robison Collection Given to Disciples of Christ Historical Society."

The April 1946 issue, volume six, number one, marked the beginning of a major change in the journal. For the first five years DISCIPLIANA was sponsored by three different groups, the Culver-Stockton College Ministerial Association, the Culver-Stockton College Library, and, lastly, Culver-Stockton College. According to Dr. Spencer, some of these changes were dictated by postal regulations. With volume six the periodical proudly bore as a part of its title its relationship to the Disciples of Christ Historical Society. Before 1946 there were no illustrations in the publication, but with the first issue under

the Society's name the famous illustrations which have come to be such a valuable part of the periodical appeared. The physical characteristics were changed by this and every subsequent issue has been issued on glazed paper, no more mimeograph paper or book paper. The size of the publication was increased to sixteen pages per issue, an increase of sixteen pages per year—the equivalent of an extra issue.

Though this is the twenty-fifth anniversary of DISCIPLIANA, it is the twentieth anniversary of the official publication of the Disciples of Christ Historical Society. Nevertheless, the separation of the two is impossible; though it is likely that the present-day Society owes the impetus for its existence to the publication.

There was no important change in the editorial policy or in the make-up of the journal until 1952; then with the second issue of the twelfth volume the place of publication changed to Nashville. The readers of DISCIPLIANA were well prepared



DISCIPLIANA has appeared in five formats since the first issue was published in 1941. The present format was introduced with the March 1960 number.

for this move by the articles which had appeared in the quarterly. The same fine articles by outstanding historians had been published regularly as had the invaluable bio-bibliographical notes by Dr. Spencer. But change was in the air. With the thirteenth (unlucky?) volume's second issue the title was changed. The awkward title *The Harbinger and Discipliana* made its appearance in July 1953. This writer argued against that change; he thought it awful then and has seen no reason to change his mind. It is probable that there is some rule unseen by bibliographers and librarians that from time to time fine periodical titles must be "dressed up" and title changes are inevitable. Among Disciple publications this seems to be the case at any rate. Until March 1960 our DISCIPLIANA was cumbered with these vague reminiscences of Alexander Campbell. Then, thankfully, the yoke was thrown off and the original title was resumed, reborn against the cenotaph before the beautiful Thomas W. Phillips Memorial, in handsomely designed type the title DISCIPLIANA was restored.

Plenty, Famine, and Stability

Until 1953 publication was quarterly; in that year, however, the journal became a monthly. Previously the total number of pages printed annually varied between about forty-eight to sixty-two; in 1954 there were 168 pages, the largest single volume issued before or since, although volume fifteen for 1955, contained 162 pages. For the Society it seemed that there was ever feast or famine, for the next volume was smaller, eighty pages; that for 1957, more so, seventy-six pages. In 1958 the old forty-eight page volume once again appeared, but in 1959 the low-water mark was reached, only twenty-eight pages for the entire year. Commencing in 1956 the frequency was once again changed, to bi-monthly, though even this was not true since five issues seem to have been issued in 1958, and only four in 1959.

Things began to improve with the coming of President Willis R. Jones, for in 1960 the size was increased to seventy-two pages, *but* the voluming and the year of publica-

tion became irregular. Volume twenty ran over into 1961, with issue number six dated January 1961; this volume contained a total of eighty-eight pages, more than three times the size of its predecessor. Under Dr. Jones' leadership the Society has been able to maintain this approximate size for the annual volume and the frequency of publication has been remarkably stable. The voluming continues to cover two years with the January issue being the last number of the numbered volume. Perhaps this can be resolved in the future, further simplifying bibliographical notation.

Effective with volume twenty-six, the July issue of DISCIPLIANA was eliminated, resulting in a five times a year schedule. After the completion of the current volume with the present issue, the journal will once more become quarterly with issues appearing in January, April, July and October.

