

Disciples of Christ Historical Society

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1969

Discipliana Vol-29-Nos-1-4-1969

Willis R. Jones

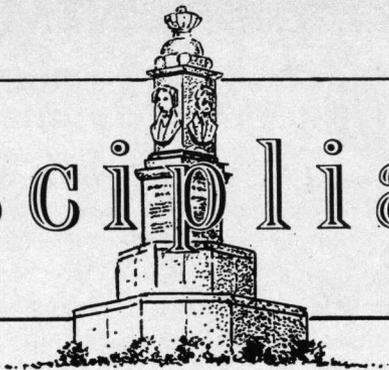
Marvin D. Williams Jr

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Discipoliana



Vol. 29

Winter, 1969

No. 1



Benjamin Dwight Phillips (1885-1968) from a picture made during his presence in Nashville, September 12-14, 1958 for the dedication of the Thomas W. Phillips Memorial.

Memorial Resolution

The executive committee of the Board of Trustees of the Disciples of Christ Historical Society pauses in this moment of sorrow at the passing of Benjamin Dwight Phillips to express deep sympathy to Mrs. Phillips and to their immediate family. It is for us, as for his many friends, associates, and acquaintances, a time of regret. Since he was older than we, he has always been present and active in our work as in many other Christian and philanthropic endeavors since we can remember.

Yet, for us, as we hope for those nearest and dearest to him, the regret turns easily to rejoicing that we have had the privilege of knowing him and working with him to accomplish one particular project and to bring one dream to realization.

We shall always remember how Mr. Phillips almost literally picked up the shovel, the trowel, and the hammer where his brother Thomas W. Phillips, Jr. had laid them down at his death, and how diligently he worked to ready our magnificent Phillips Memorial for dedication day. In order to give the brotherhood and the city of Nashville a building of outstanding architectural design, he spared no expense, to the extent that he added several hundred thousand dollars of his personal funds to those previously allocated.

Mr. Phillips was concerned about the service the Disciples of Christ Historical Society renders and the use it makes of the Phillips Memorial which houses it. His concern was not for an historical museum to the past but for a place the present and future generations might come to, to find the witness of the past. His last generous contribution to the program of the Society was to underwrite the heavy expense of the professional index of the *Christian Standard*. This work, when completed, will serve as a permanent reminder that Mr. Phillips wanted us to have every tool possible for the operation of this brotherhood research center.

Like all of us, Mr. Phillips was pained by the divisions within the brotherhood. He had his favorite theological and ecclesiological positions and "took sides," just as all of us do. So far as the Society is concerned he had one interest—he wanted this place and these materials to be available always for persons of all persuasions in the brotherhood. This is exactly our position.

To this end we pledge ourselves to take whatever steps we deem necessary for the preservation of the Society and for enlarging its holdings and its services. And we believe no more fitting sign of our appreciation for his life and work among us can be made than to keep our stacks open for materials and our doors open to all who would use them and learn their lessons.

An action of the Executive Committee of the Disciples of Christ Historical Society taken in St. Louis, November 13, 1968

B. D. PHILLIPS, DCHS BENEFACTOR, DIES

On October 23, 1968, at his home in Butler, Pennsylvania, death came to B. D. Phillips, eighty-two, business executive and churchman. His death removed from American Protestantism one of the outstanding Christian philanthropists of our time.

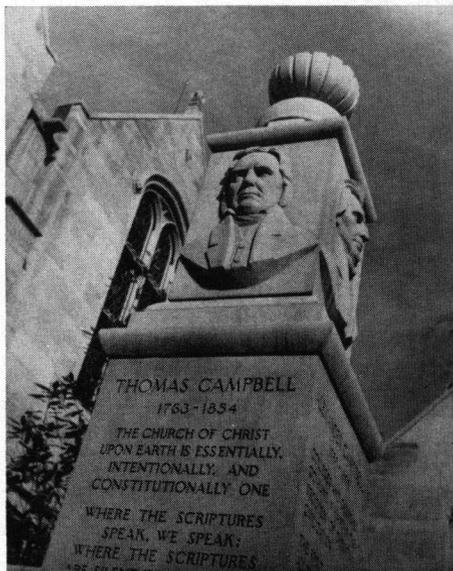
At the time of his death Mr. Phillips was actively engaged in many religious and educational enterprises and was the vigorous president of the T. W. Phillips Gas and Oil Company of Butler, Pennsylvania, founded by his famous father, an intimate friend of James A. Garfield and the author of the widely acclaimed book *The Church of Christ* by a Layman. B. D. Phillips was a devoted family man whose pride in the creative achievements of the Phillips family and loyalty to the traditions established by them were hallmarks of his character.

Mr. Phillips left his forceful impress upon the persons and places he touched in his journey through life. Hiram College alumni of the period of his undergraduate years in the early 1900's remember the famed battery of Ben Phillips, pitcher and Harry McCormick, catcher. B. D. Phillips always spoke his mind candidly, and he expected those with whom he was dealing to do so. It is possible that many of the persons he most respected were those who disagreed with him most firmly and sincerely.

Expressions of Christian concern and philanthropy by the Phillips family and the participation of B. D. Phillips in these expressions are to be found in many places in America and through many gifts. A superb witness to Mr. Phillips' generosity and to his exacting standards of excellence is to be found in the Thomas W. Phillips Memorial, Nashville, chaste edifice in stone and storied glass, home of the Disciples of Christ Historical Society. When this magnificent building was given to the Society it was characteristic of Mr. Phillips and the Phillips family that they imposed no special stipulations and at their request remained in the background at the time of its dedication.

In 1965 Mr. Phillips underwrote the great *Christian Standard* Indexing Project now being conducted by the Disciples of Christ Historical Society. Claude E. Spencer, curator emeritus, came out of retirement to supervise this work. The Society is now at the midway point in this massive undertaking. It is expected that when the index is completed it will contain half a million entries. The years from 1866 through 1966 are included. The *Standard* was founded in the home of Mr. Phillips' father in New Castle, Pennsylvania. He and his friend James A. Garfield were two of the leading proponents.

The Disciples of Christ Historical Society is fortunate in the continuing relationship of the Phillips family to its enterprise through the presence of Mrs. B. D. Phillips as a member of its Board of Trustees.



The Cenotaph, dominating the forecourt at the entrance to the Thomas W. Phillips Memorial in Nashville is one of the favorite features of the building for visitors to the Disciples of Christ Historical Society. This was also true for B. D. Phillips, who was so instrumental in building the Society's home for the brotherhood.

DWIGHT STEVENSON 1969 REED LECTURER

DATES ARE MAY 12 AND 13

Dwight E. Stevenson, Professor of Homiletics at Lexington Theological Seminary, will deliver the fourth annual series of

Forrest F. Reed Lectures, May 12 and 13, at the Thomas W. Phillips Memorial in Nashville. The general theme for this year's lectures will be "Disciple Preaching in the First Generation: An Ecological Study."



Dr. Stevenson

The Lectures

According to Dr. Stevenson, ecology, when applied to preaching, "denotes the relation between sermons and their 'context' or 'situation.' We have heard a great deal lately about situation or contextual ethics, which simply means that one does not pursue the question of right and wrong in a sociological vacuum. The same can be said for preaching."

Dr. Stevenson feels that "the world-setting of a contemporary sermon, Disciple or otherwise, is altogether different from that on the American scene between the Revolutionary and Civil Wars. Disciple preaching of that period cannot be understood apart from its social and cultural setting.

"These lectures will endeavor to supply just such perspective upon Disciple preaching in the first generation. The ecological formula adopted for the lectures may be stated as follows: (1) derived from the Old World, (2) addressed to the New World, (3) in the light of a new vision.

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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-Curator

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.

"When seen contextually, early Disciple preaching was fresh and original. What is more, it belongs not merely to the past but thrusts its insistent questions into the present as Disciples stand at the fork of the road between two sharply contrasting pulpit traditions."

The Lecturer

Dwight E. Stevenson has been associated with Lexington Theological Seminary for over twenty years, coming to the Seminary staff in 1947 after serving almost fifteen years in Bethany, West Virginia. From 1933 to 1944 he was pastor of the Bethany Memorial Church in Bethany and then for three years headed the newly merged departments of religion and philosophy at Bethany College.

Dr. Stevenson has interrupted his twenty years at Lexington Theological Seminary for periods of study and world-wide service. Among these assignments were terms as visiting professor at Union Theological Seminary in Manila, chaplain and professor of religion for Chapman College of the Seven Seas in a "round-the-world" semester, and most recently as visiting scholar and visiting professor, respectively, at Pacific School of

Religion in Berkeley, California and Claremont [California] School of Theology. An earlier sabbatical leave was spent in Europe and the Holy Land.

Some twenty books have Dr. Stevenson as author or collaborator. The latest of Dr. Stevenson's books is *A Way in the Wilderness*, published last year by the Bethany Press.

The Lectureship

Dr. Stevenson's lectures at the Disciples of Christ Historical Society will be the fourth in the annual series of Forrest F. Reed Lectures. The selection of this year's speaker was made by a committee headed by Robert W. Burns, Atlanta, and including Roscoe M. Pierson, Lexington, Kentucky, Wayne H. Bell, and Forrest F. Reed, both of Nashville. Hugh M. Riley, Louisville, Kentucky and Willis R. Jones, Nashville, also served on the committee in an ex officio capacity.

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

NOMINATING COMMITTEE

Ronald E. Osborn, DCHS founding and life member and trustee, has been named by Society chairman Hugh M. Riley to head a committee to select nominees for officers and trustees of the Disciples of Christ Historical Society for the year beginning July 1, 1969. Other members of the committee are Harvey M. Harker, Houston, Texas and Mrs. William H. Smith, 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: Louis Cochran, Nashville; Harvey M. Harker, Houston, Texas; Loren

E. Lair, Des Moines; Mrs. B. D. Phillips, Butler, Pennsylvania; Roscoe M. Pierson, Lexington, Kentucky; Mrs. R. Richard Renner, Cleveland; and John Rogers, Tulsa, Oklahoma.

The terms of all officers (elected annually) also expire. Present officers are Hugh M. Riley, chairman; Howard E. Short, vice-chairman; William F. Greenwood, treasurer; and Roscoe 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.

HEROES OF THE FAITH

By PERRY E. GRESHAM

Editorial Note: Dr. Perry E. Gresham, fourteenth President of Bethany College and Founding and Life Member of the Disciples of Christ Historical Society, delivered this address at the Society's Eleventh Annual Convention Dinner in Kansas City, Missouri, October 1, 1968. The first half of the address appeared in the Fall 1968 DISCIPLIANA and discussed Errett Weir McDiarmid and Edward Scribner Ames.

NICHOLAS VACHEL LINDSAY 1879-1931

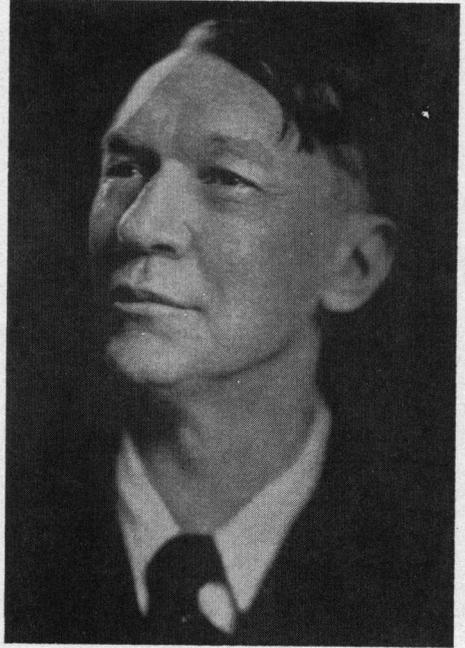
At the University of Denver in 1927 I attended convocation to hear Vachel Lindsay read his own poems. He stood about 5'9" tall and weighed about 160 pounds. He had a rather broad face marked with considerable intensity and a disarming smile. As he spoke there was a slight lisp. He captured the mood of the college students as readily as Eugene McCarthy has done recently—with about the same results of stamping, yelling, honking, and tooting. There were differences, however; Lindsay was trying to persuade them to become poets while McCarthy was trying to become President of the United States. I shall never forget that one experience with Vachel Lindsay. There was a quality of greatness about the man which surpassed his considerable art. At the appropriate moment I introduced myself as another follower of Alexander Campbell to which he warmly responded by quoting,

"Let a thousand prophets have their due.

Let each have his boat in the sky.
But you were born for his secular millennium
With the old Kentucky forest blooming like Heaven,
And the redbirds flying high."

Vachel Lindsay, *Collected Poems*, pp. 358.

When I enrolled at Texas Christian University I found the memory of Lindsay's visit there still vital and fresh. Dura-Louise Cockrell had picked up his Johnny Appleseed interest in creating new artists. She could recall in great detail his remarks, his attitudes, and his ideas—all of which she verified by producing his poems, paintings, and drawings. Lindsay had enjoyed a very



Vachel Lindsay

considerable friendship with Professor A. Joseph Armstrong, the Browning authority at Baylor University. His Texas visits were frequent enough that he could have been elected Poet Laureate of Texas had he moved there instead of to Spokane, to find what he thought would be a paradise for a creative artist. The Henry Bowdens, who were among my closest friends in Fort Worth, had been intimately associated with Vachel Lindsay and his mother in the First Christian Church of Springfield, Illinois. They told me many interesting stories of those Springfield days when Lindsay would sit on the back row of church looking up at the ceiling during the sermon. On one Sunday Ray Eldred, a returned Congo missionary, gave the sermon, and from this

sermon came Lindsay's famous poem "The Congo."

The Lindsay parents were solid members of middle-class Springfield, Illinois. His father was an able general practitioner who healed the ill and dispensed wise moral advice along with his helpful prescriptions. Vachel's mother, however, had more influence over the boy on account of the fact that she was a strong woman who evoked from him ambivalent attitudes. She was Esther Catharine Frazee, who was the activist Campbellite daughter of Ephraim Samuel Frazee, who was "The Proud Farmer" of Lindsay's famous poem. Esther Catharine Lindsay was the natural president of the Christian Women's Fellowship equivalent of her time. She would have been president of Church Women United if she were now living. She was an eloquent public speaker, a gifted politician, and an aggressive organizer. She expected Vachel to become a physician and was reconciled to his interest in art only when she heard Oxford University listening to him on her English visit. When asked to dedicate a poem to his mother Vachel said, "Whatever I owe my mother or father, I certainly do not owe them the dedication of a single line I ever wrote." (Edgar Lee Masters, *Vachel Lindsay*, p. 357.) He did, however, idealize her in his moving poem "The Hearth Eternal," which begins,

"There dwelt a widow learned and
devout,
Behind our hamlet on the eastern
hill"

He shows her building the home so that even though thieves came and stole all the house away from it, the hearth still glowed calling weary travelers to brotherhood.

"Thus has the widow conquered half
the earth,
She who increased in faith, though all
alone,
Who kept her empty house a magic
place,
Has made the town a holy angel's
throne."

Vachel Lindsay, *Collected Poems*,
pp. 345-346.

Instead of medicine Lindsay early turned his attention to art and was enrolled as a student at art schools in Chicago and New York after his relatively unsuccessful student days at Hiram College. He was not a success as a painter and his drawing, while marvelous for illustrative purposes, was too complicated and involved to have wide appeal. It soon became apparent that his true art form was poetry, but no one was interested in publishing it, reading it, hearing it, or encouraging it. It was at this period he started out walking through the countryside in a sort of Johnny Appleseed effort to cause poetry to spring up wherever he passed along. You can imagine the startled skepticism of a Pennsylvania farmer of whom this walking traveler asked food and lodging for which he would pay in poems read and occasionally a poem written. It was from this that Lindsay's book *Rhymes to be Traded for Bread* developed. Lindsay's fame as a writer came about 1912 when he was thirty-three. In the early autumn of 1912 some magazine articles he had written about his tramping days began to catch the attention of literary people. In 1913 his "Chinese Nightingale" and "General William Booth Enters into Heaven" brought him substantial national notice. He became a genuine celebrity with all the problems of autograph hunters, lecture tours, demands on his time and attention to read worthless verse written by his hearers, and to give literary advice which he was unable to deliver.

He exemplified the heartland of America in terms of the restless yearning for values just beginning to emerge. In 1926 near Detroit, riding the train, he wrote to his wife, Elizabeth Conner Lindsay, whom he had married in 1925,

I am in sight of a new nationalism in poetry, possibly best voiced from the Spokane region after we have really made friends with some injuns. I see this whole land as a unit. I have traveled over it so much, and a thousand songs and drawings have almost reached the surface about it. There is something in me that is patriotic, I just can't help it, and I see the whole land as a unit from the very beginning.

Patriotism like love is a most imperfect passion, and surely I have it, with all its imperfections. The fact that it is generally tied up with war has almost spoiled it for me, but just the same I have seen this land as a whole, and as a peaceful splendor, and it really means a very great deal to me. I seem to have a kind of heartache for every State in the Union, no matter how silly that may seem. I love the United States, however strange that may be. And in spite of all the struggle of this tour I love the land I have passed over, and the land I have looked upon. Every morning from the train has been lovely, and every evening has been lovely. Spring will not be all gone when I get to Spokane. We will love the earth.

Edgar Lee Masters, *Vachel Lindsay*, p. 346.

Those Spokane days did not yield the satisfaction he had anticipated. He was constantly on the road, always in financial difficulty, never at peace with himself, and seldom at peace with other people. He was able to write little because he lectured more. He was no longer the fighting prohibitionist evangelist preaching the gospel of beauty but was rather more devoted to some of the values of John Barleycorn whom he had once so roundly denounced. His zeal for beauty, however, was unabated. He had come to have serious questions about many of his former commitments, even his major commitment to America as viewed in the perspective of the Campbellite faith.

He was a loyal Disciple until his death, but his major questions derived from the fact that the Disciple Millennium did not come off as scheduled. Even before he was "discovered" as a poet he was saying about his hero idol Alexander Campbell, "He brought the baptism upon which all Christendom unites; the confession on which they all unite; the repentance upon which they all unite;" but he continued later in the same diary, "The denominations are not like Jonah—they will not offer themselves to be swallowed by the Disciples' whale." His lovely sister, Olive, married a Hiram boy who later left the Campbellites to become "a somewhat revolutionary Episcopal

missionary to the Orient." It was a discussion with this brother-in-law that prompted Lindsay to write his "Rhymed Address to all Renegade Campbellites, Exhorting Them to Return." This is included in his long poem called "Alexander Campbell." As an introduction to the poem he quotes a passage from the November, 1865 *Millennial Harbinger* which is the closing paragraph in Alexander Campbell's last essay. As he devoted himself to the business at hand of calling the wayward Campbellites to repentance he said,

"I come to you from Campbell,
Turn again, prodigal
Haunted by his name!
Artist, singer, builder,
The forest's son or daughter!
You, the blasphemer
Will yet know repentance,
And Campbell old and gray
Will lead you to the dream-side
Of a pennyroyal river.
While your proud heart is shaken
Your confession will be taken
And your sins baptized away."

Vachel Lindsay, *Collected Poems*, pp. 357-58.

Edgar Lee Masters is the principal biographer of Vachel Lindsay, but Masters did not understand the Christian Churches. He thought of the Campbellites as a narrow and restricted religious body whose influence had been adverse on Lindsay. He does, however, tell the Lindsay story in a moving and persuasive fashion. The account of Lindsay's death is so poignantly told by Edgar Lee Masters that I let him close the story.

After a long day marked by Vachel's alternating periods of depression and high spirits, Mrs. Lindsay went to bed and fell into sleep.

In about fifteen minutes she was awakened by sounds of something crashing downstairs. And then she heard footsteps heavy and fast, and then the sound of Lindsay coming upstairs on his hands and knees. Mrs. Lindsay rushed out to get him. . . . By this time, Lindsay was running through the

upstairs hall, with his hands up, looking white and scared. As Mrs. Lindsay screamed he fell. When he was put in bed he asked for water, saying 'I took lysol.' A doctor was quickly summoned, but when he arrived Lindsay had ceased to breathe. . . . It was December 5, 1931, at one o'clock in the morning . . .

His funeral was as distinguished as sorrow could make it, and desire to erase past neglect could contrive. The City Council of Springfield, and the Legislature of Illinois passed resolutions of respect, and sermons and orations filled Springfield at the churches and in the schools, to the accompaniment of many tributes from the American press far and near. He was buried not far from the tomb of Lincoln, and committed to the centuries, as his idol had been sixty-seven years before.

Edgar Lee Masters, *Vachel Lindsay*, pp. 361-362.

EDGAR DEWITT JONES 1876-1956

It was a pleasant day at Wichita Falls, Texas when I first met Edgar DeWitt Jones.



Edgar DeWitt Jones

The year was 1931 and the occasion was the State Convention of the Christian Churches. He gave two addresses, "Lords of Speech" and "The Matterhorn of the Holy Scriptures." I was enchanted by these great addresses which came so strikingly from his cultured voice, his lordly bearing, his winning humor, and his natural eloquence. This was beyond all doubt the most remarkable eloquence I had experienced even though I had listened to William Jennings Bryan and Clarence Darrow. My admiration for him was reinforced and heightened by his visit to lecture at Texas Christian University when I was already on the faculty and serving concurrently as pastor of the University Christian Church. I brought him to Fort Worth to address the Council of Churches on the subject "The Road to Unity Needs Mending," which I had heard him deliver at our convention in Des Moines. While there he addressed the student body on the subject "Adventures among Great Americans." It was there I realized his matchless wit and humor in such remarks as, "Henry Clay had the mouth of an orator. It is rumored that he could whisper in his own ear."

In the summer of 1936 I preached at Central Woodward Christian Church in Detroit at the invitation of my then warm friend Edgar DeWitt Jones. He was out of the city, but I could see his greatness in that million dollar Gothic structure which commanded Woodward Avenue and gave character to that sprawling motor city. The Wellington Logans, who entertained me, told me of his mighty achievements in Detroit and throughout the world. I was unknown in Detroit and few people attended the Sunday service. The congregation had taken a holiday along with their distinguished minister. It was then, however, that I came to know Marian Van Liew Lincoln who presides at that four manual Casavant Organ—the generous gift of the late Almena Studley Gray, the widow of the late Philip Gray, who had been an important factor in building the church. He was the original counsel for Ford Motor Company. Dr. Jones wrote a daily column for the *Detroit News* which I read with consummate interest. His columns were warm and friendly vignettes of life.

After many unforeseen difficulties Dr. Jones arranged for me to succeed him as minister of Central Woodward Christian Church in Detroit. It was May of 1947 when this new relationship began. It was the most happy combination of personalities in the history of successor and predecessor in any Campbellite church known to man. Instead of resenting the fact that the flock turned to Dr. Jones for weddings and funerals, I found more time to write and lecture. Instead of his resenting the fact that some of his old friends turned to me for weddings and funerals, he found more opportunity to write and lecture. "In honour preferring one another" was best exemplified in that delightful fellowship. My first wife, Elsie, passed away the day after Easter Sunday in 1948. We had just moved into our new home. Edgar stood by me like a wise old hero and enabled me to stand up to the eventualities of life. I shall never forget his words at her memorial service. He was a grand pastor as well as a great preacher.

This interesting man was born in Hearne, Texas in the year of 1876. To the best of

my knowledge this is the most notable fact about Hearne, Texas, but it was not considered a momentous occasion at the time. Edgar's mother passed away as she gave birth to this little baby who would one day make the nation's welkins ring with his eloquence. The women of the community said too bad the baby did not die with his mother. The child grew to manhood in the home of his relatives who gave him exposure to the civilizing influences that enabled him to become the urbane and cultured man which he was. He developed the inner confidence that enabled him to speak with kings and emperors or their servants with the same high regard for personality and a respect for the worth of every individual which caused him to clothe each person he knew with an heroic dimension. He was almost Shakespearean in this respect.

After attending Transylvania College and The College of the Bible he located in Erlanger, Kentucky, which is suburban to Cincinnati. There he preached for four churches in Boone County and allowed his sermonic ability to greaten. Later he wrote a book about his Kentucky ministry, *Fairhope: The Annals of a Country Church*, published by Macmillan in 1917. His reputation as a preacher was established not only in those four small churches but in the several celebrated platforms to which he was invited. He moved from there to Franklin Circle Christian Church in Cleveland and from there to the First Christian Church of Bloomington, Illinois, where he developed his lifelong affection for Abraham Lincoln. He came to Detroit in 1920 where he took his place among the stars. Every high office open to an American preacher was his. He appeared on every notable platform, in every celebrated pulpit, and was one of the pioneer presidents of the Federal Council of the Churches of Christ in America. His genius built that great Gothic church which stands as a monument to his ministry. He there earned a reputation as one of America's foremost speakers, writers, lecturers, and personalities. His dress was impeccable but not meticulous. There was a studied carelessness about the rim of his hat or his flowing pocket handkerchief. He carried a stick with dignity and dressed the

NEW ANNUAL MEMBERS

- Bower, Mrs. Dorothy, Denver, Colo.
 Creasy, William C., Nashville, Tenn.
 Emerson, Charles L., Eureka, Ill.
 Glory Appelles Class, Peachtree Christian Church, Atlanta, Ga.
 Graham, Ronald W., Lexington, Ky.
 Himmel, Mrs. Irvin, Temple Terrace, Fla.
 Howell, J. W., Iuka, Miss.
 McKnight, Charles, Shauavon, Saskatchewan, Canada
 Nichols, Clyde E., Temple, Tex.
 Nighbert, Mrs. Sara, Indianapolis, Ind.
 Price, Ralph K., Broomall, Pa.
 Tester, N. Eugene, Elgin, Ill.
 Woodson, Thomas M., Nashville, Tenn.
 Wright, D. D., Shelbyville, Ill.
 Young, Philip L., St. Louis, Mo.

part of the cultured gentleman he had become. When he entered a room everywhere turned in his direction.

America's foremost teachers of speech were fascinated by Dr. Jones. The chairman of the department at the University of Michigan brought him to the campus as the event of the year for his entire speech department. His book *Lords of Speech* gave heroic dimensions to American orators. His sermons on preaching gave more than usual emphasis to the delivery of the sermon as appropriate to the message and the personality of the preacher. Some of his preaching titles are *The Royalty of the Pulpit*, *Sermons I Love to Preach*, *A Man Stood Up to Preach*, *Pulpit Stairs*, *This Great Business of Preaching*, and several others. No wonder the preachers of the world loved him for he understood them as few men have and fewer will. Now that the emphasis on pulpit oratory has all but disappeared the memory of Edgar DeWitt Jones rings yet more grandly.

Dr. Jones was an easy companion of Abraham Lincoln. He knew the trails over which Lincoln wandered. He understood Lincoln's upward mobility and describes it in his book *The Greatening of Abraham Lincoln*. He knew Lincoln's interest in theology and fascination with the church and describes both of them in his volume *Lincoln and the Preachers*. His lectures on Abraham Lincoln were delivered in the major cities of America, Canada, and Great Britain. On Lincoln's birthday each year he held a dinner in honor of our most com-

passionate President described by Sandburg as one who "took far lights and tall rain-bows to live by." Sandburg loved Edgar DeWitt Jones and inscribed one of his Lincoln books to Edgar with the interesting dedication, "May the peace of great phantoms be yours."

It seems a pity that such heroes of the faith as McDiarmid, Ames, Lindsay, and Jones should die. It would seem more appropriate for them to mount up to heaven in chariots of fire. In the memory of those of us who love and remember them this is precisely what happened. Death is an episode rather than a state of darkness. Edgar DeWitt Jones understood this.

When he was ill he said to his distinguished son Willis, "Don't let the Lincoln in you die." He was still at the height of his powers when death claimed him. His family gathered round for an affectionate renewal of their happy days together. He had left instructions for his lifelong friend, Roger Nooe to give the funeral address and for me to preside at that last occasion. Only an orator understands an orator, and Roger Nooe is one of the very best. His eloquent remarks lifted up the splendor of that life which gave meaning and charm to an entire generation. Dr. Nooe's closing remarks were, "I can only say to my lifelong friend, 'Edgar, Till we meet again.'" At that moment the great organ sounded forth Handel's "Hallelujah Chorus" and the fifty voice choir sang through their tears as if it were in the choir lofts of heaven, "The Lord God Omnipotent reigneth—forever and ever—Hallelujah!"

Eva Jean Wrather Speaker at Tennessee Assembly Breakfast



Miss Eva Jean Wrather, a trustee and founding member of the Disciples of Christ Historical Society, will speak at the Society's Annual Tennessee Assembly Breakfast to be held in the assembly hall of the Thomas W. Phillips Memorial in Nashville on Sunday morning, April 27. Miss Wrather, who was chairman of the DCHS Fine Arts Committee at the time the Society's famed edifice was built in 1957-1958, will speak on the meaning and message of the art glass and stone carvings in the Phillips Memorial.



THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Report and Honor Roll Through January 31, 1969

LIST OF DONORS

(Number in Parentheses Indicates Number of Gifts)

Abrams, Dr. and Mrs. Arnold C. (2), St. Louis, Mo.

Adams, Mr. and Mrs. Harold K., Normal, Ill.

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The Foundation has received four donations of stock and has been the beneficiary of two estates. Two persons have named the Foundation as recipient of profits from the sale of their books.

The Foundation's official report for distribution to Foundation donors and to Society members is prepared each year as of November 30. Since the distribution of that report in early December until January 31, an additional \$1,800 has been received. All donors through that date are included in the Honor Roll listed herein.

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(continued on page 18)

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Z. T. SWEENEY—PREACHER AND PEACEMAKER

A Review

By DAVID C. PELLETT

Editorial Note: Dr. Pellett is Associate Dean, Registrar, and Professor of Old Testament at Christian Theological Seminary in Indianapolis. Before joining the Seminary staff in 1946, he served pastorates in Indiana and Wisconsin and was a chaplain in the Air Force in World War II.

Z. T. Sweeney: Preacher and Peacemaker. By Lester G. McAllister. St. Louis: Christian Board of Publication, 1968. 128 pages. \$3.25.

Here is a book which needed to be written to preserve the contribution and spirit of a prominent Disciple. It is a modest but appropriate reminder of our heritage in these ecumenical days when there is not only a lack of interest but even an attempt to minimize it as if we were ashamed of it. Dr. Lester G. McAllister, Professor of Modern Church History at Christian Theological Seminary, has performed a significant service for Disciples by his vivid portrayal of the contributions of Z. T. Sweeney to the life of the brotherhood and to its restructure in his day.

Born in Kentucky in 1849 and named for a national hero, Zachary Taylor Sweeney was a typical product of midwest America in the last half of the nineteenth century. A handsome, gifted, and impressive person, he made the most of his natural abilities. Although he studied in two colleges, there is no record that he graduated.

A natural orator, Z. T. Sweeney soon established a reputation as a persuasive preacher and evangelist. This led to his call in 1872 to the young congregation of the Tabernacle Church of Christ in Colum-

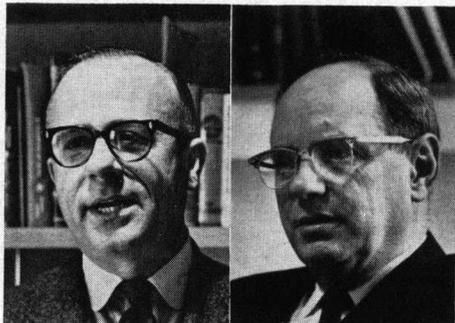
bus, Indiana and to his marriage to the daughter of a leading businessman of the town, Joseph I. Irwin. In a long pastorate of twenty-five years the congregation grew from about 300 members to approximately 1500 and became one of the largest churches of the brotherhood. When he resigned, both he and his congregation had achieved national prominence.

However, Z. T. Sweeney felt he could serve better by being a minister to the whole brotherhood. He served as preacher and evangelist and was particularly successful as a dedicator of new churches, which really meant that he was a good money raiser. His oratorial style led him to be called "Prince of Preachers" and to be highly praised by another prince of the pulpit, Edgar DeWitt Jones. Z. T. Sweeney's oratorial gifts were also in demand as a Lyceum and Chautauqua lecturer.

After serving for a brief period as the U.S. Consul-General to Turkey, Z. T. served with distinction for thirteen years as commissioner of fisheries and game for the State of Indiana. His zeal for conservation was matched by his ability as an organizer so that the department was greatly expanded under his administration.

In the life of the brotherhood of the Disciples, Dr. McAllister appropriately calls Sweeney a "transitional figure." In the cooperative life of the Disciples he sought peace and a middle way. He was president of the American Christian Missionary Society. At the 1916 general convention he initiated a more orderly restructure of the convention by presenting "The Sweeney Resolution," which was adopted.

In the controversy over open membership, Z. T. Sweeney attempted to be a peacemaker by stating that he was not in favor of the practice but that he would continue in fellowship with those who did. In his role as peacemaker he vigorously defended



Dr. McAllister

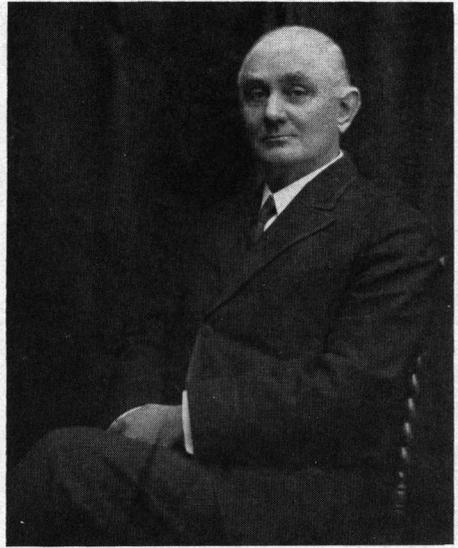
Dr. Pellett

both the International Convention and the United Christian Missionary Society.

Sweeney had a keen interest in ministerial education and was one of the initiators of the Butler University College of Religion, a name which he suggested. Years later the College of Religion became Christian Theological Seminary.

Dr. McAllister points out that Z. T. Sweeney, although theologically conservative, was a man of broad interests and dedicated to the organized work of the Disciples. He influenced the development of several of the major institutions of the brotherhood. The author's concluding words answer the question of what Z. T. would think of recent developments which have resulted in restructure and the formation of the Christian Church (Disciples of Christ): "Ever willing to explore the unknown and to venture into new undertakings, he would require only that all be to the glory of God and for Christ and his church" (p. 113).

Dr. McAllister has done his research thoroughly. There is careful documentation of his use of primary sources, especially the Disciple periodicals. This is no study based on a cursory survey of secondary material. An extensive bibliography includes a comprehensive list of books, pamphlets, periodicals, and some unpublished materials. Dr.



Z. T. Sweeney

McAllister has had the benefit of a warm personal friendship with Z. T. Sweeney's daughter, Miss Elsie Sweeney, of Columbus, Indiana.

Dr. McAllister writes clearly and well as he preserves for us this portion of our Disciple heritage. "Bro. Sweeney" was respected and loved by everyone, both friend and foe. He walked with the great but kept the common touch" (p. 110).

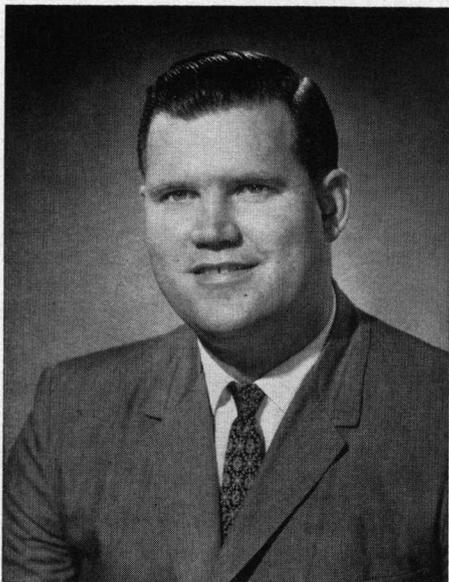
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BEN BIDDY TO INGRAM BOOK COMPANY



Mr. Biddy

Ben R. Biddy, assistant to the president-curator since January 1, 1967, resigned his position with DCHS effective February 14 to become a sales representative with the Ingram Book Company in Nashville. A full time staff member since January 1, 1966

when he was appointed assistant librarian, Mr. Biddy's services go back an additional two years to 1964, during which time he served as a student assistant.

In his new work Mr. Biddy will cover the states of Kentucky and Tennessee as the Ingram representative. His main area of contact will be the high school libraries in these two states.

Mr. Biddy's work at DCHS has been eminently successful. His responsibilities have been numerous both in administrative duties at DCHS and in representing the Society in outside relationships. He will be remembered by many persons who visited the DCHS convention booths in Dallas, St. Louis, and Kansas City.

Mr. Biddy is married to the former Peggy Ann Moore of Nashville who before her marriage served as secretary to Claude E. Spencer and later to Willis R. Jones. The Biddy's are the parents of two children, Kari Lee and Bryan Douglass. Mr. Biddy is a deacon at Vine Street Christian Church and president of the National and Central Tennessee District of Tennessee Christian Churches.

Mr. Biddy's colleagues at DCHS and his many friends elsewhere wish him well in his new work.

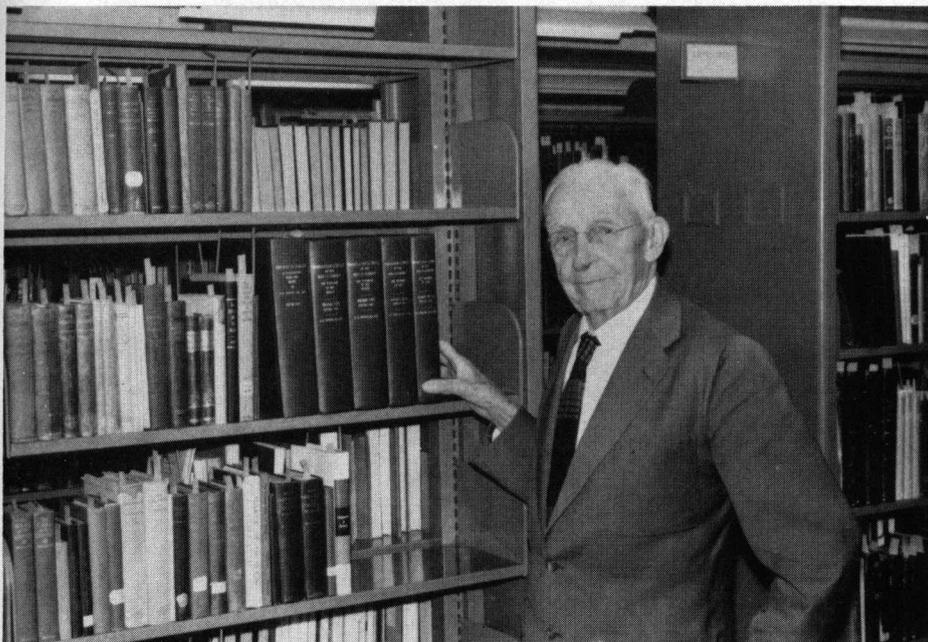
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- Williams, Mrs. Margaret (3), Holton, Kan.
- Williams, Marvin D., Jr., Nashville, Tenn.
- Williams, T. F. A. (11), Lincoln, Neb.
- Williamson, Mr. and Mrs. R. G., Nashville, Tenn.
- Wittig, Mrs. Vinona P. (deceased)
- Wolfe, Dr. and Mrs. Irving W. (2), Nashville, Tenn.
- Wood, Dr. and Mrs. H. T., Memphis, Tenn.
- Wrather, Miss Eva Jean (19), Nashville, Tenn.
- Wrather, Mr. (deceased) and Mrs. R. I. (13), Nashville, Tenn.
- Wyker, Mrs. James D. (2), Berea, Ky.
- Zook, L. L., Salt Lake City, Utah



Ben R. Biddy photo

J. B. Weldon of Loveland, Colorado stands before copies of Translations and Studies of the New Testament prepared under his authorship and presented to DCHS. This important work now covers seven volumes. During Dr. Weldon's long career he served many churches and collegiate institutions, including the presidency of Cotner College.