From the first issue of the fourth volume through the second issue of the twenty-fifth volume (May 1965) every issue listed Claude E. Spencer as editor. Then Dr. Spencer retired in June 1965. Dr. Spencer was founder, faculty sponsor, and editor for more than twenty-four of these twenty-five years. Certainly it was his keen bibliographical and historical knowledge, his theological objectivity, and his innate wisdom that made DISCIPLIANA the fine publication it has become. He fully realized that contributors had to be listed in order to encourage continuing gifts of materials, he knew that membership lists must be printed to create enthusiasm for personal support. He has lamented the fact that more space could not be given to serious articles of history, biography and bibliography. Nonetheless, the large number of these articles which did appear attest to his skill and place all students of the Campbell-Stone movements under his obligation. The series of "Basic Bibliographies" are invaluable; the excellent photographic and facsimile reproductions make the back issues a gold mine. With the publication of David McWhirter's index to the first twenty-five years, a treasure chest of Disciple history will be opened for the hundreds of persons who will find great

use for the hundreds of pages written and edited by Dr. Spencer.

The Editorial Mantle

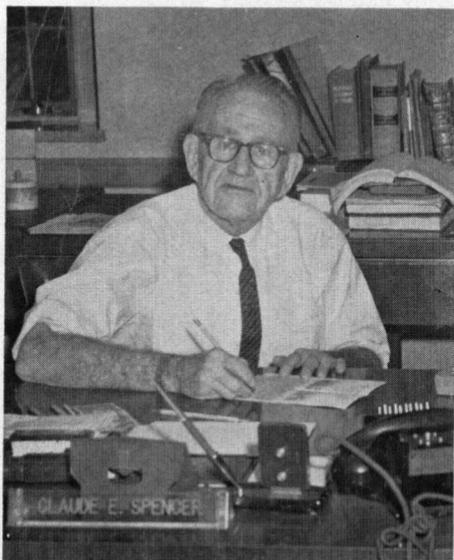
Upon Dr. Spencer's retirement a co-editorship was established with Willis R. Jones and Marvin D. Williams sharing in a dual responsibility. Dr. Jones worked closely with Dr. Spencer in the publication of DISCIPLIANA from the time he became president of the Society in 1959 and Mr. Williams began writing for the publication shortly after joining the Society staff in 1963. Nine issues have been published under this joint editorship and the arrangement is working well.

All that has been written to this point is historical, but does not constitute a history of DISCIPLIANA; this is as was intended. Dr. Spencer has prepared several histories of the publication and they have been published in DISCIPLIANA. The most important articles appeared in March 1960, the twentieth anniversary, and in March 1965 entitled "Our First Quarter Century."

One of the most valuable contributions across these twenty-five years has been the

listing of books of importance to the entire family of related churches. Until November 1961 this was a regular feature, "Books of Recent Date." The large number of works being published precluded further publication in DISCIPLIANA, but in 1964 the Society began publishing a separate list of the books added to the library, this, a much larger and more complete publication has been entitled simply *Books Processed*. It is the first separate work known to have been spun off from the parent journal.

This writer believes that he is acquainted with every periodical publication emanating from any religious historical society in this country and in Europe. Several of these have been able to publish larger, more exhaustive studies of their history. Others are still in the mimeograph period with hopes of more to come. A few are entirely promotional in nature and have little permanent worth. Our periodical? Without a doubt the best illustrated work in the field, and one which combines as well as it is probably possible to do the promotionally popular with the academically enduring. The pertinent bibliographical notices by Dr. Spencer are without parallel in any similar publication. All in all, a noble quarter-century with prospects of even better things to follow.



Claude E. Spencer, who founded DISCIPLIANA in 1941 and directed its course until his retirement in 1965.

NEW STUDENT MEMBERS

- Barnes, W. Graham, Cambridge, Mass.
 Bell, Miss Marsha A., Lexington, Ky.
 Hardcastle, Jack, Abilene, Tex.
 Lowe, John M., Kimberlin Heights, Tenn.
 Miller, Philip, Fort Worth, Tex.
 Miller, Stephen, Shepherdsville, Ky.
 Patterson, James, Fort Worth, Tex.
 Rambo, Lewis R., Abilene, Tex.
 Seitz, David J., Nashville, Tenn.
 Sheppeard, Miss Sallye, Fort Worth, Tex.
 Sperling, John H., Fort Worth, Tex.

INDEXING TWENTY-FIVE YEARS OF DISCIPLIANA

By DAVID I. McWHIRTER

Editorial Note: Mr. McWhirter, assistant librarian at Christian Theological Seminary in Indianapolis, has recently completed indexing the first twenty-five volumes of DISCIPLIANA (1941-66). He is a recipient of an American Theological Library Association Lilly Endowment scholarship for graduate work in theological librarianship.

Indexes are almost indispensable in the use of any valuable reference source such as DISCIPLIANA. Such an index to the first twenty-five volumes of the periodical has just been completed. Completion of indexing through the January 1966 issue occurred during the twenty-fifth anniversary year of the Disciples of Christ Historical Society.



Mr. McWhirter

Entries in the index, which number over 3500, include references to names, places, subjects, and books. Places, subjects, and books are noted if any significant information is given about them, while persons are always indexed.

Since people are noted if their name is even mentioned, the user can trace an individual's membership on varying committees or their association with other people about whom information is given. If a picture of the person appears in the journal, this is noted in his entry. Names are verified with birth and death dates when available, and full names are given whenever possible, including husband's name for married women.

Political divisions are listed in the index, and there is a note in their entry if a picture appears in the article. Subject headings for political divisions and topics were selected with the help of Henry K. Shaw and Claude E. Spencer.

Books were the hardest to index. If all books mentioned in DISCIPLIANA had been included, it would have made the index unmanageable. Not only would the size have doubled, but many books were listed only because they had been added to the Society's collection. Therefore, the compiler listed only books which had annota-

tions or a significant place in the article.

Many cross references were made in the index to increase its usefulness. These refer the user from women's maiden names to their married names, from divisions of agencies to the organization's name, from book titles to their entry under the author's name, and bring out related topics.

This compiler started the project of indexing DISCIPLIANA as a service to the Society and readers of DISCIPLIANA, as well as an exercise in the process of indexing, but it proved to be a wonderful learning experience. It was intriguing to follow the progress of the journal through its first twenty-five years. It was also interesting to see how much information can be packed into a small 9" x 6" magazine.

Hall, Colby Dixon, 1875-1963
 They say... (XIV:11)
 A historian's challenge (XIV:20)
 (XIV:19)
 The "Address" that revived the sacred name
 Christian (XV:6)
 Our permanent building assured (XV:34)
 Quoted in Equipment campaign (XV:85)
 Climbing out of the valley (XV:119)

HALL, COLBY DIXON, 1875-1963
 News notes (VII:27)
 (XIV:20)
 (XV:6)
 Colby D. Hall new DCHS President (XIV:153)
 President's dinner set (XV:9)
 More about the Christian name, by Griffith A.
 Hamlin (XV:54)
 November 29th--President's dinner (XV:115)
 Colby D. Hall: a pastor's pastor, by George C.
 Stuart (XV:134)
 Enclosed selected 1956 President (XV:117)
 Office notes (XIII:29)
 Photos (XV:56)(XV:118)(XV:134)

HALL, COLBY DIXON. HISTORY OF TEXAS CHRISTIAN UNI-
 VERSITY...
 New books received (VIII:10)
 A historian's challenge, by Colby D. Hall (XIV:20)

HALL, COLBY DIXON. TEXAS DISCIPLES
 A historian's challenge, by Colby D. Hall (XIV:20)

Twenty-three entries appear under the name Colby Dixon Hall in Mr. McWhirter's index to DISCIPLIANA. Shown in this sample from the typescript index are references to Colby D. Hall as author, subject, and reviews of his books. The late Dr. Hall was dean of Brite Divinity School at Texas Christian University for over thirty years.

FOUR NEW TITLES ADDED TO DCHS MICROFILM CATALOG

During February the Disciples of Christ Historical Society will be distributing its new catalog of microfilm publications, including the announcement of four new titles.

Heading the list of new microfilms is DISCIPLIANA. Filmed on one reel are the first twenty-five volumes of the magazine, covering the period March 1941 to January 1966. Since many of the earlier issues of DISCIPLIANA have long been out of stock, librarians will find this a valuable addition to their collections. An historical account of the journal appears elsewhere in this issue. The one reel microfilm of DISCIPLIANA sells for \$11.50.

Two books are new in this year's edition of the microfilm catalog: Richard M'Nemar's *The Kentucky Revival* and *An Abstract of an Apology for Renouncing the Jurisdiction of the Synod of Kentucky*.