DISCIPLES OF CHRIST HISTORICAL SOCIETY MEMBERSHIPS

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

- Annual\$ 5.00 Annually
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- Sustaining 100.00 Annually
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- Life 100.00 1 Payment
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DISCIPLIANA

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

W. E. GARRISON DIES AT NINETY-FOUR

Winfred Ernest Garrison, beloved dean of modern day Disciples and one of the monumental figures in the history of the movement, died in Houston, Texas, February 6.



Dr. Garrison

Dr. Garrison would have reached his ninety-fifth birthday on October 1. On that date in 1900 he married the former Annie Dye of Indianapolis. She and two children, Frederic G. Garrison of Detroit and Mrs. Neil Crawford of Houston, survive.

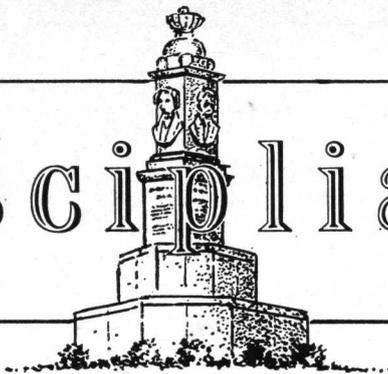
Dr. Garrison's creative accomplishments continued to the end. Author of some twenty books, his most recent *The Singing Sages* was published in 1966. It was only four years ago that he retired from his post as professor of religion at the University of Houston, but at the request of the University he maintained an office on the campus and was available for conferences and counsel.

Known throughout world-wide Protestantism and in academic circles, Dr. Garrison in his long career was president of Butler University, Indianapolis, 1904-1906, New Mexico Normal University, 1907-1908, and New Mexico Agricultural and Mechanical College, now New Mexico State University, 1908-1913. He was dean of the Disciples Divinity House at the University of Chicago, 1921-1928, and served for many years on the faculty of the University of Chicago. For some twenty years, beginning in 1923, he was literary editor of the *Christian Century*.

Dr. Garrison's place in the life and development of the Disciples of Christ Historical Society was paramount. A charter member and a trustee from the start, he was its first established member and an early president. He was a DCHS Life Member and a Life Patron Member. Through his awareness of the Society's purposes and its services to research, the archives of DCHS already contain many of the Garrison papers and a number of important Garrison entries in oral history.

Word of the death of Dr. Garrison reached the Society as this issue of DISCIPLIANA was going to press. The 1969 Summer issue of DISCIPLIANA will be devoted in its entirety to the life and work of Dr. Garrison. His life and work will be the subject of the Society's Annual Convention Dinner to be held in Seattle, Monday evening, August 18.

Discipliana



Vol. 29

Spring, 1969

No. 2

WORLD CALL

THE AMERICAN HOME MISSIONARY
Published Monthly by
THE AMERICAN CHRISTIAN MISSIONARY SOCIETY
Carew Building, Cincinnati, Ohio

Vol. XVIII
JULY-AUGUST, 1911
No. 161
Business in Christianity
A Bi-Monthly Magazine Published by
Church Extension of the Church
of Christ, Inc.,
Cincinnati, Ohio

MISSIONARY TIDINGS

INDIA NUMBER
THE MISSIONARY INTELLIGENCER

PAID MONTHLY BY THE
CHRISTIAN MISSIONARY SOCIETY
CINCINNATI, OHIO

NO RETREAT!
Friend of the Home

THE CHRISTIAN PHILANTHROPIST
Devoted to the Care of the Widow, the Orphan, the Aged and the Sick

JANUARY - 1919
10 CENTS

DISCIPLIANA salutes *World Call* on fifty years of dedicated and rewarding service.

Editorial . . .

IN APPRECIATION

By SAMUEL F. PUGH

Editorial Note: Dr. Pugh, the fifth editor of *World Call*, has guided the magazine since July 1961. The editors of *DISCIPLIANA* have asked Dr. Pugh to contribute the editorial for this special edition of our quarterly honoring the Golden Anniversary of *World Call*.

We take so many nice things for granted that the people who do the work may not even know how much we appreciate all they do for us. So somebody ought to say, "Thank You" to Dr. Willis R. Jones and everybody at the Disciples of Christ Historical Society for more favors than most people know.

When we at *World Call* needed photographs and historical material to prepare our golden anniversary issue, the Historical Society opened its files for us. Marvin D. Williams, director of the library and archivist there, went to great lengths to see that we received everything we requested.

When a theological student decides to write a thesis on Disciple pioneers, the Society is his best source of information.

But not every church member realizes that when a congregation of the Christian Church approaches its centennial celebration and needs facts and statistics about its own early history, it can turn to the Society for help. It can—if it has sent its records there or if

the Society has gleaned material across the years.

Unless a person has been to Nashville and seen the Historical Society's facilities, he cannot fully realize that Disciples have one of the finest of all Protestant buildings for housing records and mementos of historical significance. It is not enough to tell about it in *DISCIPLIANA* because this quarterly journal goes out to a limited number of persons—people who are already supporters of the work of the Society.

We at *World Call* are so proud of the work of Dr. Jones and his staff, and so sure that their efforts are vital to the historical records of the Disciples of Christ that we often run articles in *World Call* to let the people know about this excellent service. We appreciate the

invitation of the Society to write an editorial—with no strings attached.

The editorial then is simply this. Thank you, Dr. Jones, for your service to the brotherhood. Thanks for your fine spirit in

(continued on page 34)



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

Willis R. Jones, President-Curator

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

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

THE GENESIS OF *WORLD CALL*: HERITAGE OF A TIME OF CHANGE

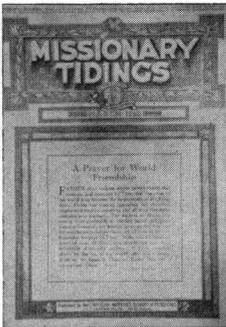
By MARVIN D. WILLIAMS, JR.

The union of five competitive magazines in January 1919 to form the journal known as *World Call* was one of the signal manifestations of the spirit of cooperation which also gave rise to the joining of six major brotherhood agencies into one United Christian Missionary Society. For the Disciples of Christ, the period of 1910 to 1919 was the decade of unification.

The Drive for Unification

The call of Disciples across the country and around the world was for unification and cooperation in organization and related matters.

The year 1910, of course, marks the beginning of the ecumenical era since it was in that year that the first recognized manifestation of the ecumenical movement, the World Missionary Conference was held in Edinburgh.



Disciples of Christ were developing a desire for closer cooperation about the same time. The Christian Woman's Board of Missions and the Foreign Christian Missionary Society which had been working side by side in

India since 1882 had recently established one advisory committee on the field, one treasurer, and one annual convention. In 1916 the two societies agreed to work together in Nantungchow, China, with union direction of the mission by committees in America and on the field. In 1917 practically the same plan was endorsed for the whole field of Africa. As observed at the time, "more and more this co-operation has proven a joy to the missionaries on the field and a source of satisfaction to the

Boards and constituency at home."

At home Disciples were learning to work together too. The Men and Millions Movement, launched in 1913, gave momentum to the drive for unification by showing the churches just what could be accomplished through closer cooperation. Seven major agencies and almost all brotherhood colleges joined forces to enlist one thousand men and women for Christian service at home and abroad and to raise six million dollars for missions, benevolence, and education, an achievement unequaled by any other religious body up to that time. "The working together, for four years, of our missionary and benevolent agencies, increased the desire for a United Society. This experience also proved that it was possible and practical to do effective united work."

It was through this growing experience of the advantages of cooperation over the disadvantages of needless competition that led in 1918 to the merger of six major agencies of the Christian Church to create a United Christian Missionary Society to handle missions, benevolence, ministerial relief, and church extension.

Confusion of Many Voices

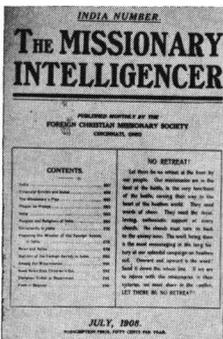
In 1913 when the subject of a joint magazine was suggested, the conscientious pastor who wanted to keep abreast of the cooperative work of his church had to read and digest five different journals with a monthly average of over one hundred pages.

After the launching of the Men and Millions Movement, the National Secretaries' Association appointed a committee to inquire into the feasibility of a joint missionary magazine to take the place of all those being published. This Magazine Committee recommended the publication of such a united journal and cited as reasons the widespread demand for the publication and anticipated economy in operation.

Participating in these discussions were the Board of Ministerial Relief, American Christian Missionary Society, Foreign Christian Missionary Society, Board of Church Extension, National Benevolent Association, American Temperance Board, Christian Woman's Board of Missions, and Brotherhood Movement.

Later meetings in 1913 proceeded to make definite plans for the publication, including such details as name (Christian Tidings), editor (Alva W. Taylor), place and date of first issue (Indianapolis, October 1913). All the major agencies agreed to the proposal except for the Christian Woman's Board of Mission, which voted at its Autumn meeting to table the matter.

The oldest, most influential, and most widely read of the five journals which joined to form *World Call* was the Christian Woman's Board of Missions' *Missionary Tidings*, published in Indianapolis with Mrs. Effie L. Cunningham as editor. The monthly published since May 1883 had a mailing list by 1918 of 54,019. Clearly the *Missionary Tidings* had the most to contribute to the joint magazine and also the most to lose. In 1913 the women were not ready to enter into the project.



The Missionary Intelligencer, edited by the patron saint of Disciples missions Archibald McLean, was the monthly organ of the Foreign Christian Missionary Society with headquarters in Cincinnati. First issued in 1887, the *Intel-*

ligencer was second only in importance to the *Tidings*.

The Board of Church Extension's bi-monthly *Business in Christianity* was edited by G. W. Muckley and John H. Booth, the Board's secretaries. The first of its 144 issues appeared in October 1893. It was published in Kansas City.

The Christian Philanthropist, successor to *The Orphan's Cry*, a monthly publication of the National Benevolent Association of the Christian Church was edited by James H. Mohorter and Mrs. J. K. Hansbrough. The first issue appeared in 1894. Circulation of the St. Louis based magazine fluctuated between 12,500 and 18,000.

The youngest of the journals was the monthly *American Home Missionary* published by the American Christian Missionary Society in the interest of home missions. Only started in January 1895 in Cincinnati, this was edited by F. W. Burnham, Grant K. Lewis, and Robert M. Hopkins. One of its greatest services to the brotherhood was the annual Yearbook issue.

By 1918 these five journals had a combined subscription roll of around 90,000.

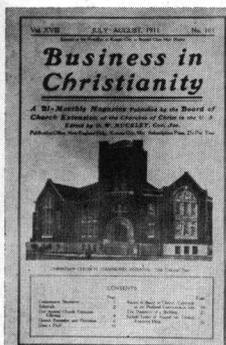
All these magazines were openly promotional. Each was published to attract support for the particular agency it represented. By their emphasis on the work of their society or board and relative silence on all other efforts, they all left the impression that their operation was more important than any other. Confusion was caused by so many voices, each speaking so loudly in its own cause, and none really listening to the others.

Journalistic Unification

While the Magazine Committee never ceased its labors, the period 1913 to 1916 was mainly spent in discussion and negotiation. When in 1916 the project was again seriously considered, two factors were in its favor.

First of all, the various agencies had been working together in the Men and Millions Movement since 1913. More important, however, organizational unification was on the horizon.

As early as 1906 at the Buffalo convention a calendar committee had been appointed to look into the possibility of rearranging the schedule of mission and benevolent offerings in order to reduce the number of special days. The committee soon decided that more was needed than just rearrangement of the calendar.



In 1909 a standing committee was charged "to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two boards with central headquarters." Then in 1917 at the Kansas City convention a resolution was passed requesting the boards of the American Christian Missionary Society, Christian Woman's Board of Missions, and Foreign Christian Missionary Society to study the feasibility and practicability of merging their interests onto one organization. In May 1918 the Joint Committee representing these agencies concluded that unification was not only feasible but highly desirable. When created by the Cincinnati convention of 1919, the United Christian Missionary Society included the three general missionary societies as well as the National Benevolent Association, Board of Ministerial Relief, and Board of Church Extension.

Reaching a Consensus

By 1916 the Magazine Committee representatives seem to have achieved a consensus that the joint magazine would be a good thing. The drive for unification among Disciples was too strong for the *Tiding* or contentment with the status quo.

The committee was transformed into a Publication Committee and proceeded to make definite plans. The magazine would be directed by a Publication Committee composed of representatives of the sponsoring agencies. Two agencies joined the discussions: the Board of Education and the Association for the Promotion of Christian Unity.

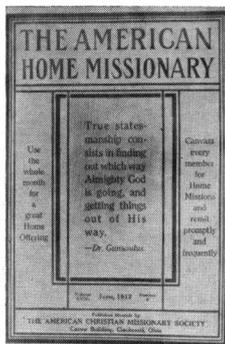
The magazine would be managed by an editor and an associate editor, one of whom should be a woman. W. R. Warren, who had patiently worked for a joint magazine

for years, was selected as its first editor and Mrs. Effie L. Cunningham, formerly editor of the influential *Missionary Tidings* was named associate editor. Miss Daisy June Trout was chosen circulation manager. Headquarters would be in Indianapolis.

Publication was delayed several times: first January 1918, then sometime in the spring, and then October. It was January 1919 that finally saw the issuance of the long awaited magazine.

More discussion seems to have gone into the selection of a name than any other single topic connected with the magazine. Among the names considered were the following: *World Tidings*, the *Kingdom*, the *Challenge*, the *Truth*, the *Task*, the *Voice*, the *Whole World*, *Humanity*, the *Harbinger*, the *Union*, the *Disciple*, the *Apostle*, *Christendom*, the *Evangel*, the *Call of the Kingdom*, *World Life*, *New Way*, *World Harbinger*, *Day Spring*, the *Christian*, and the *Christian Magazine*.

In the first *World Call* editorial, its new editor gave something of the significance of the name finally selected. "This magazine we believe to be here by God's appointment with the simple duty of making known in word and photograph the reality, scope and urgency of the world call and the progress of Christian forces in answering the call."



the appearance of the first issue of *World Call* in January 1919 signaled the beginning of a new era in Disciple journalism. The format was revolutionary enough, but even more important was the basic concept underlying the new magazine. Where there had been a confusion of voices before, there was now one clear voice speaking for united missionary, benevolent, and educational causes of the Disciples of Christ. Where there had been promotion before, there was now promotion through information.

W. R. Warren had guided the magazine to this editorial stance. He believed from the start that the success of a united magazine would depend upon its presentation of facts in such a way that Disciples would be informed and stirred to action. As he stated in December 1918, "The business of the magazine will be to present facts and let them make their own appeal."

When Warren assumed the editorship, he had no intention of becoming a supersalesman for the boards. He wanted to be editor, with the right to sift and weigh news and then present it intelligently and attractively to the readers.

Sources of Tension

Some of the tension which delayed publication of *World Call* for six years, soon began to reveal themselves once more. The sources of these tensions deserve some notice.

First of all, there was the tension between promotion and information as exemplified, respectively, in the five predecessor magazines and *World Call*. All editors since W. R. Warren have adhered to *World Call's* commitment to present the *facts* in such a way that Disciples would be informed and stirred to action.

Editors during *World Call's* First Fifty Years

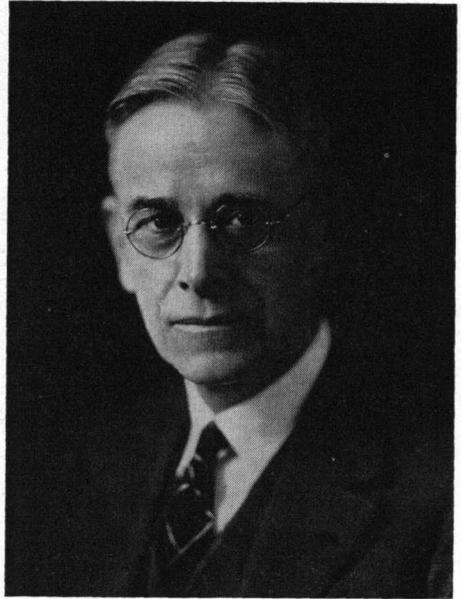
W. R. Warren, January 1919-September 1929

Bess White Cochran, October 1929-June 1932

Harold E. Fey, July 1932-February 1935

George Walker Buckner, March 1935-June 1961

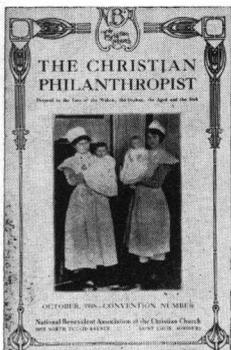
Samuel F. Pugh, July 1961-



W. R. Warren

A second source of tension was between unification and disunity. Several agencies which were at one time part of the United Christian Missionary Society have since withdrawn and assumed separate existence. Three of the bodies which merged in 1919 to form the United Society have gained independence. These boards with dates of withdrawal are the Pension Fund (1928), National Benevolent Association (1933), and Board of Church Extension (1934). The Board of High Education joined the United Society in 1934 but left in 1938.

Tensions arising from both these sources have prompted all but one of the agencies now on the *World Call* Publication Committee to publish at some time or other. Among these journals and sponsoring agencies are the *Pension Fund Bulletin* (1933-), *Values* (Board of Higher Education, 1943-48), *Leaven* (United Christian Missionary Society, 1948-1968), *Mid-Stream* and *News on Christian Unity*, familiarly known as *Beazley Buzz* (Council on Christian Unity, 1961-), not to forget a quarterly called *DISCIPLIANA* (Disciples of Christ Historical Society, 1941-).



serves some of the same functions that *The*

The folksy *NBA Family Talk* is perhaps most instructive. *Family Talk* began publication in 1936 just three years after the National Benevolent Association withdrew from the United Christian Missionary Society. *NBA Family Talk*

did in its day.

World Call was born to be the united magazine for mission, benevolence, and educational causes of the Disciples of Christ. *World Call* was created in and has experienced and reflected the tensions of brotherhood life in its fifty year span.

In an era of restructure and emerging structure, when the agencies are being drawn closer together and becoming more responsible to the churches, *World Call* may face its greatest challenge and greatest opportunity.

DCHS President-Curator Receives Historic Materials in Fredericksburg, Virginia

E. Elwood Campbell, pastor of the First Christian Church of Fredericksburg, Virginia, and Willis R. Jones look at a handsome leather bound Bible used by Alexander Campbell when he visited the Fredericksburg church in 1856, one of five visits he made to this historic church. The Bible and a five piece set of nineteenth century silver communion ware used by the church across a long span of its history were presented to Dr. Jones for permanent placement in the Historical Society on Sunday morning, April 20 in a special ceremony during the morning worship hour. The chaste and beautifully designed communion set—consisting of two single cups, two bread plates and a tall pitcher—is the most complete set ever received by the Society. The Bible and communion set are now on exhibit in the Society museum.



SEATTLE DINNER IN REMEMBRANCE OF DR. GARRISON

The Disciples of Christ Historical Society will honor the memory and the career of the late W. E. Garrison at its Annual Assembly Dinner to be held in Seattle on Monday evening, August 18. Three persons who were long-time friends of Dr. Garrison will speak on the general theme—W. E. Garrison as I knew him. The three are Robert A. Thomas, pastor of the University Christian Church, Seattle;

Harold E. Fey, former editor of *The Christian Century*, now emeritus professor at Christian Theological Seminary; and Willis R. Jones, president-curator of the Disciples of Christ Historical Society. J. Robert Moffett, minister of the First Christian Church in Houston, Texas and Dr. Garrison's pastor at the time of his death, will close the program with a prayer of remembrance.

AN INTERVIEW WITH BESS WHITE COCHRAN EDITOR OF *WORLD CALL*, 1929-1932

By WILLIS R. JONES

Editorial Note: Bess White Cochran was associate editor of *World Call* from 1923 to 1929. In October 1929 she became *World Call's* second editor, succeeding the late W. R. Warren who left to become Executive Vice-President of the Pension Fund. Mrs. Cochran and her husband Louis make their home in Nashville. The Society is enormously proud of the fact that one of their reasons for moving from Santa Monica, California to Nashville in 1965 was to be near the Disciples of Christ Historical Society for purposes of research. They have just completed their history of the Campbell-Stone movement which will be published this fall by Doubleday under the title *Captives of the Word*. Dr. Cochran serves as a member of the Board of Trustees of the Disciples of Christ Historical Society.