Richard M'Nemar, a Presbyterian minister who was active in the Cane Ridge meetings of 1801 and one of the founders of the Springfield Presbytery, wrote *The Kentucky Revival* in 1807. Described as "one of the best eye-witness accounts of the revival," the volume also includes "A Brief Account of the Entrance and Progress of What the World Call Shakerism, among the Subjects of the Late Revival in Ohio and Kentucky." M'Nemar was one of the first converts the Shakers made on the Western frontier.

An Abstract of an Apology for Renouncing the Jurisdiction of the Synod of Kentucky was published in 1804 and appears with the names of five individuals on the title page: Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, and John Thompson. The pamphlet contains two parts: A Compendious View of the Gospel by Barton Warren Stone and Remarks of the Confession of Faith by John Thompson.

The Kentucky Revival and *An Abstract of an Apology* are priced at \$3.50 and \$1.75 respectively.

With the microfilming of the Julia Ann Barclay Correspondence a new category is introduced into the DCHS catalog. These personal papers of the wife of the first Disciple missionary consist of fifty-five items. The majority of the letters are from Mrs. Selina Huntington Campbell. A Register of the Correspondence is available. The microfilm costs \$7.50.

One of the most important features of the new microfilm catalog is its full bibliographical citations. Based on cataloging of the originals, books are cited by author, full title, imprint and collation.

Since last year many of the older titles have been refilmed to bring them up to present day microfilming standards. These are indicated in the list.

A two per cent discount is allowed for cash with order. A five dollar minimum order is requested. Orders and correspondence should be addressed to Marvin D. Williams, Director of the Library, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.



Willis R. Jones photo

James A. Crain, for many years Executive Secretary of the Department of Social Welfare of the United Christian Missionary Society and now a resident of Branson, Missouri, was a visitor at the Thomas W. Phillips Memorial in early November. Dr. Crain spent several days at the Society in research preparatory to the completion of a manuscript dealing with his years as head of the Social Welfare Department.

The next issue of DISCIPLIANA will appear in April. By action of the Board of Trustees, the magazine will be published quarterly in April, July, October, and January.

Mr. and Mrs. Harold C. Kime Become Life Members of DCHS



Wesley P. Ford, left, pastor of the First Christian Church, Pasadena, California reading a citation written in honor of Mr. and Mrs. Harold C. Kime, and presented to them along with Life Membership certificates at a special service in their honor held in the First Christian Church, November 13, 1966. The certificate was sent by the Disciples of Christ Historical Society where Mr. and Mrs. Kime served as volunteer workers from September 1964 through June 1966. The Life Memberships were gifts of a friend.

Editorial . . .

(continued from page 70)

this rate the present space will be filled in five to ten years.

During the November 1966 meeting of the Board of Trustees other methods of preserving the records were discussed and microphotography, specifically microfilming, was suggested. It was voted that DCHS undertake the microfilming of local church bulletins on account of space limitations if the Executive Committee and staff could work out the details. In January 1967 a pilot project was initiated and, after further discussion, regular filming of all local church newsletters and orders of worship will begin in the spring.

Microfilming is not only a solution to the present problem but is a practical method which can be efficiently and economically utilized no matter how many bulletins are received in future years. It will preserve the content of these valuable historical records without the bulk. In a word, it will allow the Society to fulfill its obligation to preserve the record and yet be good stewards of its facilities.



Ben R. Bidby photo

Some thirty members of the Christian Missionary Fellowship met in the Thomas W. Phillips Memorial December 6-8, 1966. Seen in this picture taken during one of the sessions are, left to right: H. A. Bullis, Jr., Johnson City, Tennessee; Truman Robbins, Tillamook, Oregon; Alger M. Fitch, Los Angeles; Harold Hockley, Cincinnati; and Charles Cook, Wichita, Kansas.



Ben R. Bidby photo

Roberta Diane White, a part-time student assistant for the *Christian Standard* Indexing Project, files entries in the index. Miss White is working on a Master of Library Science degree at George Peabody College. After graduating from Southeast Missouri State College in Cape Girardeau, she was a Peace Corps volunteer in Maracaibo, Venezuela.

DISCIPLE LIBRARIANS ORGANIZE

Organizational meetings of the Disciples Librarians' Fellowship were held in the Disciples of Christ Historical Society in connection with the Second Annual Series of Forrest F. Reed Lectures on November 7 and 8, 1966.

Among topics discussed were special needs of the libraries represented and various ways in which members of the Fellowship might cooperate with the Society. The next meeting of the group will be in Chicago during the June 1967 sessions of the American Theological Library Association.

Twelve librarians representing ten institutions attended the meetings with David I. McWhirter serving as chairman. Among those attending were Miss Annie May Alston, Harding College Graduate School of Religion, Memphis; Miss Shirley Birdsall, Harding College, Searcy, Arkansas; Claude A. Cowan and Frank Gulley, Jr., both of the Joint University Libraries, Nashville. Others were Delbert E. Hollenberg, The Divinity School, Drake University, Des Moines; David I. McWhirter, Christian Theological Seminary, Indianapolis; John

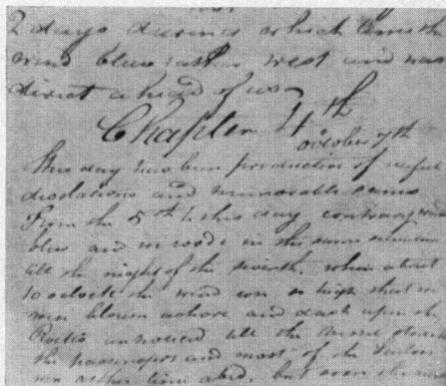
W. Neth, Emmanuel School of Religion, Milligan College, Tennessee; Robert A. Olsen, Jr., Brite Divinity School, Texas Christian University, Fort Worth, Texas; Miss Myrna Perry, Freed-Hardeman College, Henderson, Tennessee and John L. Sayre, Graduate Seminary, Phillips University, Enid, Oklahoma.

Members of the DCHS staff who attended were Claude E. Spencer and Marvin D. Williams, Jr.

Campbell Diary

(continued from page 71)

The Journal already has been microfilmed. Presently it is in the process of being laminated and bound for protective preservation and to make it safely available for scholarly uses. Its exact original appearance from cover to cover will be retained through the lamination process.



Wrote Alexander Campbell in his diary October 7, 1808: "This day has been productive of awful desolation and memorable scenes. From the 5th to this day contrary winds blew and we rode in the same situation till the night of the seventh when about 10 o'clock the wind rose so high that we were blown ashore and dashed upon the Rocks unnoticed till the vessel struck. The passengers and most of the sailors were at this time abed. . . . With these words Campbell had recorded the moment of impact when the ship *Hibernia* bound from Londonderry for Philadelphia with Alexander, his mother and six of his brothers and sisters aboard, was wrecked.

NEW ANNUAL MEMBERS

- Clark, Miss Dena, St. Joseph, Mo.
 Crook, Dr. Jerrall P., Nashville, Tenn.
 Faulk, Dr. Wallace H., Nashville, Tenn.
 Fitch, Alger M., Jr., Lakewood, Calif.
 Hardaway, Miss Lena, Oakland, Calif.
 Lamkin, Mrs. Robert D., Valley Station, Ky.
 Leatherman, Dr. K. D., Louisville, Ky.
 Lemon, Robert L., Berkeley, Calif.
 McDonald, Sidney S., Nashville, Tenn.
 Neal, Frank C., Cincinnati, Ohio
 Paddock, Miss Margaret E., Greenwood, Ind.
 Schiphorst, Rev. C. William, Valley Station, Ky.
 Stone, James L., Moberly, Mo.
 Tarrence, Jack, Valley Station, Ky.
 Thompson, W. L., Aurora, Ill.
 Waldron, Robert E., Butler, Ala.

LIBRARY CONTRIBUTORS, 1965-66

(Continued from page 65, the November, 1966 issue)

Churches

The churches listed below sent at least one item—either an original record, an annual report, a picture, a special program, a history, or an accumulation of newsletters or orders of worship.

Not included (unless they have given materials named above) are the many churches that have sent their newsletters and orders of worship regularly.