Q—Bess, your career as a journalist, editor, and writer is an interesting and successful one, and it continues today at an exciting clip. There is much about it that would interest and delight the readers of DISCIPLIANA. But in my interview with you today I am narrowing the line. I want to deal especially with your years at World Call, first as an Associate Editor and later as Editor.

Your nine years of association with World Call came at a formative period in the life of this magazine. It was in its infancy as a confluence of five streams when you came to it. You were a part of its period of hardening into the journal we presently recognize. You came between two distinguished editors, W. R. Warren and Harold Fey. You were there long enough to leave your personal impress, and recently as I read the journal during the years of your editorship I was charmed by your writing style, and proud of your perceptive insights, and greatly warmed by the human interest which you seemed always to discover and to lay bare in your articles.

You were privileged to be closely associated with one of the great figures in the history of the brotherhood W. R. Warren. If one begins at the beginning in his study of World Call, he begins with W. R. Warren. Here in our interview let's begin with Dr. Warren. What manner of man was he? Why was he chosen as editor? What was his unique contribution?

A—I am not certain why W. R. Warren was chosen editor of World Call at its founding, but it was a providential choice and may



The famed White sisters of Memphis, daughters of Dr. and Mrs. Walter M. White at the time of Dr. White's ministry at Linden Avenue (now Lindenwood) Christian Church and about the time Bess was called from her position on the *Memphis Commercial Appeal* to join the staff of *World Call*. Front row, left to right: Bess (Mrs. Louis Cochran); Frances, Nashville representative of Mutual Benefit Life Insurance Company and one-time admissions counsellor for Christian College. Top row, left to right: Adele (Mrs. John Paul Pack) of Los Angeles; Jane (Mrs. Russell Persing) of Clyde, Ohio; and Xina, now deceased, (Mrs. Frank Hannah) of Johnson City, Tennessee.

have been divinely directed. He had many of the qualities which make for a good editor—a fine command of language, a sensitivity to literary style, an insight into a news item's significance, an objective

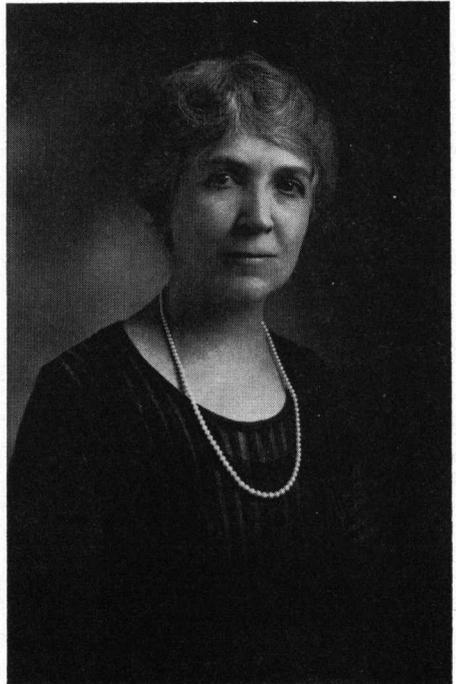
viewpoint. In addition he possessed an analytical mind that clarified many emotion charged moments during those early formative days in the United Society. Personally he was a loveable, kindly man; he was tall, with a rugged, somewhat handsome face, and was never too busy to counsel with any of his associates, many of whom regularly sought his judgment. He had a retiring manner, half shy, and a slight hesitancy in his speech. This gave the impression of diffidence, but he was firm in his convictions and his judgments, and the stamp of his personality is still on *World Call*. He shaped its physical form, which has varied little, and set the tone of its editorial policy in a statement he coined which was carried for years on its masthead—"To inform those who are interested; to interest those who ought to be informed"—a statement that reflects the detached yet involved view the paper endeavored to maintain.

Q—There were other persons of importance who were related to World Call in the years of your affiliation. I think of your immediate predecessors as associate editors, Mrs. Esther Treudley Bowman and her sister Mary Bosworth Treudley. These distinguished sisters are persons of unique interest to me because during five years of my residence in Hiram I lived in the Treudley House which carried that name because it was the home of this brilliant Treudley family whose many associations with the college are warmly and appreciatively remembered. Perhaps the influence of these two eminent predecessors is not so well remembered by Disciples as it ought to be. I think you would be adding to the record if you could comment on their influence on you and the journal itself.

A—I knew Esther Bowman only slightly and never met Mary Treudley, her sister. Miss Treudley was my immediate predecessor and left before I arrived and never made a return visit. But Mrs. Bowman was in the office several times, chiefly on her return to America from her frequent trips around the world with her husband. On one of the visits, I remember, she was somewhat disenchanted with what she had observed on

the mission fields she had visited, and I marvelled at her temerity in voicing her opinion to the Executive Committee. At the time I was in awe of such dignitaries; they were all much older than either of us and seemed to speak with an authority which invited no questioning. What I did not realize was that they were following tried and tested methods of conducting the work, methods which were only just beginning to feel the winds of change which today have brought about radical departures from the old ways.

Q—For many years Rose Stephens Rains, widow of the famed F. M. Rains, was an editorial assistant at World Call. She came before you arrived and she remained some years after your departure. Her eminent husband was, of course, one of the towering figures of his time. I don't think many Disciples realize the contribution this widow of the great Disciple made to the movement. Perhaps you, more than anyone



Rose Stephens Rains

among us, can properly evaluate her contribution.

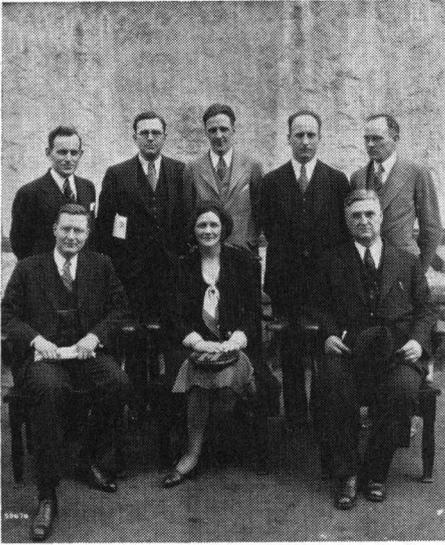
A—Mrs. Rains was a woman of pure gold. She was a pretty person, although she was well into middle age when I first knew her, with fluffy, white hair and enormous blue eyes, and a pleasant manner. She was one of the best informed people in the entire United Society family; she had travelled the world over with her husband F. M. Rains, and she knew personally every missionary in the field at that time. She was not an assertive person, however, and rarely expressed herself in a group, but the people in the foreign department consulted her frequently. She was excellent at detail work and made a capable office editor, attending to the confusing amount of minutia required in putting out the magazine.

Q—I have just completed a rather careful review of the early editions of *World Call*. Those were great names that abounded in the period of your relationship, and it was exciting to discover on the pages of *World Call* the efficient manner in which these persons were brought to the readers. The photography was superb, and I felt a fresh impact of these great men and women upon me personally as I saw their pictures on the pages of *World Call* and read about their achievements and encountered appraisals by you and other members of the staff. You, in your exceedingly able presentations of these figures on the pages of *World Call*, helped the brotherhood know them better and understand their thought and their work. It seemed to me that you succeeded in your difficult task of bringing a synthesis to differing streams in Disciple life—missionary—benevolence—church extension—ministerial relief—Christian unity—education, et al., by skillfully presenting the ideas and issues through personalities. Since you came to know so many of the persons, there may be some for whom you would provide special observations. Would you do so?

A—Yes, the leaders of the United Society at that time were giants—or so it seemed to my youthful eyes. Alexander Paul was the

most refreshing, and, perhaps, irreverent of the lot. He was an Irishman with a strong brogue and a devastating sense of humor; nothing escaped him. In a way this was a cover up, I discovered later, for the emotional scars he still carried from his experience as a missionary in China, especially the experience of distributing limited wheat shipments, at the request of the Chinese government, to starving villages. The agony of having to decide which villages would receive this aid, and which ones would be condemned to starve never left him. John Booth likewise had a happy attitude toward himself and his work, as did H. O. Pritchard and George Muckley. Mrs. Anna Atwater was a loveable woman despite a rather austere manner. J. H. Mohorter was less affable than most of the men, although his heart was big. Frederick W. Burnham, the United Society's first president, was able and dedicated but more conscious of his dignity than the others. He was one of the first men I knew to wear a toupee. That was before hair pieces were frankly worn. In an effort to conceal the fact he wore one, and to maintain his dignity, he went to some laughable extremes. *World Call* owes a lasting debt to H. B. Holloway who was chairman of its Publication Committee for years. His sagacious business sense guided it through many financial crises, and the paper depended on him to execute its contracts for printing, buying of its paper stock, and other business details.

Q—We live now in a different age than the one during your editorship. Many of us have traveled to far countries, and all of us have felt close to the outlying sectors of the world through television and the fact of mass media reporting. I felt on the pages of *World Call* during your editorship the aura of excitement and the contagion of a fresh discovery of the nature of faraway places. I could understand how readers of *World Call* were inspired to support the cause and sometimes were moved to put their lives into the cause of the mission program. Don't you feel that you had a supporting resource to your efforts in those early days that is sadly lacking and even seriously diminishing in our time?



Editors of Disciples journals meet during the 1928 International Convention in Columbus, Ohio. Front row, left to right: Edwin Errett, *Christian Standard*; Bess Robbins White (Mrs. Louis Cochran), *World Call*; B. A. Abbott, *Christian-Evangelist*. Back row, left to right: Hugh B. Kilgour, *Canadian Disciple*; Orrin T. Anderson, *Front Rank*; Willard Shelton, *Christian-Evangelist*; Joseph Myers, *The Christian* (Kansas City, Missouri), and Guy P. Leavitt, *The Lookout*.

A—If I imparted to the pages of *World Call* a romantic interest in faraway places, it was because mission fields were still far away, and about them hovered an aura of mystery which has now been dispelled. Today there are no faraway places and no mystery about anything, unless it is why these once “benighted lands with people sitting in darkness,” (now more realistically recognized as underprivileged nations, recipients of our foreign aid program as well as our missionary endeavors) all seem to intensely dislike us. In view of this situation it is much more difficult to stimulate emotional involvement in missionary work than it was formerly; we approach it now with our head more than with our heart; and facts cold and hard and in a way dull have replaced the old fervor of appeal.

Q—I suppose one needs to go back to the

early pages of *World Call* to actually realize to its full degree the different world in which you lived and served in your association with the magazine. Turning the pages for 1919 I encountered a predominance of war time scenes, saw pictures of men like Bob Hopkins in uniform, and felt the impact of World War I. Before long the crash of October 1929 (the very month you became editor) and its terrible aftermath of depression fell upon the pages of *World Call* as a heavy shadow. We were not troubled by the problems of affluence in your day as editor. I think some flint and fiber came into the character of people who battled the depression. How would you describe the difference in the problems you found as editor and those faced by the current editor?

A—The two major forces that played on *World Call* during the time I was with the paper were the Depression and the attacks of the *Christian Standard* and other conservative segments on the United Society. I became editor in 1929, the year of the crash, and the battle for financial survival continued from then on. *World Call* had never been self-supporting, nor was it expected to be, but its current deficits had been met up to that time by the United Society and the other agencies it represented without complaint. But now things changed; every penny was squeezed, and the subsidy for the paper was bemoaned. In addition, subscribers fell away, hard pressed themselves, and advertizers vanished. The size of the paper was cut from 64 to 48 pages, and other expenses pared to the bone. It survived by the grace of God. The controversy over the missionary work affected the morale of the paper more than it influenced its policy. Mr. Warren had avoided any entanglement in the bickering, and I continued that policy, but our detachment was a pose, and I am not sure from this point in time it was wise. We were part and parcel of the United Society, sensitive to every blow it suffered, and time and again we could have answered in kind the attacks on its structure and its work. Such replies would not only have added zest to our pages, (as the attacks did to the *Christian Standard*, materially increas-

ing, I understand, its circulation during that time), but would have helped clarify the Society's position. But we maintained a tone of lofty detachment from the whole business, only occasionally voicing a polite rejoinder, and the United Society was forced to seek other avenues for disclaiming the charges against it. I mention this now only because the basic role of a "house organ," such as *World Call*, the extent of its freedom, and the nature of its responsibility is still not clearly defined. I am sure the editors of *World Call* today are cognizant of it and are placed in similar dilemmas.

Q—Each of the editors of World Call has been a person of distinguished achievements: W. R. Warren, Harold Fey, George Walker Buckner, Sam Pugh, and indeed its one woman editor Bess White Cochran. I was charmed when I saw the picture which appeared in the November 1923 issue of World Call announcing your association



World Call editors George Walker Buckner (1935-61) and Harold E. Fey (1932-35) en route to Oxford, July 1937 to attend the Oxford Conference on Life and Work.

with that journal. Already you had made your impact in journalism as Women's Editor of the Memphis Commercial Appeal. Later, after your editorship of World Call you were to make a continuing impact as a leading administrator of the National Benevolent Association and as creator of NBA Family Talk. You were to write the charming book Without Halos and assist your distinguished husband in his notable enterprise as author of The Fool of God, Raccoon John Smith, and now the popular history of the Disciples movement under assignment from Doubleday. I wish you would report a bit on your career in the literary field.

*A—There is nothing unique about my career that is not unique about anyone who has followed where the finger of God directed, either consciously or, as I did, unconsciously. I wandered into a career of dealing with the written word by accident, not deliberately. The editor of the Memphis Press was attracted by my editing of the yearbook of the West Tennessee State Teachers College during my senior year and asked me to conduct for the paper an "Advice to the Lovelorn" column and handle women's news. Because of my youth, he wanted me to write under an assumed name. And although I probably told everybody I knew what I was doing, I created the name Cynthia Grey for myself, a name that is today still used by Scripps-Howard papers. My lovelorn column grew to occupy a full page of the paper—a forerunner of today's "Dear Abby." From that position I moved up the ladder a bit to become society editor of the Memphis Commercial Appeal, at that time the largest and most influential newspaper in the South, and it was from that dizzy social world I made the abrupt switch to *World Call*.*

There I was associate editor for seven years, and upon Mr. Warren's resignation to go with the Pension Fund, I was named editor. When the National Benevolent Association separated itself from the United Society and needed a publicity director, I was called to that position where I founded and edited its paper *NBA Family Talk*. My marriage to Louis Cochran and our move to Cali-

fornia forced me to relinquish this work, but did not free me from writing. I wrote and had published several short stories and one book *Without Halos*, and as Louis had also been bitten by the "writing bug" and had published seven books, we were soon embarked on writing *The Fool of God* and *Raccoon John Smith*. Now we have just finished a history of the Campbellite movement for Doubleday, which will be published this fall as part of that publisher's "Religion in America Series."

Thank you, Bess White Cochran, for this hour spent in your charming living room and devoted to a subject of such mutual interest. The brotherhood of the Christian Church (Disciples of Christ) owes you a deep debt of gratitude. DISCIPLIANA salutes you on your many achievements, especially now upon your editorship of World Call.



Bess White Cochran

NEW LIFE MEMBERS

325. Nesbitt, Mrs. Nellie, Shreveport, La. (given in her honor)
 326. Spencer, Lt. Col. John O., Oxon Hill, Md. (given in his honor)
 327. Boise, Grant, Omaha, Neb. (given in his honor)
 328. Carpenter, Mrs. Glenn C., Memphis, Tenn. (given in her honor)

NEW PARTICIPATING MEMBERS

- Rech, Mr. and Mrs. Herbert F., Fort Lauderdale, Fla.

NEW ANNUAL MEMBERS

- Bradshaw, Mrs. William L., Columbia, Mo.
 *Grammer, Mrs. Bessie, Liscomb, Iowa
 Hensley, Wayne, Minneapolis, Minn.
 Lemmon, Mrs. Hazel B., Lubbock, Tex.
 *Membership established for church historian

- Lemmon, Robert B., Lubbock, Tex.
 Mallett, Mrs. Alene, Memphis, Tenn.
 Morgan, Robert S., Alexandria, Va.
 Nelson, Dr. Robert G., Indianapolis, Ind.
 Nelson, Mrs. Robert G., Indianapolis, Ind.
 Redford, Ramon N., Lynchburg, Va.
 Shelton, Mrs. Gentry A., Fort Worth, Tex.
 Stephens, Mrs. Edythe, Paris, Ill.
 Williams, W. Nat., Nashville, Tenn.

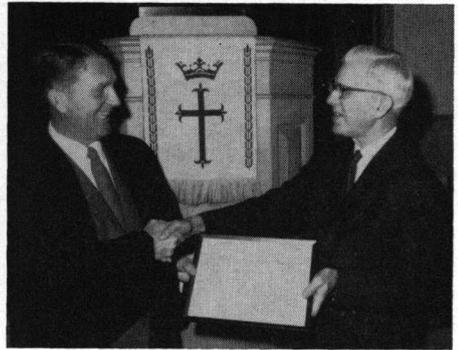
NEW STUDENT MEMBERS

- Dillon, Miss Kathleen, Detroit, Mich.
 French, Robert H., Palo Alto, Calif.
 Kassebaum, Nick, Iowa City, Iowa
 Rains, F. Marlon, High Ridge, Mo.
 Rains, Paul D., High Ridge, Mo.
 Shelton, William Allen, Fort Worth, Tex.
 Wood, James F., Milligan College, Tenn.

HAPPY MOMENTS IN DES MOINES AND ST. LOUIS



Loren E. Lair and G. Curtis Jones



Walter F. MacGowan and Howard E. Short

Two DCHS trustees and two Disciple pastors experienced moments of pleasure and surprise in ceremonies involving life memberships in the Disciples of Christ Historical Society. Last summer in University Christian Church, Des Moines, G. Curtis Jones received a framed life membership certificate from DCHS trustee Loren E. Lair, executive minister of the Iowa Society of Christian Churches. Dr. Lair was not alone representing the Society in the presentation, but also a group of twenty-four Nashville

friends of Dr. Jones who wished to honor him for his help to the Society during his ministry in Nashville at the Vine Street Christian Church. At Christmas time last year at the Union Avenue Christian Church in St. Louis, Walter F. MacGowan received a similar honor from his local church member Howard E. Short, DCHS trustee and editor of *The Christian*. Dr. Short represented a group of twenty persons in his church who chose this manner to show their appreciation of their minister.

Editorial . . .

(continued from page 22)

helping all of us learn the facts about ourselves. Thank you too, for your tribute to *World Call* and its fifty years of sharing the immediate story of the brotherhood month after month.

Milligan College Librarian Becomes DCHS Life Member

Claude E. Spencer (right), curator emeritus of the Disciples of Christ Historical Society, presents to John W. Neth (center) his DCHS Life Membership certificate during sessions last summer of the North American Christian Convention in Cincinnati. Joseph H. Dampier, dean of Emmanuel School of Religion, looks on as his colleague receives his certificate. Mr. Neth is librarian for Milligan College and Emmanuel School of Religion. He recently participated on



the program of one of the sessions of the Fourth Annual Series of Forrest F. Reed Lectures.

SUMMER ISSUE OF *DISCIPLIANA* TO HONOR THE LIFE AND WORK OF W. E. GARRISON

The Summer issue of *DISCIPLIANA* will be given over in its entirety to the life and thought of W. E. Garrison. Seven special articles dealing with various phases of Dr. Garrison's many-sided career will be presented as follows: Dr. Garrison as Philosopher, by Radoslav A. Tsanoff, of Houston, Texas; Dr. Garrison as Dean, by W. Barnett Blakemore, of Chicago; Dr. Garrison as Historian, by Alfred T. DeGroot, of Fort Worth, Texas; Dr. Garrison and the Fine Arts, by Mrs. Jane Morrison Dickerson, of Bloomington, Indiana; Dr. Garrison and the Ecumenical Movement, by Perry Epler Gresham, of Bethany, West Virginia; The Doctors Garrison—Father and Son, by William E. Tucker, of Fort Worth; Dr. Garrison and the Disciples of Christ Historical Society, by Miss Eva Jean Wrather, of Nashville.