ALABAMA

Eutaw—Eutaw Christian Church
Opelika—Shady Grove Christian Church

ARIZONA

Tempe—Community Christian Church
Tolleson—Tolleson Christian Church

CALIFORNIA

Barstow—First Christian Church
Berkeley—University Christian Church
Hayward—First Christian Church
Lafayette—Lafayette Christian Church
Los Angeles-Hollywood—Beverly Christian Church
Modesto—First Christian Church
Pomona—First Christian Church
San Leandro—First Christian Church
San Luis Obispo—San Luis Obispo Christian Church
Vista—First Christian Church

COLORADO

Denver—Highland Christian Church
Grand Junction—First Christian Church

DISTRICT OF COLUMBIA

Washington—National City Christian Church

FLORIDA

Fort Lauderdale—First Christian Church
Fort Myers—Fort Myers Christian Church
West Palm Beach—First Christian Church

GEORGIA

Atlanta—Peachtree Christian Church
Columbus—Central Christian Church
Savannah—First Christian Church

HAWAII

Honolulu—First Christian Church

IDAHO

Caldwell—Treasure Valley Christian Church

ILLINOIS

Albion—First Christian Church
Aurora—First Christian Church
Bloomington—Second Christian Church
Champaign—University Place Christian Church
Gibson City—First Christian Church
Jacksonville—Central Christian Church
Mackinaw—Mackinaw Christian Church
Mattoon—First Christian Church
Palestine—First Christian Church
Paris—First Christian Church
Pittsfield—First Christian Church
Rantoul—Bethany Park Christian Church
Roodhouse—Roodhouse Christian Church
Taylorville—Davis Memorial Christian Church

INDIANA

Beech Grove—First Christian Church
Columbus—North Christian Church
Evansville—Bethany Christian Church
Fillmore—Fillmore Christian Church
Hartford City—First Christian Church
Indianapolis—Eastgate Christian Church
Indianapolis—Garden City Christian Church
Indianapolis—Northwood Christian Church
Indianapolis—Third Christian Church
Logansport—Ninth Street Christian Church
Milton—Milton Christian Church
Monticello—Oak Grove Christian Church

Mooreville—First Christian Church
New Albany—Central Christian Church
Pendleton—First Christian Church
Salem—First Christian Church
Seymour—Central Christian Church
Washington—Central Christian Church
Winamac—First Christian Church

IOWA

Burlington—First Christian Church
Des Moines—Glen Echo Christian Church
Des Moines—Wakonda Christian Church
Elkhart—Elkhart Christian Church
Jefferson—Central Christian Church
Osceola—First Christian Church
Packwood—First Christian Church
Pleasantville—Pleasantville Christian Church

KANSAS

Cheney—First Christian Church
Florence—First Christian Church
Hays—First Christian Church
Herington—First Christian Church
Sedgwick—First Christian Church
Shawnee Mission—Countryside Christian Church
Smith Center—First Christian Church
Topeka—First Christian Church
Topeka—West Side Christian Church
Wichita—University Christian Church

KENTUCKY

Barbourville—First Christian Church
Carrollton—Carrollton Christian Church
Dawson Springs—First Christian Church
Florence—Florence Christian Church
May's Lick—May's Lick Christian Church
Maysville—First Christian Church
Paducah—First Christian Church
Petersburg—Petersburg Christian Church
Pleasureville—Pleasureville Christian Church
Ravenna—Ravenna Christian Church

LOUISIANA

New Orleans—Westside Christian Church
Shreveport—Broadmoor Christian Church
Shreveport—Central Christian Church

MARYLAND

Baltimore—First Christian Church
Baltimore—Wilhelm Park Christian Church
Chevy Chase—Bethesda Christian Church
Fork—Fork Christian Church
Rockville—Rockville Christian Church

MICHIGAN

East Lansing—University Christian Church
Ionia—First Christian Church

MINNESOTA

Garden City—Christian Church
Minneapolis—First Christian Church

MISSOURI

Blue Springs—First Christian Church
Cameron—First Christian Church
Canton—Canton Christian Church
Clinton—First Christian Church
Columbia—First Christian Church
Deerfield—Clayton Christian Church
Edina—First Christian Church
Farmington—Farmington Christian Church
Faucett—Faucett Christian Church
Flat River—Flat River Christian Church
Hannibal—First Christian Church
Independence—Blue Ridge Boulevard Christian Church
Independence—Eastgate Christian Church
Kansas City—Barry Christian Church
Kansas City—Hickman Mills Community Christian Church
Kirksville—First Christian Church
Liberty—Liberty Christian Church
Macon—First Christian Church
Marceline—First Christian Church
Marshall—First Christian Church
Piedmont—First Christian Church
Richmond—First Christian Church