In addition to the above the issue will carry a copy of a Resolution written in Dr. Garrison's honor and passed by the Board of Trustees of the Historical Society at their meeting on May 13, the first to be held following Dr. Garrison's death on February 6. Brief articles of human interest and recall will be written by Willis R. Jones and Claude E. Spencer, and a detailed report of the coming to DCHS of the Garrison materials will appear. These materials, containing correspondence, books, diaries, pictures, memorabilia, were presented to the Society on May 3 in Houston, through the kindness and generous concern of the Garrison family.

Although *DISCIPLIANA* is regularly issued as a sixteen page publication, the special Garrison issue will be extended to twenty-four pages.

DISCIPLES OF CHRIST HISTORICAL SOCIETY MEMBERSHIP

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

- | | | | |
|--------------------------|---------------------|---------|-----------|
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| <input type="checkbox"/> | Student | 2.50 | Annually |
| <input type="checkbox"/> | Participating | 25.00 | Annually |
| <input type="checkbox"/> | Cooperating | 50.00 | Annually |
| <input type="checkbox"/> | Sustaining | 100.00 | Annually |
| <input type="checkbox"/> | Patron | 1000.00 | Annually |
| <input type="checkbox"/> | Life | 100.00 | 1 Payment |
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DISCIPLIANA

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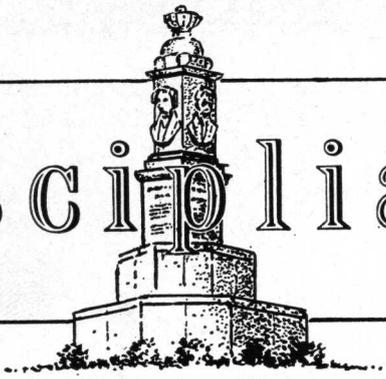


Board of Church Extension photo

Members of the 1969 *World Call* Publication Committee met in the board room of the Board of Church Extension building in Indianapolis for its annual spring meeting on April 11. From left to right, seated: Russell F. Harrison, George Earle Owen, Willis R. Jones, Hollis L. Turley, Robert G. Nelson, William L. Miller, Jr., Helen Spaulding, Kenneth A. Kuntz, George Oliver Taylor, Harold E. Fey, Rolland H. Sheafor (chairman), T. J. Liggett, A. Dale Fiers, Orval D. Peterson. Standing are members of the *World Call* staff, Samuel F. Pugh, Marilynne Hill, Louise Moseley, and Herbert C. Barnard. All but two members of the Publication Committee were present: George G. Beazley and Mary M. Dale. Dr. Fey and Dr. Fiers attended the meeting as special consultants.

The Society's latest museum acquisition is the brass bell from the steamer "Oregon." It was brought to the Society in person on April 25 by Robert G. Nelson, Executive Secretary, Department of Africa and Jamaica, United Christian Missionary Society.

Discipliana



Vol. 29

Summer, 1969

No. 3



WINFRED ERNEST GARRISON, 1874-1969



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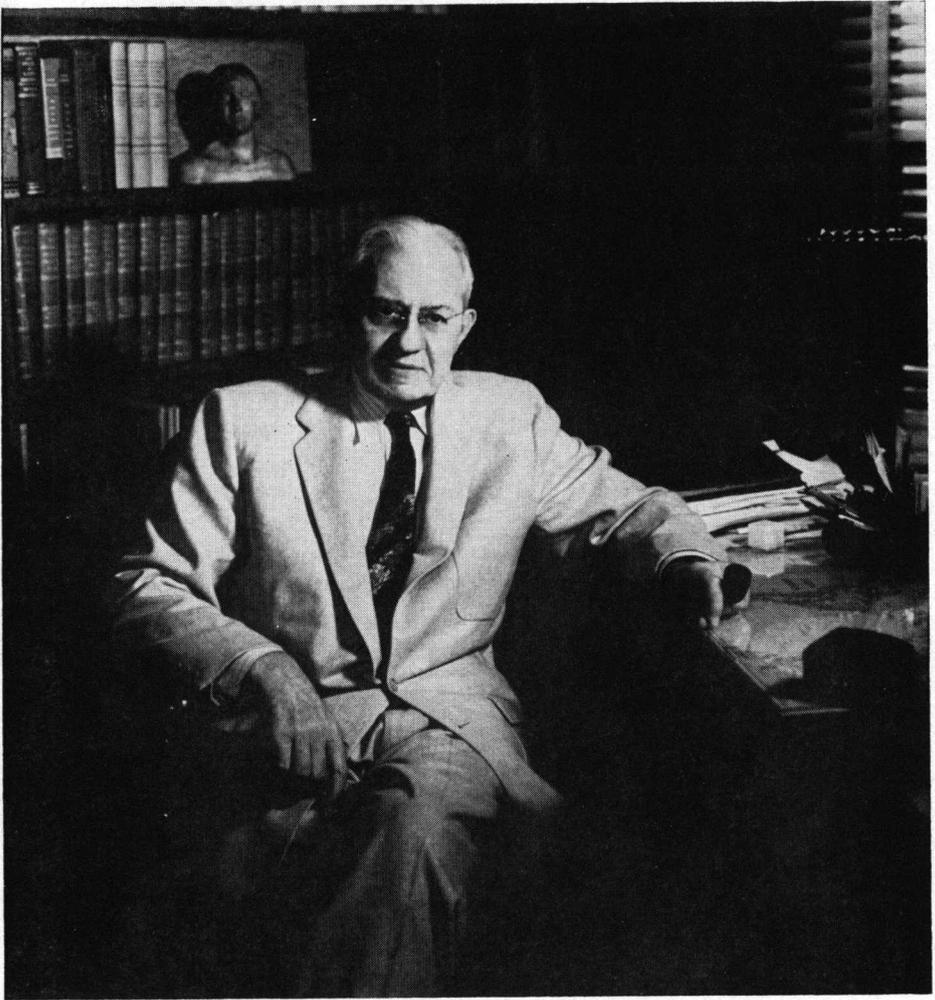
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Above: Portrait In Stained Glass From Church History Window, Phillips Memorial

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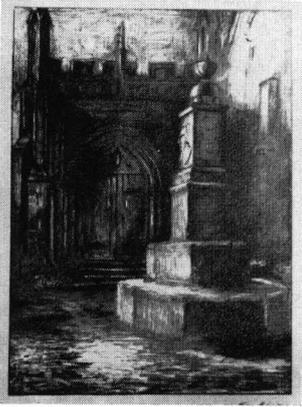
Willis R. Jones, President-Curator
Willis R. Jones and Marvin D. Williams, Editors
Contributing Editors: J. Edward Moseley and Eva Jean Wrather



Portrait In Board Room, Phillips Memorial

I am convinced that God was right when, looking upon all that he had made, he pronounced it good. Life as we find it and make it is better than a perpetual Eden would have been, without struggle, without surprise, and without the knowledge of good and evil. The essentials of a Christian faith are undoubtedly a main stay of my working philosophy, and the philosophy also sustains the faith. It seems to me confusing and ultimately frustrating to look for the "meaning of life" outside of life itself. To live life appreciatively in all its dimensions, not despising the lower level which we lightly call "pleasure" is to find the meaning of life, and with it to find a peace which the world can neither give nor take away.

From: Winfred E. Garrison, *Variations on a Theme* (St. Louis: The Bethany Press, 1964), p. 206.



Resolutions in Honor and in Memory

The Board of Trustees of the Disciples of Christ Historical Society, in meeting at Nashville, Tennessee, on May 13, 1969, pays tribute to one of its own most illustrious members, to whom death came on February 6, in his ninety-fifth year. To the family of Dr. Winfred Ernest Garrison we express our sorrow and sympathy joined with gratitude that his radiant presence was among us far beyond the Psalmist's span of man's earthly life.

In his passing, we are profoundly conscious also that our sense of loss is shared with the larger world of historical scholarship and ecumenical Christianity.

Fully matching Alexander Campbell in "versatility of talent," Dr. Garrison was himself a twentieth-century embodiment of the Renaissance ideal of "the whole man," Shakespeare's "man of sovereign parts," whose interests embraced the arts and letters and the sciences. He was poet and philosopher, sculptor and violinist, archeologist, agriculturist, and delegate to the constitutional convention bringing New Mexico into statehood. He was world traveler and raconteur, classical scholar and linguist, with twelve languages at his command. He became an ordained minister, a delegate and consultant to numerous sessions of the World Council of Churches, and an inter-faith leader at Moslem-Christian conferences in the Near East. As a religious journalist, he served his distinguished father on the *Christian-Evangelist* and for over thirty years on the staff of *The Christian Century* made its book review department one of the most respected in the nation. Himself the author of some twenty books, mainly in the field of religious history and thought, he was fitly honored with election to the presidency of the American Church History Society. As an educator, he was founder and headmaster of a school for boys and the president of three colleges; he was dean of the Disciples Divinity House and for over two decades a professor of church history at the University of Chicago; and, after "retirement," he accepted the challenge to

organize and head a new department of philosophy and religion at the University of Houston and to become a television personality awakening thousands to the pleasures of learning.

All that he did, his wisdom enlightened and his wit enlivened—from the youthful exuberance of *Wheeling Through Europe*, the title of his first book, published in 1900, to that final serene period in Texas, chosen as home, he said, in his "years of discretion," where he compiled his last volume of poetry, published in 1966, its very title, *Singing Sages*, evoking his own indomitable spirit.

To the members of this Board, some of whom served continuously with him from the inception of the Historical Society in 1941, Dr. Garrison is forever set apart as "the Dean" of all Disciple historians; and, even in grief, we rejoice that his pre-eminence is so richly attested in the Society's building as well as in its contents. When the Phillips Memorial was dedicated, his was the only living portrait depicted in its stained glass windows. His own artistry is evident on its walls adorned with bronze plaques cast from his sculptured bas-relief portraits of first generation Disciple leaders, while on its library shelves his score of works pertaining to Disciple theology and history holds up the standard of excellence by which future generations of Disciple scholars will be judged. We are also deeply aware of his personal generosity which over the years has made our library and archives the repository of invaluable historical materials and mementos illuminating both his own career and that of his distinguished father.

Contemplating Dr. Garrison's twenty-eight years of service on this Board and his term as its chairman, we find it singularly appropriate that his name was the first formally enrolled on the Society's roster of Founding Members and that he was to be numbered also among its early Life Members and its Life Patrons. Equally fitting, at the Society's fifth birthday celebration, he presided over its first formal program to be held at a Disciples International Convention and so began a processional of programs over the years where his zest and humor and grace clothed history in the mantle of entertainment.

When a new and honorary office, "President of the Society," was created in order to pay annual tribute to individuals who had made "outstanding contributions to the preservation of Disciple history," only one name was considered for the first recipient. From the host of recollections clamoring for inclusion in these memorial resolutions, none stands out more sharply and truly than the figure of Dr. Garrison as our honor guest at this First Annual President's Dinner. There he charmed the large audience by a rare appearance as violinist and then challenged their minds by his presidential address on "The Meaning of History."

Salve et vale, Verbi Divini Servus.

THE GARRISONS: FATHER AND SON

By WILLIAM E. TUCKER

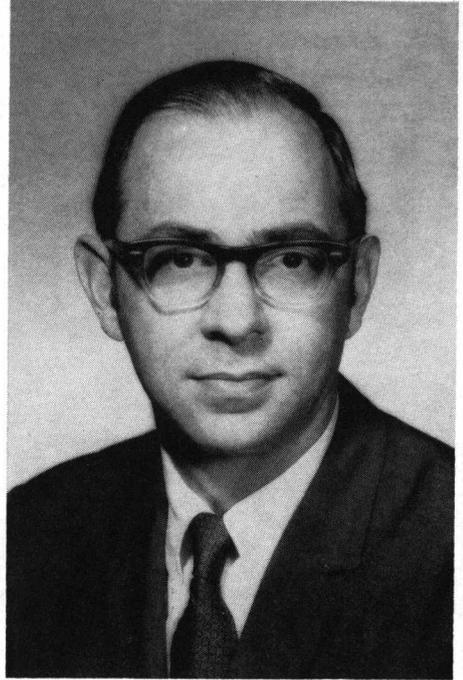
Editorial Note: Dr. Tucker is Assistant Dean and Associate Professor of Church History at Brite Divinity School, Texas Christian University in Fort Worth. His book *J. H. Garrison and Disciples of Christ*, based on the Ph.D. dissertation at Yale University, was published in 1964 by the Bethany Press. Before joining the Brite Divinity School faculty in 1966, Dr. Tucker was Head of the Department of Religion and Philosophy and Professor of Religion at Atlantic Christian College in Wilson, North Carolina.

If someone should ask me to name those families—say a half dozen or so—which have figured most prominently in the life and thought of the Christian Church (Disciples of Christ), I would place the Garrisons close to the top of my list. The Campbells, Stone, and Scott quickly come to mind, but unfortunately their families failed to provide a continuing leadership for Disciples.

The record of the Garrisons is without parallel in our movement and rarely has been surpassed in the entire course of American religious history. James Harvey Garrison began his editorial career in January of 1869; his son, Winfred Ernest, died one hundred years later.¹ For the first time in a solid century Disciples are not asking: "What does Garrison think?"

With the possible exception of this present "never-trust-a-man-over-thirty" generation, Americans have honored and respected age. Even so, longevity is not necessarily a mark of substantial influence in human affairs. No one saw this more clearly than Dr. Garrison. I recall vividly his negative reaction to my suggestion that the biography of his father be entitled "Sixty Years an Editor." The proposed title carried the wrong kind of freight, as it were, for it emphasized only the length of his father's career. This casual response reflected the fundamental tone of Dr. Garrison's life in "retirement." As those who knew him will testify, he never used his age to score a point for his position.

The Garrisons, of course, did far more than live into advanced age with dignity and gracefulness. A veteran of the Civil War, the father transformed a rather inconsequential monthly, *The Gospel Echo*, into *The Christian-Evangelist* (now *The Christian*). An editor of enormous influence, he, as much as anyone of his generation, gave direction to Disciples in the stormy and transitional era spanned by his editorial



Dr. Tucker

career. And his son, born in the same year that St. Louis became the headquarters of *The Christian-Evangelist*, accepted and extended the tradition of leadership. By common consent, Disciples in the twentieth century have had no abler interpreter and historian than Winfred Ernest Garrison.

James Harvey Garrison and his son grew up in quite different circumstances. The twelfth of thirteen children, the father was reared on a farm in what he later called "the wild and unsettled region" of southwest Missouri. In spite of limited opportunities, he received a basic education and in time attended and graduated from Abingdon College. Winfred Ernest, on the other hand, spent most of his childhood and youth in a burgeoning city, read Latin classics, prac-

¹ J. H. Garrison's older son, Arthur Orlando (1870-1934), was a musician of great ability.

ticed on his violin, developed an interest in art, and traveled widely at home and abroad with his parents. Following a brief period of study at Bethany, he received degrees from Eureka, Yale, and the University of Chicago. Dr. Garrison's cultural and educational background stood in sharp contrast to that of his father.

As regards vocational concerns and life style, however, the two men were alike in many respects. They both recognized the demands of the present and remained open to the possibilities of the future; both of them had a genuine respect for the past, to be sure, yet refused to be enslaved by it. No wonder they were historians and journalists! (Shortly after Dr. Garrison completed his dissertation on the sources and historical setting of Alexander Campbell's theology, his father edited *The Reformation of the Nineteenth Century* and several years later wrote *The Story of a Century*.) Disciples to the core, they gave strong support to the cause of Christian unity and participated in several stages of the ecumenical reformation.

Although both men knew the consequences of ill health, they found great joy and satisfaction in the adventure of living. Turning his thoughts into poetry at the age of seventy-five, J. H. Garrison wrote:

Thus in old age life has its lure;
It still seems good to be alive;
There's work, earth's fair, and
heaven is sure;
And life is fine at seventy-five.

When his father was in his late eighties and growing increasingly feeble, Dr. Garrison flew out from Chicago to Los Angeles twice on emergency calls. The father's attitude toward travel by air typified the Garrisonian approach to life: "That's the way to travel," he said. "I wish it had come a little sooner. But perhaps I'll have a chance to try it even yet."

Neither of the Garrisons saw retirement as a time to resign from the human race. Unfinished business crowded their agendas. "At home reading and writing letters," wrote J. H. Garrison at eighty-one. "Ernest has sent me some modern books to read which

are not easy reading."² This was the father of the man who at eighty-seven interrupted his schedule of teaching and writing to lecture on Christian unity in South Africa!

Among the memorable qualities of the Garrisons was a keen sense of humor. To my certain knowledge, the father's editorials in *The Christian-Evangelist* never won a blue ribbon for their wit; and for that we can be thankful. His letters to his son, however, reveal a different side of the man. "Did you finish your thesis on Deborah before going to B [Boston]?" he asked in a letter to his son at Yale. "If not I fear that the Hebrew prophets will be eclipsed by the Gentile maidens of Wellesley—for the time being!" Years later, when Dr. Garrison was living in New Mexico, his father sent him the following note: "We received the

² All quotations from James Harvey Garrison are found in his diaries and letters which are on deposit in the Disciples of Christ Historical Society.



Winfred Ernest Garrison is pictured here as a boy of eleven or twelve years of age. This photograph, along with many others in this special issue of *Discipliana*, is part of the W. E. Garrison papers preserved in the Disciples of Christ Historical Society.



Dr. and Mrs. J. H. Garrison pictured here on the front porch of their Los Angeles home where they lived during Dr. Garrison's retirement years.

Santa Fe paper giving a sketch of [you] and your picture, which we were glad to see, but we can't accept it as a substitute for a letter as we have your picture and are fairly well acquainted with your history up to the time of your leaving for Santa Fe. It is your history since then that we want to hear about." James Harvey Garrison used natural and unforced humor to good advantage. And so did his son.

The remarkable relationship between the Garrisons deserves more than a passing comment. Many letters, written over the years, attest to the healthy respect and deep affection which the father and son had for each other. "Every once in a while," Mrs. J. H. Garrison wrote in 1906, "your father will say, 'How I wish I could have a good talk with Ernest.'" Several months earlier the father had written his son in a similar vein: "I wish I could be with you more to talk over things of mutual interest. I miss these chats very much, and there is nobody that exactly takes your place. You are frank enough to take issue with me when you think I am wrong, and generous enough to

approve when you think I am right. I have felt the need of you often of late, for there is no one else like-minded."

"My father from as far back as I can remember always treated me like a person," reflected Dr. Garrison. "Our relations as father and son were extraordinarily intimate, but he never smothered me with care or cramped me with commands."³

One example of this relationship must suffice. Dr. Garrison graduated from high school and enrolled in Bethany College at mid-year. Within a month or two he began to think in terms of transferring to Yale and so advised his father. The idea did not meet with his father's approval. Late in the term the issue was still unsettled. In a letter of May 29 James Harvey pressed upon his son the claims of "one of our colleges." His preference was Bethany, "the home of the great Reformer" and "the school he established." But he concluded: "Nevertheless, as I have said before, so say I now, if you do not get the full consent of your mind to return to Bethany, I will not insist on it. If you feel that you have fully weighed the facts I have stated, and have other considerations that outweigh these, then you must decide accordingly and make your arrangements for Yale." As a result, Dr. Garrison spent the next year in study at Eureka and then transferred to Yale.

That there were differences of opinion between the two men should come as no surprise. After all, they talked and wrote to each other about practically every major issue which confronted the Disciples for a period of forty years. But the Garrisons exchanged ideas without entering into debate. By way of advice to his son, the father stated what both men accepted as a fundamental principle: "You are of age. Do what seemeth best to your own judgment."

Surely the uncommon relationship of the Garrisons, father and son, shaped and enriched their many contributions to the Christian Church (Disciples of Christ).

³ See *Variations on a Theme*, pp. 179-180. The chapter entitled "From Then to Now" is an expanded and revised version of the autobiographical statement which appeared in *Contemporary American Theology*, edited by Vergilius Ferm in 1932.

W. E. GARRISON AS DEAN AND PROFESSOR

By WILLIAM BARNETT BLAKEMORE

Editorial Note: Dr. Blakemore, Dean of the Disciples Divinity House of the University of Chicago, writes of one of his predecessors in that post, W. E. Garrison. Dr. Blakemore was second chairman of the Panel of Scholars and editor of the Panel's three volume, *The Renewal of the Church*, published in 1963 by the Bethany Press.

On April 1, 1921, W. E. Garrison became Dean and Associate Professor at Disciples Divinity House of the University of Chicago. Thereby an association which had suffered a twenty-four year hiatus was re-established to last until his death in 1969—as Dean until 1927, Associate Professor until his retirement from the Divinity School of the University of Chicago in 1943, thereafter Professor Emeritus, and, after the Disciples Divinity House Alumni Council was formed, Life Councillor until the end of his life.

Dr. Garrison had first come to the University of Chicago in 1894, immediately following graduation from Yale College. To

fill in a season, young Garrison came to the summer session of the Divinity School of the University of Chicago—he never returned to Yale. By 1897 he had received his Ph.D. from the University of Chicago. He then spent a year as an instructor with Disciples Divinity House before going to Butler University where he remained until 1906 when the threat of tuberculosis caused him to go to the Southwest for a number of years.

When W. E. Garrison succeeded H. L. Willett as Dean of Disciples Divinity House, he immediately found himself dealing with the issue of the relationship of Disciples House and University Church of Disciples of Christ. The Disciples House owned property but no buildings, while the church at this time had a clearer idea of its purposes and was getting ready to construct a building, though it had no clear title to any property. Soon the congregation of the church was ready to erect both a church sanctuary and an educational unit which it was thought would serve the church on Sundays and Wednesday evenings and the Disciples House at other times. This projected educational unit, for which the plans were even approved, would indeed today be a white elephant if it had been built. Fortunately, on the day the cornerstone of the church was laid, it was announced that the church's building was fully subscribed and that the church alone at that time would be built. What had happened was that the leaders of the congregation and the Board of the House had decided that, instead of two interlocking corporations, each would stand on its own feet and its own ground. Disciples Divinity House sold to the University Church the west half of its lot, and, with the nest egg provided by that sale, Dean Garrison started to collect a building fund.

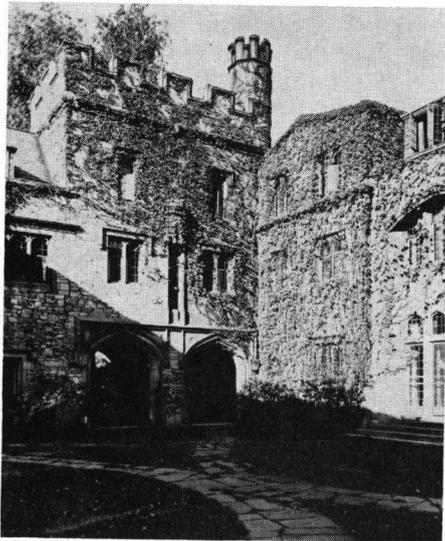
By 1927, the fund had grown to the point where the Board of Trustees of Disciples



Two Deans of the Disciples Divinity House pose together in the President's room of the Thomas W. Phillips Memorial, November 8, 1965. Dr. Blakemore (left) was in Nashville to deliver the first Forrest F. Reed Lectureship. Dr. Garrison gave the invocation before the first lecture. Seen in the background is a picture of Mrs. Edgar DeWitt Jones, mother of the Society's president and a long time friend of the Garrison family.

Divinity House authorized the building to begin, but it was a very different building from the one which had been envisioned just five years previously. In the interim, Dean Garrison had quietly worked with the architect and the Board of the House. Instead of a building full of classrooms and lecture halls, there was the design of a building that was primarily residential, like a college at Oxford University, and like such a college containing common rooms for eating, for conversation, and a chapel and a library. This is a building which has proven useful ever since and which for generations to come can serve as a center of studies, offering residence to single men and a rallying point for married Disciples of Christ scholars studying in theological areas at the University of Chicago.

One architectural feature of Disciples House particularly owes its existence to W. E. Garrison, namely the Hermitage and the third floor room above it which abuts onto University Church to close off on the north the court which the House and the Church share. Originally the architect had only a decorative wall about one story in



The Court Tower and Hermitage of the Disciples Divinity House of the University of Chicago. Dr. Garrison was appropriately the first occupant of the study on the second floor over the arcade.

height running across what would otherwise be an opening between the two buildings, but Dr. Garrison conceived of the present arrangement as a more felicitous answer to the need: on the ground level a double arcade and on each of the second and third floor levels a room, the whole culminating in a square tower which is the climax of the architectural unit which comprises both University Church and Disciples Divinity House. Appropriately enough, W. E. Garrison became the first occupant of the Hermitage, the room on the second floor level which is entered by a spiral stone staircase from the narthex of the chapel, entered from the arcade below. This Hermitage was to serve fifteen years as a study and a studio for Dr. Garrison.

With the building fund collected and the building plans finalized, W. E. Garrison withdrew from the Deanship in favor of Edward Scribner Ames with whom the first years of occupancy of the House are so deeply associated. Dr. Garrison, freed from the administrative matters which he handled so skillfully but which were not his "forte," was now ready for those glorious years of instruction, research, and literary editorship of *The Christian Century*, which became the work of the prime years of his professional life. He had, indeed, had a great deal to do with the shaping of the setting in which his work could take place, but it was real freedom now to do what he most enjoyed doing—continue to learn, learn, learn.

It was typical of this great Dean and teacher that he was first and always a learner. There is an advertisement for Disciples House which appeared during Dr. Garrison's deanship. It mentions courses offered, but speaks of the calibre of students that had been attracted to Disciples Divinity House: "I learned a great deal from them" stated the Dean in that advertisement. It was always thus.

In the late 1920's Dr. Garrison turned his attention to those researches which were to eventuate in a series of books beginning with *Religion Follows the Frontier*, published in 1931. Books were now to come from his pen at the rate of nearly one a year for thirty years. Many of them were

historical writings, dealing with the development of religion in America, but there were three other great themes he developed: the nature of Protestantism, the problems of Christian unity, and poetry. Courses that he gave in the Divinity School of the University of Chicago often provided the content for the books he was writing. Interestingly enough, Dr. Garrison was not in those years noted for the brilliance of his lecturing, but for the persistence and accuracy of his research and scholarship. And he was always at it. In every waking moment, a number of concerns occupied his mind at once. It is sometimes remarked that W. E. Garrison was a typical Renaissance man, in the sense that he could express himself through many media. It is even more important that he was open to so much input. Throughout his life he soaked up scholarly experience like a sponge. Of course, the breadth of his experience was from an early age very wide. As a youth he had lived in England for a season, and as a young man he traveled the continent of Europe on a bike. Thus he established a breadth of interest which he constantly plowed deeper and deeper.

It was the increasing depth of Dr. Garrison's interest which made him so very valuable in ecumenical relationships for the Disciples of Christ. The Disciples of Christ have always been convinced about the need for Christian unity, but there have been in them characteristics which have at times made it difficult for them to understand the size of the problem. W. E. Garrison realized that there could be no unity apart from depth and breadth of communication, and this meant communication with those who stood in the tradition of two thousand years of scholarly thought, especially theological thought. Where other Disciples felt that there could be a simple plea to which all the rest of Christendom might respond, W. E. Garrison knew that the advancement of Christian unity lay in long and thorough discourse with men of hundreds of theological backgrounds. More than any other Disciple of Christ up to his time, W. E. Garrison learned to speak across theological chasms, using theological concepts. He taught his students not to scorn theology,



Dr. Garrison, when he was Professor of Church History at the University of Chicago.

but to accept it instrumentally, a tool whereby discussion toward the grand end of Christian unity could go on.

Not only a scholar, W. E. Garrison was a consummate gentleman. He could, of course, express himself firmly, be perfectly clear about his differences of opinion, but his relationships with all men were of the noblest order and especially so with other men of good will. This is why until his dying day he was making new friends with men very much younger than he. On the Alumni Council of Disciples House, even the last time he was able to join us in 1967, he was meeting new and very much younger men who listened to this nonagenarian, but who soon found themselves talking with him as if he were someone just about their own age. Indeed he was about their own age, for his mind was ever young, as young toward the end as it had been when so long ago as Dean he had gotten together the money to build a house and then led the architect into the appreciation of a design far finer and of more enduring usefulness and worth than any design which had previously been drawn.

WINFRED ERNEST GARRISON—HISTORIAN

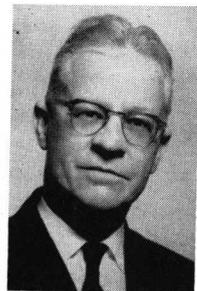
BY ALFRED T. DEGROOT

Editorial Note: Dr. DeGroot retired this year as Distinguished Professor of Church History in Brite Divinity School, Texas Christian University, Fort Worth. Co-author with Dr. Garrison of the standard *Disciples of Christ: A History*, Dr. DeGroot discusses W. E. Garrison as historian.

The alert mind of the greatest historian produced by the Christian Church (Disciples of Christ) was seldom at rest—a fact belied by the quiet smile he gave at all times to each one with whom he was at the moment engaged. The tremendous productivity of the man called for this kind of action. Without ever appearing to be hurried, Dr. Garrison went steadily about his inquiries, storing in his rich “computer” the mass of facts and their relationships and literary illustrations which would in time emerge as the treasure he would leave as his continuing memorial.

One day in the early 1930's when I was a student in his classes at the University of Chicago, I asked him how he was progressing on a work then under way. He said,

“Often when I get home from the campus and ask Mrs. Garrison” (he seldom banded or passed around personal names lightly) “how long it would be before dinner was to be ready, if she indicated there would be as much as twenty minutes available, I



Dr. DeGroot

would get to work on one paragraph in the manuscript. You might be surprised,” he added, “how many twenty-minute or half-hour periods there are in a day between assignments that can be used profitably.” I had to observe that this is true only on the part of a man of good memory who was making a book of material he had systematized via classroom teaching or had prepared in the form of an extensive outline.

One should not think that this concentration on his work disallowed an almost Chesterfieldian personal attention to his wife. But this delightful-to-see relationship was no false formality; they were quick to disagree on the significance of various

things. One afternoon in Houston when Mrs. Garrison and I had quite a little talk about psychic phenomena, she said, “Ernest doesn't have the slightest interest in this subject.”

The Garrison commitment to history and its frame-of-reference value for thought and culture became a vocation with his appointment as Assistant in History for the University of Chicago and Instructor in the Disciples Divinity House, 1897-98. The incline to that chosen career may have originated in the first academic course ever given in the history of the Disciples by Herbert L. Willett, then Dean of the Disciples Divinity House. Garrison was a member of that class and became the first person in America to receive a Ph.D. degree with a major in church history.

At the conclusion of that first teaching year, he was named Professor of Church History and Hebrew at Butler College, 1898-1900. In 1906 began the years of threatened health which he transmuted into notable achievement in the Southwest, where he was sent to die. Death was indeed the eventual outcome, but only after sixty years more of mounting achievement.

Returning to his chosen activity, he served from 1921 to 1935 as Associate Professor of Church History at the University of Chicago. That institution did not give many full professorships, but he attained one in 1935 and held it until his obligatory retirement because of “old age” in 1943, with emeritus status extending to his death.

The principal Garrison workshop was a large rectangle of space over the cloister connecting the Disciples Divinity House with University Church of Disciples of Christ on the corner of Fifty-seventh Street and University Avenue. It was normally an organized clutter resulting from the fact that there were usually one or two pedestals at hand on which clay was being shaped into what would result in his fine bronzes,

but meanwhile were draped with wet cloth to keep the material pliable. All around in stacks and on shelves were the multitudes of books sent to him as Literary Editor of *The Christian Century* (1923-55). In reach were cameras to implement another hobby, and, while I did not ask, I presume the closet held a banjo which he played on the occasions of musical fun at the Cliff Dwellers Club downtown. From this lair issued the history books of his "active period," before what we must laughingly denominate his "retirement":

Catholicism and the American Mind (1928)

Religion Follows the Frontier (1931)

The March of Faith (1933)

Intolerance (1934)

Faith of the Free (1940; a festschrift for Edward Scribner Ames with Garrison as editor and contributor)

Other contributions meanwhile were being made to the American Society of Church History, which he served as Vice President in 1926-27 and as President in 1927-28; the latter office involved the presentation of the annual Presidential Address,

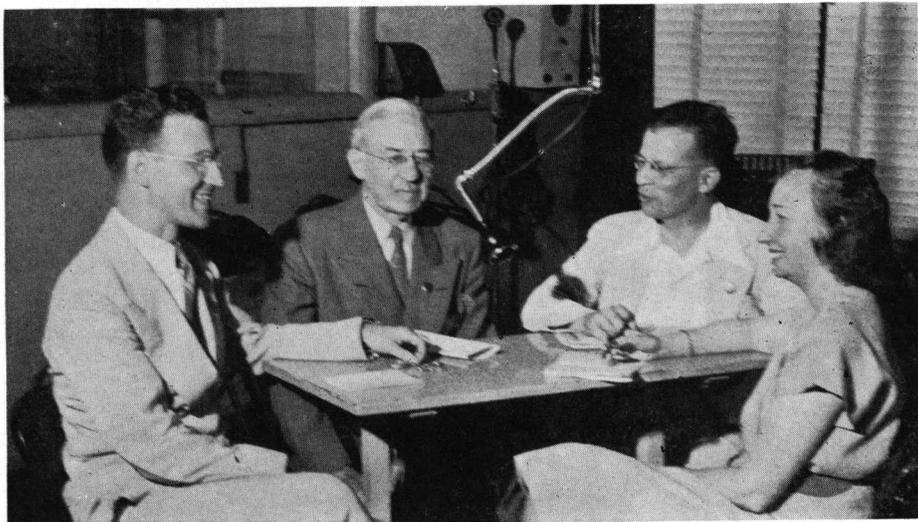
prior to the regular embalming of these items in *Church History*, the Society's quarterly journal begun in 1932. He also began in 1942 his contributions to the *Dictionary of American Biography* and the *Encyclopedia of Theology*. This was followed by articles in the *American Yearbook* (1942-45), the *Encyclopedia Britannica Book of the Year* (1940-46), and the *American People's Encyclopedia* (1946).

In 1951 began his honored association with the University of Houston, where he taught philosophy and religion and was a distinguished "scholar in residence." He gave the dedicatory address for its new library, a considerable honor for a newly-arrived "Yankee," and the President regularly asked him to take the most distinguished place in the academic processions and on the platform. After his "Retirement" in 1943 writing went on apace, as witness:

An American Religious Movement (1944; Spanish edition, 1950)

Religion and Civil Liberty in the Roman Catholic Tradition (1946)

Whence and Whither the Disciples of Christ (1948)



W. E. Garrison moderated a radio broadcast in 1946 to honor the sesquicentennial of Walter Scott's birth. Joining Dr. Garrison (behind microphone) were (left to right) Dwight E. Stevenson, A. T. DeGroot, and Eva Jean Wrather. Dr. Stevenson had just published his biography of Walter Scott, and Dr. DeGroot was then collaborating with Dr. Garrison in their history of the Disciples of Christ. This photo appeared at the time in the October 1946 *Disciplina*. (See p. 68)

The Disciples of Christ: A History (1948; co-authored with this writer; revised editions in 1952 and 1958 did not contain any new work by him.)

Christian Unity and Disciples of Christ (1955)

The Quest and Character of a United Church (1957)

20 Centuries of Christianity (1959; co-authored with Paul Hutchinson who died early in the work leaving Dr. Garrison sixteen of the twenty centuries)

Heritage and Destiny (1961)

A Fork in the Road (1964)

The honest geniality of the man did not make concessions for slipshod performance or for merely polite judgment about work in the field he respected. An example of this attitude is seen in a sentence in his book on *Heritage and Destiny*:

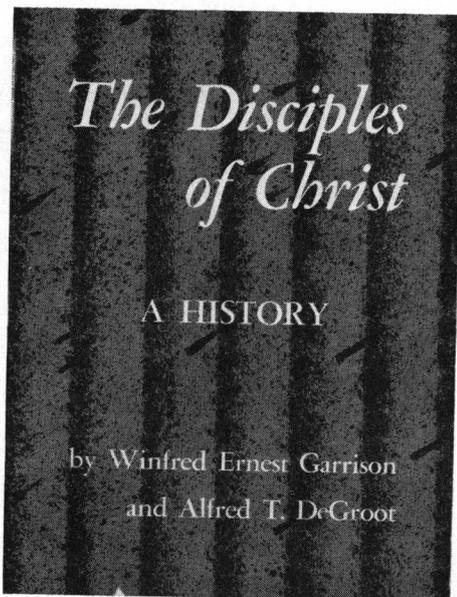
B. B. Tyler, whose many gifts did not include any considerable competence as a historian, wrote a history of Disciples for inclusion in a series on the American denominations; and his son-in-law, Errett Gates, produced the first work in that field by a man competently trained in historical method.*

About the year 1945 I remarked to C. D. Pantle, General Manager of the Christian Board of Publication, that Dr. Garrison, having been obliged to eliminate much of the material he wanted to include in his text of Disciple history entitled *Religion Follows the Frontier*, should be encouraged to include this information and wisdom in a larger book. The result was his agreement to do so if only one-half of the larger assignment be his and the other half mine. This led to our preparing *The Disciples of Christ: A History*.

In the course of our work came the International Convention of Christian Churches at Columbus, Ohio, August 6-11 in 1946. Wanting to take advantage of the opportunity for discussion about our work, I asked if he would remain one day beyond the convention. He agreed. We spent all morn-

ing and afternoon in what I suppose we should call "conference," but it was seldom on the subject of our project. Looking back, I'll take it as a compliment that perhaps he did not feel too much urgency about instructing in detail the junior member of the team. We enjoyed a full day of recollections, mostly his, about walking tours across the Alps and of reminiscences on the personal characteristics of some of the great second-generation Disciples he had known well, with an occasional aside about our project. Someday someone should write a proper tribute to "Winfred Ernest Garrison—Ranconteur." One of his informed admirers aptly observed, "Even his irrelevancies were relevant."

Dr. Garrison wrote the original outline, and we divided the chapters evenly. We worked independently and exchanged by mail our first typed drafts, chapter by chapter. I cannot recall his asking for any major changes. It occurred to me as we went on that none of our histories had ever paid any attention to Negro Disciples, so I sent a letter asking if he thought we should



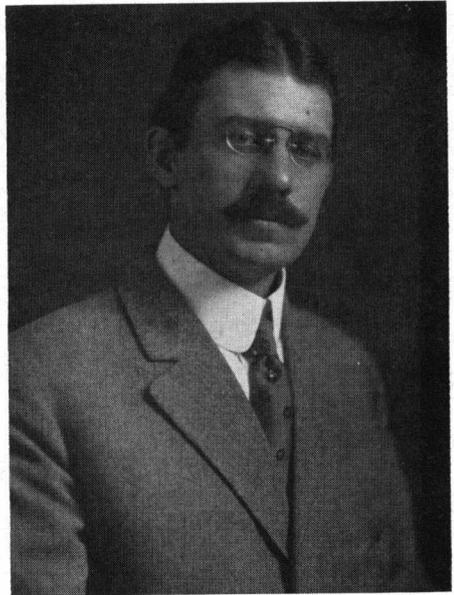
The dust jacket of the standard *Disciples of Christ: A History* written by Garrison and DeGroot and published in 1948. Revised editions appeared in 1952 and 1958.

* Winfred E. Garrison, *Heritage and Destiny: An American Religious Movement Looks Ahead* (St. Louis: The Bethany Press, 1961), p. 17.

include another chapter on that theme. His reply was, "Good—you write it!" Some months later I had another idea. The "Independent" constituency of our churches was becoming a significant factor and seemed to deserve historical recognition. Again I sent a letter suggesting another chapter on that subject. The prompt reply was, "Good—you write it!" From there on I made no further proposals for extending the outline.

The fact that even the greatest minds have an occasional blank spot is illustrated in the only instance in which I found him short of information. In a passage on the background of our revivalism, I included in my draft a comment on George Whitefield as a "Calvinistic Methodist." His notation on the margin of my typescript was, "There can't be any such thing." He must have thought this was the same as saying a "Calvinistic Ariminian." I copied a sentence or two from recognized sources where the term was used and sent them to him, but I never received a comment in reply.