St. Charles—St. Charles Christian Church
 St. Louis—Centennial Christian Church
 St. Louis—Watson Terrace Christian Church
 Springfield—Walnut Street Christian Church
 Villa Ridge—Villa Ridge Christian Church

MONTANA

Polson—Polson Christian Church

NEBRASKA

Fairbury—First Christian Church
 Fremont—First Christian Church
 Hastings—First Christian Church
 Lincoln—Bethany Christian Church
 Lincoln—Southview Christian Church
 Stamford—Stamford Christian Church

NEW MEXICO

Hobbs—Highland Christian Church
 Roswell—Westridge Christian Church

NEW YORK

North Tonawanda—Community Christian Church

NORTH CAROLINA

New Bern—Broad Street Christian Church
 Raleigh—Hillyer Memorial Christian Church
 Wilson—First Christian Church

OHIO

Akron—Carnegie Avenue Christian Church
 Alliance—First Christian Church
 Barnesville—First Christian Church
 Cincinnati—Chase Avenue Church of Christ
 Cleveland—Heights Christian Church of Shaker Heights
 Columbus—East Columbus Christian Church
 Columbus—Southeast Christian Church
 Jackson—Jackson Christian Church
 Lisbon—First Christian Church
 Massillon—First Christian Church
 Mogadore—Christian Church
 Shelby—First Christian Church
 Warren—Champion Christian Church
 Youngstown—Central Christian Church

OKLAHOMA

Buffalo—First Christian Church
 Henryetta—First Christian Church
 Newkirk—First Christian Church
 Norman—First Christian Church
 Oklahoma City—Del City Christian Church
 Ponca City—Woodlands Christian Church
 Tulsa—Rogers Heights Christian Church
 Tulsa—Southside Christian Church
 Yukon—First Christian Church

OREGON

La Grande—First Christian Church
 Lebanon—First Christian Church
 Portland—First Christian Church

PENNSYLVANIA

Brownsville—First Christian Church
 Charleroi—First Christian Church
 Johnstown—First Christian Church
 Pittsburgh—Bellevue Christian Church
 Pittsburgh—Knoxville Christian Church
 Republic—First Christian Church

SOUTH CAROLINA

Luray—Luray Christian Church

TENNESSEE

Chattanooga—First Christian Church
 Greeneville—First Christian Church
 Johnson City—First Christian Church
 Memphis—Central Christian Church
 Memphis—Kingsway Christian Church
 Memphis—McLemore Christian Church
 Murfreesboro—Central Christian Church
 Nashville—Eastwood Christian Church
 Nashville—Hillsboro Church of Christ
 Nashville—Woodmont Christian Church
 Oak Ridge—First Christian Church
 Paris—First Christian Church
 Sparta—First Christian Church

TEXAS

Alice—First Christian Church
 Austin—Pecan Springs Christian Church
 Carrollton—First Christian Church
 Dallas—Central Christian Church
 Dallas—East Dallas Christian Church
 Dallas—Midway Hills Christian Church
 Elgin—Central Christian Church
 El Paso—Austin Park Christian Church
 Garland—First Christian Church
 Garland—Western Heights Christian Church
 Hereford—First Christian Church
 Houston—Heights Christian Church
 Irving—First Christian Church
 Killeen—First Christian Church
 Laredo—First Christian Church
 Lufkin—First Christian Church
 McKinney—First Christian Church
 Marshall—First Christian Church
 Sweetwater—First Christian Church
 Tyler—First Christian Church
 Uvalde—First Christian Church
 Wichita Falls—First Christian Church

VIRGINIA

Bristol—First Christian Church
 Hampton—Hampton Christian Church
 Lynchburg—Memorial Christian Church
 Norfolk—First Christian Church
 Petersburg—First Christian Church