What a great mind Providence made possible for him! For fear that no one else in this series will tell the story, I cite the episode of the Chinese grammars sent to *The Christian Century* for review. Scholars within reach could have handled this chore with their left hands, but this was a taunting challenge to Dr. Garrison. He bought a set of flash cards on the Chinese characters, also some instruction



W. E. Garrison is pictured here as he looked in 1908 when he was living in New Mexico.

books, and studied them for weeks as he rode the Illinois Central between home and campus. Result: a Garrison personal review of the Chinese grammars. Perhaps he wanted only to escape from the limits of his scholastic use of Latin, Greek, Hebrew, French, German, and the fluent Spanish he used in reports from Spain and Latin America.

This was Winfred Ernest Garrison—Historian. He was our greatest!

This religious body, with its congregations, conventions, institutions and statistics, and its representation in all interdenominational organizations, began with no intention of becoming a separate body. The pioneering spirits who became its founding fathers had a purpose at once more modest and more audacious. They did not aspire to be the founders of a new denomination; but they dared to believe that they had discovered the principles which, when set to work within the existing denomina-

tions, would reform and unite them. The whole splendid record of the growth and achievement of the Disciples, and the stirring story of their success in becoming "a great people," cannot be told without this initial reminder that becoming a great people was no part of the original program, and that, if their achievement ends with this, their first objective will still be unattained.

From: Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: The Bethany Press, 1958), pp. 11-12.

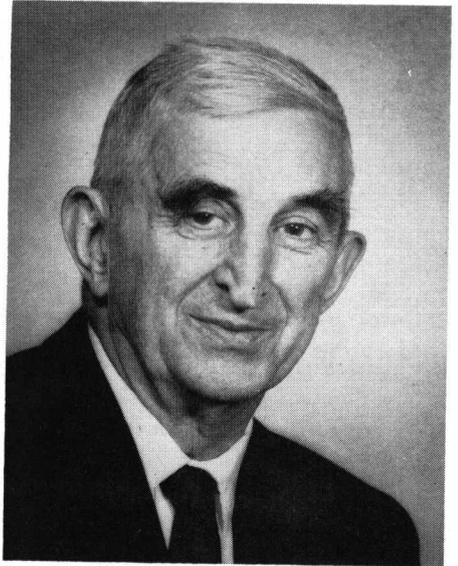
WINFRED ERNEST GARRISON'S PHILOSOPHY

By RADOSLAV A. TSANOFF

Editorial Note: Dr. Tsanoff is Trustee Distinguished Professor of Humanities at Rice University in Houston where he has taught since 1914. Dr. Tsanoff was also Anderson Professor of Philosophy at the University of Houston and a long-time personal friend of Dr. Garrison. Dr. Tsanoff is the author of over eight books and has contributed to numerous literary and philosophical journals on a broad range of topics. He concerns himself here with W. E. Garrison, the Philosopher.

The remarkable versatility of Dr. Garrison's mind was evidenced in many fields of his wide-ranging interests: in poetry and sculpture, educational and religious leadership, historical and systematic writing, editorial and critical judgment. His friends and colleagues were impressed by his philosophical outlook, which combined breadth and insight in reasonable approach to basic problems. We expected that he who had expressed his views significantly on so many subjects would give us a systematic review of his philosophy of life. These hopes have not been disappointed. In the happily long evening of his vigorous life, after his retirement from active teaching, while our nonagenarian was compiling his anthology of poetry, the *Singing Sages*, he was also engaged on a philosophical work. On my desk before me is his *Invitation to Philosophy*, a manuscript which an able editor is preparing for publication. It presents in systematic exposition Dr. Garrison's philosophical ideas, some of which may have been noted by careful readers of some of his published writings. I am grateful for being granted the opportunity to use this manuscript to do my part in the present series of reviews of Dr. Garrison's productive lifework.

In his foreword Professor Garrison states that he had used the material in this book in his teaching of a course called "Preface to Philosophy" for freshmen and sophomores. In the further organization of his material he also aimed "to give some help to reasonably mature people who know a good deal about life, which is the material with which philosophy deals, and would like to know what kinds of questions philosophy raises and how philosophers have treated them." This plain statement of the author's purpose is matched by an equally plain initial outline of his basic beliefs. It is a sort of philosophical creed; he has de-



Dr. Tsanoff

liberately put it at the forefront of his book, as if to say: here are the main directions of my thought to which my reflection has led me; my book is intended to review the many premises to these conclusions. The reader of his book may share some of the author's convictions; he may also resist or be in doubt about others; in any case, Dr. Garrison's candor in presenting his fundamental beliefs is sure to engage active interest in sharing the course of his philosophical inquiry. I can do no better at this point than to cite these main conclusions of his philosophy of life. Some of the writer's basic beliefs, which show through in the following pages, are these:

that the world and the people in it have real existence and are not the baseless fabric of a vision;

that it is possible for men to have valid, though limited, knowledge of themselves and of the cosmos;

that the existence of individual things and of the whole is dependent upon a Power which is both within and above them and which has a quality of personality that entitles it to be called and revered as "God";

that this supreme Power is intelligent in its designs, orderly in its operations, and benevolent in its purposes;

that the world and man are good in the sense of providing resources and having possibilities for the realization of "values" which can give human life a satisfying "meaning."

We may now consider Dr. Garrison's reasoning which has led him to some of these basic beliefs. The stipulated limits of my present assignment will necessitate a selection of the topics to be reviewed. I shall not aim at a complete, routine inventory of the author's ideas but at a closer review of some of his characteristic and significant reflections which are likely to be of deeper interest to the readers of this article in DISCIPLIANA.

The first chapter indicates the various aspects of philosophical inquiries and surveys in a brief introductory statement its many fields: metaphysics, theory of knowledge and logic, ethics, aesthetics and theory of values, philosophy of religion. As Dr. Garrison's other writings indicate, the center of intensity in his philosophical interests is religious, but the radius of his inquiries sweeps over a wide circle and periphery of reflections. He would not share St. Augustine's emphatic declaration: "God and the soul: that is all I want to know. Nothing else? Nothing whatever." He, Garrison, is in quest of a reasonable, cosmic outlook. He has a realistic conviction of the actual existence of the vast variety of things and processes and persons in the world about him. While he claims no absolute assurance of the reliability of all his impressions and experiences, he is no skeptic. In his judgment we can and do have trustworthy knowledge of facts about nature and human nature.

He would begin with self-understanding. His second chapter is entitled "You Yourself." Like Descartes, he starts with the

immediate self-attestation of the thinking mind: "Philosophy, like charity, begins at home; and one is nowhere more at home than with one's self." Along the radius of his own experience he would range outwards towards a reasonable outlook on the world about him, but also, and more important for him, towards the more searching insight, both root and summit of it all, the recognition of the ultimate Divine reality. Thus he would blend and weld specific knowledge and fundamental wisdom.

In this *Invitation to Philosophy* Dr. Garrison examines the logical problems and theories of clear and valid thinking: deductive-syllogistic and inductive-experimental principles and procedures. He notes also the more recent development of symbolic logic. In his chapter on epistemology or theory of knowledge he examines the various proposed "ways of knowing": the rationalistic reliance on basic analysis and rigorous inference from axiomatic first principles, and the empiricist advance from the immediate data of observation and experiment to ascertained general conclusions and laws. As may be expected, he considers and appraises also the claim of direct and immediate insight in intuition, notably expressed by religious mystics. His chapter on metaphysics, explicitly concerned with the problem of authentic reality, explored the basic issues between realism and idealism and the alternative views of the nature of existence from their respective viewpoints: monistic, dualistic, pluralistic.

Dr. Garrison recognizes the interplay of metaphysics and epistemology in the philosophical outlook. He does not yield to the tendency of some idealists to reduce real existence and nature to the contents of experience, but he does share the idealistic recognition of the ultimately spiritual character of reality. Nowise negligent of the immediate facts of actual existence and of the important pursuit of true knowledge about them, he insists that truth itself is an expression of an all-important aspect of reality, namely Value. "Beyond the reach of science and mathematics" are questions to which also we must seek true answers: questions about right and wrong, beauty and

dignity and worth, perfection and the supreme summit of it, God.

These problems of Value are of principal concern to our author. Beyond the demand for correct description and explanation, he would emphasize the Platonic, decisive question about anything: "Is it for the best?" The Realm of Values represents a field of experience marked not so much by factual knowledge as by personal appreciation and enjoyment. He distinguishes between instrumental values, which are regarded as means to further satisfactions, and terminal or, as we may call them, intrinsic values, which are cherished for themselves. Special attention is devoted to the latter, to what are properly called the ideals rather than the facts of our experience. There has been much discussion about the recognition of some absolute value. Plato regarded what he called "the Idea of Good" as the supreme reality, but that may be interpreted as the principle of perfection. In Garrison's view, Plato regarded it as "metaphysically prior even to God." Recalling Kant, the absolute Good has been viewed as the good will. Garrison

would proceed to express its character as concern for philanthropy, the Biblical commandment "Love thy neighbor." "One will not go far wrong in taking that as an 'absolute.'"

We are moving towards a moral philosophy of life and also beyond it. An important chapter is devoted to "Ethics—the Moral Experience." Of several proposed definitions of ethics, we may choose that which would "define the nature of the highest Good toward which men ought to strive and the meaning and validity of the concept of Duty as the imperative that marshals them toward that Good." We should call attention to an important point in ethical method. Garrison regards the two principal alternative varieties of ethical theory—the ethics of duty and the ethics of consequences—as not irreconcilable. Moral deliberation cannot be reduced merely to a prudential appraisal of eventual pleasure or other desirable results. But our moral judgment or insight or conscience is not dominated solely by the respect for duty or sovereign rectitude. In our motivation we are considering our action by the principle on which we propose to act and also by the expected fruition of the act. The moral principles of right or wrong and duty still stand, but they stand in an ongoing course of conduct, in its individual expression and in its social involvements.

Throughout the discussion of ethics and moral experience, philosophic thought proceeds from the recognition of genuine deliberation and choice between contending values, and this involves us in one of the ultimate issues in philosophy, between free will and determinism. The latter view, the insistence on the factual necessity of all human actions, the same as of everything else in nature, has been the hallmark of scientific naturalism, which would seem to rule out any serious consideration of value judgments. In turning to Garrison's discussion of this great divide in our views of nature and human experience, he may well believe that "both sides of the argument have been presented as objectively as was possible for an author who is convinced that one side is right."



Dr. Garrison as photographed when he received his Ph.D. degree at the University of Chicago in 1897.

The ancient advocates of thoroughgoing cosmic necessity tended to express it as due to some impersonal force of Destiny. Modern versions of universal necessity rest wholly upon the principle of the causal mechanism of nature. In the social sciences of our day the idea of causal necessity has been interpreted as the determination of individual conduct by social factors of heredity and environment, generally operative and predictable statistically and, within considerable limits, also in individual behavior. Uncertainty about one's future conduct in specific detail has been regarded as owing to insufficient knowledge of the determining conditions, not as due to any genuine free choice by the individual.

Considering this view, Garrison maintains that "while man is a part of nature, he is a unique part." Against the demand to reduce all human experience to the causal uniformity of the rest of nature, we have to acknowledge the evidence of human experience itself. It is true that man cannot dispense with his bodily equipment which he shares with the rest of physical nature. But from this it does not follow that his bodily-organic processes exhaust or determine the whole of his experience and character. If we are to do justice to what man really is, we must keep firmly in mind these truths:

that man is a moral being; that he has a moral experience, which means a sense of rightness or wrongness of his own actions; and that, whatever may be the impact of environmental conditions, he still has a degree of responsibility for the quality of his personality.

These are the facts of the human experience, and the truly intelligent account of man is the one which recognizes these facts as clearly as the scientist recognizes the other large facts which he interprets in his physical account of nature.

When we remember that Dr. Garrison's versatile career included creative work in poetry and sculpture as well as his wide and intimate knowledge of literature, we might have expected a more extended, systematic discussion of aesthetic values than is to be found in his philosophical manuscript. That he was intimately responsive

to the philosophical inspiration of great poetry has been shown convincingly in his twelfth chapter entitled "Philosophy in Literature," a choice little anthology of the philosophic wisdom of creative poetic genius. Dr. Garrison must have written it while he was exploring the rich treasury of poems for selection in his large volume the *Singing Sages*.

While the systematic examination of aesthetic values in the *Invitation to Philosophy* is not extensive, it is incisive. Garrison recognizes the intricacy of the subject of beauty: is it "the quality of an object or is it in the eye of the beholder?" Are there objective standards by which beauty can be judged? The aesthetic experience is "an event in the area of feeling, not in the area of knowledge." He regards it as his "part of discretion" not to deal with the further question, whether the aesthetic experience to a given stimulus necessarily depends upon its beauty. He reflects that "those who seem to scorn beauty are not rejecting the beauty concept but are urging such an extensive revision of it that they prefer . . . not to call it beauty."

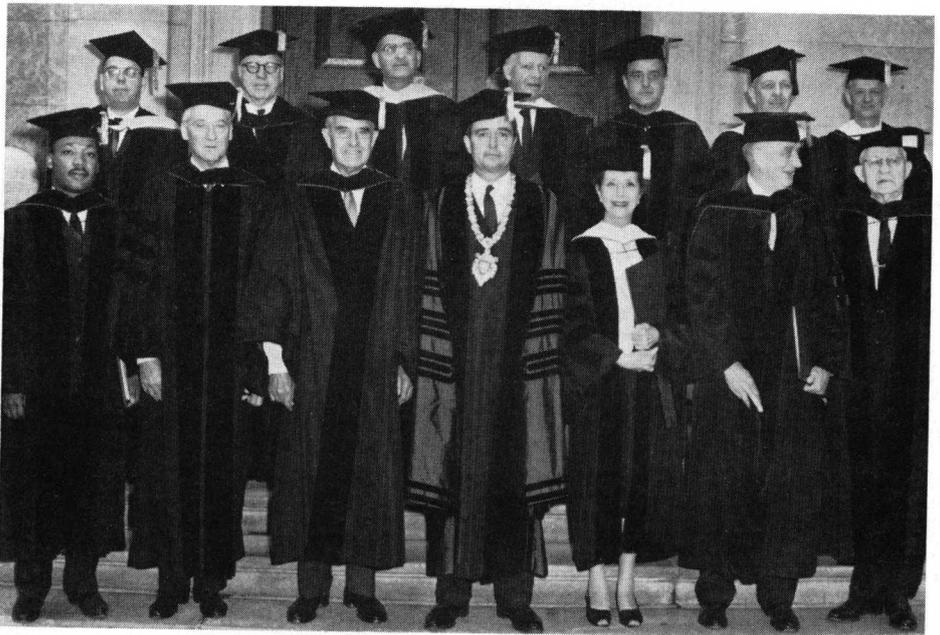
Men's aesthetic ideas as to what is beautiful have varied even more than their moral evaluations. While Garrison avows himself as "a mild conservative" in his aesthetic judgment and acknowledges the abiding worth of certain achieved mastery of genius, he is not an advocate of passive conformity. "If someone 'doesn't like' Michelangelo or Rembrandt or Shakespeare or Beethoven, that is set down, not as a fact about those masters but as a fact about the person who does not like them." But he would not close the prospect of ramified artistic achievement. While he would steer away from mere traditional emulation, he is also unresponsive to the asserted originality of merely rebellious waywardness.

Winfred Garrison was a deeply religious person, and the reader of his philosophical book will turn with special interest to his chapter on Philosophy of Religion. As he states candidly in his first sentence, "it is difficult to approach the subject of Religion in a completely neutral and unbiased atti-

tude." All the more convincing is his fair-minded discussion of the philosophical significance of religious experience and of the problems which it presents to critical reflection. He notes some kinships of the religious and the philosophical approach to a cosmic outlook, but also the distinctively "religious view of the world"—its "sense of the holy," its devout concern with some mysterious and all-momentous reality beyond his usual ken, which awes him and moves him to reverence and worship. At lower levels of intelligence these holy powers are viewed in a physical perspective; the mysterious was the wholly unusual and the overwhelming in nature. Advancing scientific knowledge has banished these occult supernatural views of nature and has shown tempests and earthquakes and eclipses for what they are. Thus more mature judgment has been led to recognize that spiritual things must be spiritually

understood. Men's sense of the holy has been led to deeper insight. A more thoroughly spiritualized view of the Divine spiritualizes the worshipful experience itself.

Philosophical reflection, both theological and secular, has explored the likely grounds for religious beliefs. Garrison has reviewed the "three classic arguments for God's existence"—cosmological, teleological, ontological. He calls attention to an important point: they have been "concerned with the concept of God as related to nature." But nature includes human nature, includes man's moral character which also requires ultimate explanation. Dr. Garrison's thought moves toward Kant's view of God's existence as a postulate of morality—and by extension and implication—to the serious recognition of any real value. In his outlook this moral argument for God emphasizes a moral view of God's nature.



In 1964, on the seventieth anniversary of receiving the B.A. degree from Yale University, W. E. Garrison returned to the University to receive an honorary Doctor of Divinity degree. Other distinguished recipients of honorary degrees pictured with President Kingman Brewster were: (first row, left to right): The Rev. Martin Luther King, Jr., John Sherman Cooper, W. Averell Harriman, President Brewster, Lynn Fontanne, Philip C. Jessup, and Dr. Garrison; (second row, left to right) Philip H. Abelson, Edward S. Mason, Victor F. Weisskopf, Alfred Lunt, R. Sargent Shriver, Jr., Julian P. Boyd, and Edouard A. Stackpole.

This article has been intended explicitly as a straightforward report of Dr. Garrison's philosophical ideas. There are in his book details of exposition and interpretation with which other scholars would not agree. But the fair-minded reader will not fail to be impressed by the characteristic spirit with which his *Invitation to Philosophy* has been written. Its absence of insistent special

pleading is not due to the lack of convictions. It steers a wise course that avoids both dogmatic rigidity and nondescript uncommitment. The quality of balanced discussion which is familiar to readers of *Intolerance, A Protestant Manifesto* and *20 Centuries of Christianity* pervades this final and most systematic statement of Winfred E. Garrison's philosophy of life.

Garrisonia — Recollections of An Administrator

By CLAUDE E. SPENCER

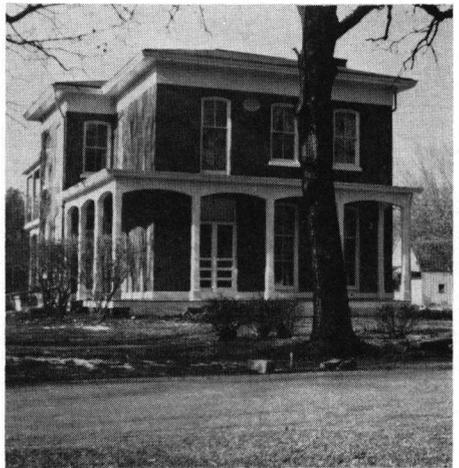
Early in the 1920's I had the happy privilege of making the acquaintance of Dr. Garrison. He came to Culver-Stockton College to make a chapel speech, and, as would be expected by those who knew him best, his first stop was at the college library where I was librarian. However, we did not meet again until I visited the Disciples Divinity House nearly two decades later where we talked away a spring afternoon in his study. All this was before the organization of the Disciples of Christ Historical Society in 1941.

After the Society was formed, our meetings became more frequent, sometimes in Canton but more often in Chicago. Indelible are the memories of the hours spent with him in his office at *The Christian Century* and at lunch at the Cliff Dwellers Club.

A memorable occasion was his meeting at the Spencer house with Dr. DeGroot to make final plans for *The Disciples of Christ: A History*. As each section of the book was discussed, fresh avenues of recollection were brought to Dr. Garrison's mind, and fascinating stories resulted. One can only regret that recording machines were not as much in use then as now.

On the same visit to Canton Dr. Garrison was asked one evening about ten o'clock to talk to our introductory psychology class meeting at ten o'clock the next morning. During the first ten minutes of the lecture he took off in more than ten directions, and one began to wonder how he could possibly end with a coherent finish on the practical uses of psychology, but he did!