WASHINGTON

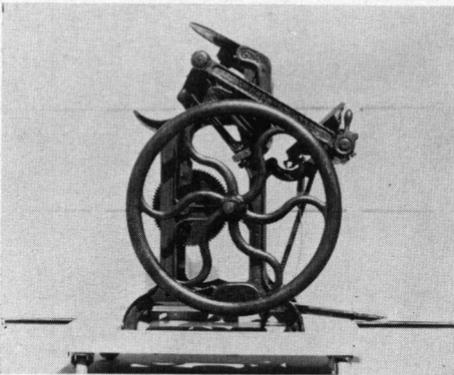
Bellingham—First Christian Church
 Olympia—First Christian Church
 St. John—Christian Church
 Seattle—First Christian Church
 Spokane—Opportunity Christian Church
 Spokane—Pacific Avenue Christian Church
 Wapato—Valley Christian Church
 Yakima—First Christian Church

WEST VIRGINIA

Bluefield—Community Christian Church
 Princeton—First Christian Church

CANADA

Elmira, P.E.I.—East Baltic South Lake Christian Church
 Guelph, Ont.—Christian Church
 Rockwood, Ont.—Everton Christian Church
 St. Thomas, Ont.—St. Thomas Christian Church
 Toronto, Ont.—Hillcrest Christian Church



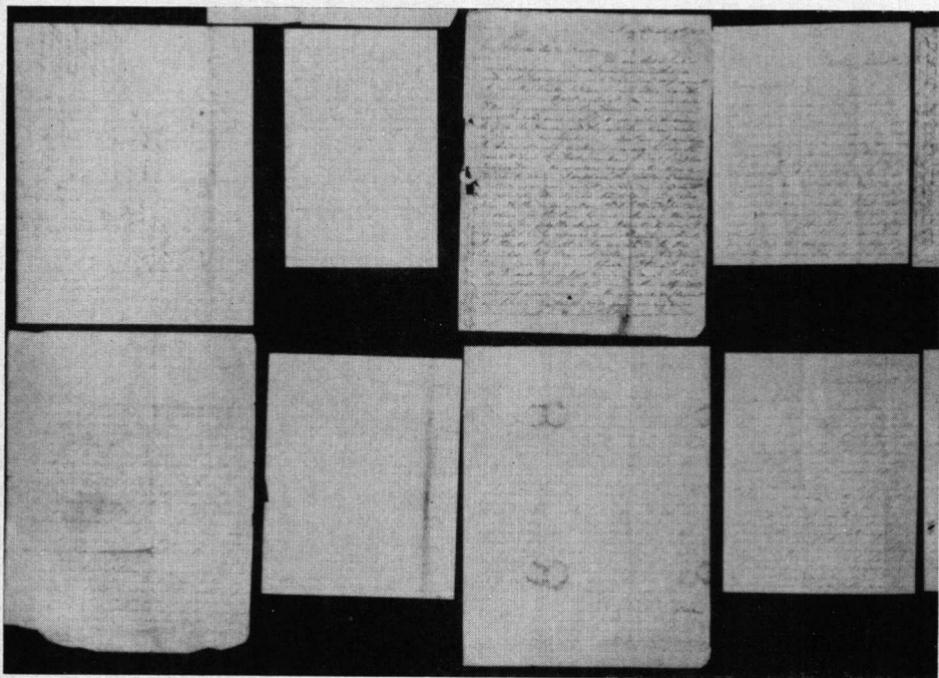
Ben R. Biddy photo

The first printing press sent to Congo by the Christian Churches was received by DCHS in early 1966 through the Department of Africa and Jamaica of the United Christian Missionary Society. The original name plates from the famous mission steamboat *Oregon* were sent to the Society at the same time. Both the Bolenge press and the *Oregon* name plates are on display in the Thomas W. Phillips Memorial.

DISCIPLIANA

*Published five times a year by the
Disciples of Christ Historical Society,
Nashville, Tennessee. Serving Christian
Churches and Churches of Christ.*

Postmasters: Send forms 3579 to P. O. Box 19107, Indianapolis, Indiana 46219



Some of the letters of Julia Ann Barclay are pictured here. This correspondence has been described in the Society's second printed Register, microfilmed, and is being partially laminated. The correspondence, consisting almost entirely of incoming letters, covers the period 1855 to 1877, and includes many letters from Mrs. Alexander Campbell. Dr. Barclay was the first missionary of the Disciples of Christ serving two terms in Jerusalem.

The personal papers of Daniel Curtis Troxel, professor of New Testament at Lexington Theological Seminary for over a quarter of a century, have been received by the Society as a gift of his daughter Miss Leetha Troxel of San Diego, California. Dr. Troxel died in 1965.