The Society was always in his thought. Bookshelves were included in the provision made for the Society in the new Culver-Stockton library, but desks, chairs, and filing cabinets were lacking. On May 8, 1948, Dr. Garrison wrote asking that I send him an itemized estimate of the needed equipment. An estimate of \$986.05 was sent. On July 1, 1948, a letter with checks from three individuals was received from him. The checks totaled \$1,000, and, of course, one check was his own. The equipment purchased is still in use in the Thomas W. Phillips Memorial.



Dr. Claude E. Spencer's residence in Canton, Missouri, at the time of Dr. Garrison's visit in 1947. The Garrison and DeGroot conference took place in the front room of the Spencer's second floor apartment.

W. E. GARRISON, STATESMAN FOR CHRISTIAN UNITY

BY PERRY E. GRESHAM

Editorial Note: Dr. Gresham, fourteenth President of Bethany College, was a delegate to the Assembly of the World Council of Churches in Amsterdam, Holland, in 1948 and Chairman of the Disciples delegation to the World Conference on Faith and Order in Lund, Sweden, in 1952. W. E. Garrison was likewise an official participant in both events. The Garrison-Gresham friendship began when Dr. Gresham was Professor of Philosophy at Texas Christian University in the early 1930's.

When W. E. Garrison was guest in my home in Fort Worth, Texas, we began a continuing dialogue on the quest for the reunion of Christendom. This dialogue continued until his death. It was carried out in the Disciples Divinity House in Chicago, in Central Woodward Christian Church in Detroit, at the World Council meeting in Amsterdam, in the art museums of America and Europe, and at the hotels of London where we always repaired for a late supper after the theater.



W. E. Garrison and Perry Gresham with Y. T. Brioth, Archbishop of Sweden.

This conversation became intense in the year 1952. We prepared for it by a meeting in Detroit at which we were joined by Douglas Horton who was then chairman of the American section of the Commission on Faith and Order. We agreed upon general principles for the Lund meeting and assigned some program responsibilities for the social and cultural factors in Christian unity to Dr. Garrison. With the help of George Walker Buckner we selected the panel to represent the Christian Churches at the World Conference on Faith and Order.

As the summer approached we met at the Author's Club in London where I was in residence and had agreed to play the host. Dr. Garrison had already settled in

at the Savage Club nearby, and we moved from one place to the other for our meals and conversation as we pondered the problem of Christian reunion.

Dr. Garrison brought to these conversations the rich background of a man who was on familiar terms with all the major confessions of Christendom. His background of history illuminated even the most casual experiences such as a sermon in Westminster Abbey or Evensong at St. Paul's. We met with Oliver Tomkins, now Bishop of Bristol, and discussed the position of free churches with regard to the imminent World Conference. Dr. Garrison had published widely on the subject of the free church in a state church context.

The road to Lund was laid in pleasant places. We had two nights in Paris which gave us two evenings at the opera in that famous old marble house and two days at the Louvre where Dr. Garrison's easy familiarity with the history of art brought more than information; he brought, rather, a sort of intuitive insight into the ecclesiastical paintings which had bearing on the quest for Christian unity. He well knew that art can be a better language for the establishment of Christian fellowship than can all the theologians and some of the prophets.

We flew to Copenhagen where we spent two days before we embarked on that curious ancient flight to Malmö. We joined in the delightful gay abandon of holiday crowds at the Tivoli where we feasted on *sole meunière* and watched the puppet shows. We were in fellowship with Hans Christian Anderson, and the world took on a storybook character in that famous park where the old hero is so fondly remembered. We journeyed to the Thorvaldsen Museum where we reviewed those rather traditional masterpieces of sculpture. Those massive marbles came alive as Dr. Garrison's running comments gave them new significance.

When Thorvaldsen took his chisel and started to work, the word became flesh, but, when Dr. Garrison began commenting on both the craftsmanship and the significance, the flesh became word once more.

The ancient, three-motored Ford airplane flew us to Malmö where we spent an afternoon in the shops before taking the train to the old cathedral city of Lund. There we settled in with the help of Dr. Garrison's newly-achieved command of the Swedish language, limited but sufficient. I soon learned that *smörgasbord* meant bread and butter, rather than a vast display of food which one would find in an American Swedish restaurant. We shared a simple room with two desks and were prepared to exchange views with representatives of every major confession in all Christendom. As the program began, our conversations deepened. Dr. Garrison expounded to me and to the entire assembly his sensible view that the quest for theological agreement is an exercise in futility. He declared, "In all

history there has been no theological agreement that could be stated in a creed except when there was the power of a secular dictator to enforce the agreement." Dedicated follower of the Restoration Movement that he was, Dr. Garrison argued for Christian unity on the grounds of common concern based on loyalty to one Lord who loves us all, even though we disagree with each other.

Dr. Garrison's contribution to the ecumenical movement will be remembered for his brilliant lectures on the cultural and social factors, factors that have eventuated in a divided church. Christian division is to be found in the nature of man. The church is divided because people divide. He was, however, unwilling to accept the futility of every effort at Christian unity. He fought valiantly to lift up the hope of human redemption from man's sinful division by the compelling presence of one Lord and one invisible church to which that great sacred library called the Bible bears continuing witness.



The delegates leave following one of the services at the World Conference on Faith and Order, Lund, 1952.

Liberty is essential in a united Church, but liberty is not in itself a bond of unity. A common loyalty, mutual love, and the recognition of shared responsibility are both the bonds and the evidences of unity. These are stronger bonds of unity than the uniformities and conformities upon which the churches have hitherto relied too much, and by resistance to which the Church has been divided. These qualities of love and service can be strong enough to bind the Church together and give substance to the saying that we are "one in Christ." They can be so clearly visible against the contrasting background of a selfishly competitive society that both the quality of Christianity and the unity of the Church will be made manifest, "that the world may believe."

From: Winfred Ernest Garrison, *The Quest and Character of a United Church* (New York: Abingdon Press, 1957), pp. 226-227.

DR. GARRISON AND THE ARTS

BY JANE MORRISON DICKERSON

Editorial Note: Jane Morrison Dickerson is the wife of F. Reed Dickerson, Professor of Law at Indiana University, Bloomington, Indiana. She is the daughter of the late Charles Clayton Morrison, editor of *The Christian Century* 1908-1947, who brought Dr. Garrison to the *Century* staff in 1923 as literary editor. A graduate of Oberlin College, with a Master's degree from the University of Chicago, Mrs. Dickerson took further studies in art at the University of Florence, a year highlighted by residence in the home of world renowned art critic Bernard Berenson and his wife. During eight years in Washington, D.C., she was lecturer with the Junior League at the National Gallery. At Bloomington Mrs. Dickerson has organized the Friends of Art at Indiana University.

In my long years of association with the Winfred Ernest Garrison family, I must confess that much of the time I was too close to the trees to see the forest. The older I become and the more I see all kinds of people, the more I realize how great the forest was. Those trees were among the towering redwoods of our American religious world. Herbert L. Willett, Edward Scribner Ames, W. E. Garrison, Charles Clayton Morrison—what a foursome they were! From today's perspective, writing about "Dr. Garrison and the Arts" is necessarily a humbling experience.

My sensitivity to the sweep of his genius began with his contribution to the music of our local church—the University Church of Disciples in Chicago. Until his words to familiar hymns were pointed out to me, I had always taken the words to hymns for granted. From then on I followed a practice of checking their authorship. When the words were Dr. Garrison's, it was easy to sing more enthusiastically knowing that the author was just across the aisle.

At Christmas time, when the church bubbled with enthusiasm and excitement, I well remember the *Duke's Christmas Pageant*, conceived and planned by Dr. Garrison. This was not the hackneyed, unimaginative, stereotype, but a heartening plunge into a romantically costumed Middle Ages with wassail bowl and madrigals, carols, and Handel, with tableaux based on scenes from Renaissance paintings that glowed in the three arches of the sanctuary. It was an event for the whole family, and it concluded with a social and dancing hour. When this pageant was first introduced, it was a sharp break with church tradition, but it took firm hold. Both Dr. Ames and Dr. Garrison appreciated the need to make the church more than a Sunday worship institution.



Mrs. Dickerson

Dr. Garrison's versatility became more and more apparent. Besides being Professor of Church History at the University of Chicago, he was literary editor of *The Christian Century*. In any capacity he seemed to know everything. His facts were always current. They were not limited to religion, books, and music. He seemed to be interested in all the arts. He and Mrs. Garrison were members of an esoteric club called the "Cliff Dwellers" and of the Renaissance Society of the university. Indeed, his interest in each was so great that for many years he was president of both organizations. His broad acquaintance with books and his profound philosophical and religious grasp made him a commanding figure in any group he entered.

Dr. Garrison was not content with playing mere by-stander or critic. Besides hymnody and pageantry he tried his hand at drama. A one-act play, "*Il Poverello*," based on the life of St. Francis is included in his last published book, *Thy Sea So Great*. His intellectual curiosity was matched by the activist's desire to learn how things are done, to contribute by participating as well as by looking and listening.

His passion for artistic ventures led inevitably to painting and sculpture. The pleasure he found in shaping clay and wood encouraged him to learn his craft well. Studies with various teachers in drawing and painting accompanied his efforts in sculpture. The period under the Czech sculptor, Albin Polacek, at the Art Institute of Chicago was the most rewarding. Some two dozen female nudes in full figure or relief, standing, seated, or reclining in addition to several portrait busts of various models show the introductory stages through which the sculptor passes before the skillful handling of clay is acquired. These studies of anatomy show the zeal and determination to learn how proportion, movement, position, and structure of the body can communicate moods and emotions. But, in themselves, these figurines have little significance. Dr. Garrison as a sculptor will be remembered for his portrait reliefs.

A chronological listing of the plaques is not necessary. We know that he did an excellent, relief sculpture of his father James Harvey Garrison, which is in the Union Avenue Christian Church in St. Louis (see page 62 of this issue of DISCIPLIANA). A profile relief sculpture of Dr. Edward Scribner Ames is in the University Church of Disciples in Chicago. Plaques of the fathers of the early Disciples church are to be found in several churches and institutions, including that of Thomas Campbell in the Ahorey Church in Ireland. With the exception of Dr. Ames and Thomas Campbell, who is shown frontally with an oak branch above his head, the rectangular plaques show the subjects in more or less three-quarter face against an undecorated background. Inscriptions below each bust

list the facts of the man. The portraits capture the strength and simplicity of the subjects. The inscriptions, lovingly modelled by Dr. Garrison, have a quality missing in modern machine-made lettering. The modelling is gentle, and the bronze is rich.

The sculptural relief of Dr. Ames would seem to be the last of the series. The rectangular frame has been changed. Dr. Garrison placed the profile head above, but not separated from the "Amesian Creed," the name of the subject, and the occasion for the plaque. The top of the plaque arches over the head in the Palladian manner.

The plaques of the four early church fathers at the Christian Theological Seminary are to be hung in a library yet to be constructed.* Dr. Henry Shaw, who brought them out of storage for me to see, reported that several curious students liked the plaques and expressed the hope that they could be hung temporarily now. This is a tribute unexpected in a handsome contemporary institution where only abstract art is

* Also full or partial are at Lincoln Christian College, Lincoln, Illinois; Peachtree Christian Church, Atlanta; and the Presbyterian Church, Ahorey, Ireland.



"It is good to have beautiful things about one— Pictures and books, a garden and a house; and a good fiddle is a great help, too"—W. E. Garrison.

exhibited. Perhaps these four churchmen—Thomas and Alexander Campbell, Barton W. Stone, and Walter Scott—will soon inspire future clergymen and teachers of the Gospel through the genius of Dr. Winfred Ernest Garrison.

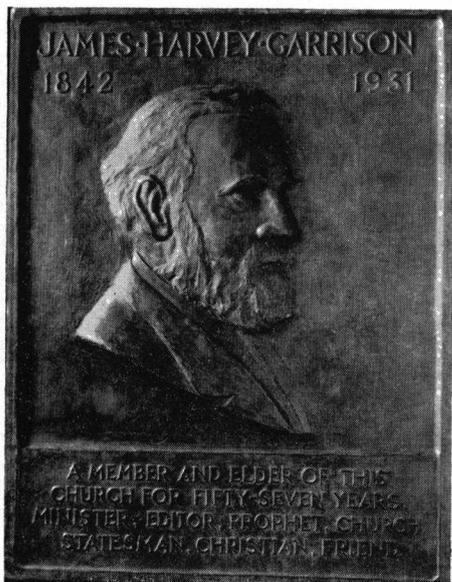
Two busts in the round of Judith Garrett Garrison, Dr. Garrison's mother, show her at age twenty-seven and age eighty-nine. The first one was done from a daguerreotype and is in painted plaster. It shows the face of a young woman with earnest gaze but with the Victorian curls decorating head and neck. The other bust modelled from life shows a realistic presentation of an elderly woman still strong and vigorous. His treatment of her glasses is gracefully shown. For the painter this is not difficult, but for the sculptor (not one of our Op sculptors!) it demands skill. A "Self Portrait" in plaster seems a bit inconclusive to me, but another of *Cyrano de Bergerac* shows great skill and strength in the modelling. It also looks amazingly like a self portrait, save for the



Dr. Garrison's *Cyrano*

nose and costume. Did Dr. Garrison see parallel talents in himself to that versatile and romantic character? *Cyrano* did not win his Roxanne, but Ernest won his Annie! A small plaster bust of Alexander Campbell was made and distributed by the Disciples of Christ Historical Society in 1949.

An evaluation of Dr. Garrison's sculpture would place it, like most portraiture, on the conservative side. No doubt Dr. Garrison developed his skill through experiments with the new artistic concepts taught and encouraged at the Art Institute, but he realized that his artistic contribution could best be made in relief portraiture. Acceptance of his works validates his judgment. Disciples churches provided logical commissions. Long after most contemporary sculptors are forgotten, Dr. Garrison will be remembered. What satisfaction he must have had in relating his religious insights to all of the arts! What a love affair between him and the Disciples of Christ!



James Harvey Garrison, as memorialized in bronze by his son Winfred Ernest Garrison. The original plaque is located in the Union Avenue Christian Church of St. Louis, where J. H. Garrison was a member for almost sixty years.

His accomplishments as violinist and pianist were impressed on me only through hearsay. Again, he was no mere listener but also practitioner. This broad knowledge qualified him for a television series he

mc'ed in Houston entitled *Houston and the Arts*.

The artist in Dr. Garrison probably reached its greatest height in poetry. Here the extraordinary breadth of his reading, his profound compassion for man, his love of all things beautiful, and his own passionate nature combined in a profusion of verse over the years. It is here that we best see the depth and warmth of his soul.

Although he pursued all phases of art as "hobbies," he pursued them with the diligence and command of the professional. He leaves his total imprint in lasting ways. The hymns, the pageant, the play, the bronze plaques, and the books of verse are tangible bequests to all of us. Certainly his students will never forget him. His lectures broadened their outlook beyond the limits of philosophy and theology and sensitized them to the contributions of beauty. How much more perceptive their grasp must be of the intellectual and spiritual world because of his liberating interest in the arts!

I close by quoting the last verse of Dr. Garrison's poem, "Pygmalion to Galatea," which makes my point better than any words that I could marshal.

...

For, if some skill of mine in plastic art



At work on the young Alexander Campbell—unfinished clay.

Has shaped the stone to beauty, if the
strife
Of love to frame its object warms the
heart
Of marble till it flutters into life,
Your loveliness no less has quickened
me,
Waking what slumbered since my life
began.
You, fresh created, hold creation's key.
Sculptor I was; your love will make me
man.

Garrisonia — Recollections of An Administrator

By WILLIS R. JONES

When I became the Society's president in 1959, I promptly made a trip to Houston, Texas, for a leisurely two-day visit with W. E. Garrison. How better could I set my feet on the right path? Here was the Society's foremost member and trustee, the Dean of Disciples historians. Here was a friend of long standing whose name had entered our family conversations as long as I could remember. I wanted now to draw

from his wisdom and to come under the spell of his inspiration. The visit of 1959 blessed my life. It was the first of three trips I was to make to his Houston home.

The second of these visits (I called them summit meetings) came in August, 1962. Mrs. Jones accompanied me. We were guests in the lovely Garrison home at 2551 MacGregor Way, hard by the side of one



Dr. Garrison's Houston home at 2551 MacGregor Way, their residence during most of their years in Houston, Texas. Dr. and Mrs. Garrison are seen in the front yard with a visitor at the right.

of those ever interesting bayous. The colorful interior of that gracious home still lingers—art treasures from travels abroad; charming ancestral paintings from the cultivated home of Annie Dye Garrison, who had become the bride of Winfred Ernest on his twenty-sixth birthday; artifacts from those fascinating days in New Mexico when the Garrison star rose so rapidly again from its temporary disappearance behind the cloud of illness; works in clay from his talented, busy, and disciplined hands; books, everywhere books, some in a paneled downstairs library, some in a spacious and inviting upstairs study.

It was in keeping with Dr. Garrison's thoughtfulness that there among the books he should withdraw one for me to see, entitled *The Influence of Henry Clay upon Abraham Lincoln* written by my father. I opened the volume to read on the flyleaf, "To my esteemed and beloved friend Dr. W. E. Garrison, a scholar, artist, literature—Edgar DeWitt Jones, March 3rd, 1953." (It meant much to me later to discover that this book was one of a residue of six hundred volumes he took with him to his apartment in Bayou Manor when he gave up the big house. Now, by the generosity of Mrs. Garrison, these volumes occupy an honored place in the archives of the Historical Society.)

The two gifted occupants at 2551 MacGregor Way were the most polished of hosts and yet withal the most free and easy.

Our two-day visit moved at a rapid clip. It came to a close on an exceedingly hot Sunday morning. Dr. Garrison was up early, and from his own hand came our breakfast—chilled juice, hot oatmeal, toast and coffee—a talent in his amazing repertoire until then unknown to me.

Dr. Garrison had laid out a number of boxes for me to bring to DCHS (he was always adding to the Society's collection). As the morning progressed, an unspoken train of thought seemed to break almost simultaneously upon the host and his guests—church attendance would be difficult. Why not here and now a quiet hour, an hour of creative contemplation and reverence?

We gathered in the upstairs study. At the insistent request of his visitors Dr. Garrison selected from his file of tape recordings one of his own. It was to be the source of our meditation and bore the title "Religion and the Arts." He had delivered it a few years earlier over a local radio station. From the beginning Dr. Garrison's guests were under the spell of his words and the power of their meaning. The three auditors spent their hour together in silent attention, unbroken even by the entry through the window of a bee that settled on the back of Dr. Garrison's left hand. Unhurriedly he placed his right hand upon the back of his left, almost as though he were placing his hands together in restful posture. Then firmly, very firmly, he applied the pressure that eliminated the unwanted intruder. We did not know then or later whether the bee had stung Dr. Garrison. There was no break in our attention, no change in his demeanor. Mrs. Jones and I were so filled with the experience of our hour together we did not think after its termination to inquire about such a mundane thing as an invading bee.

I was to visit Dr. Garrison at his MacGregor Way home once again in the intervening years, and Mrs. Jones and I always had before us his warm and compelling invitation to "come again." This we shall do now in remembrance, and do often, for such memories readily respond to call, and by their pleasant appeal the call for them will come often.



Adventures in Biography

By EVA JEAN WRATHER

IX. THE HISTORIAN AND THE HISTORICAL SOCIETY, A HISTORY*

A certain immortality is sometimes attained by being in the right place at the right time. Thus, the entire company of eleven who gathered in the Culver-Stockton College booth at the St. Louis Convention Hall on the evening of May 5, 1941, thereby became Founding Members of the Disciples of Christ Historical Society and were also numbered in the select group of twenty comprising its first Executive Committee.

But one among us that May evening, by his very presence, lent a special distinction to the historic occasion. All there, of course, were Disciple history buffs of one sort or another—writers, professors, preachers, librarians, and/or collectors. Yet only one held undisputed claim to title as THE DISCIPLE HISTORIAN, *par excellence*—a title established through four decades of teaching and lecturing, of writing and encouraging others to write on our Disciple past, even while he himself was helping make and mold contemporary Disciple history in numerous conferences, ecumenical and international.

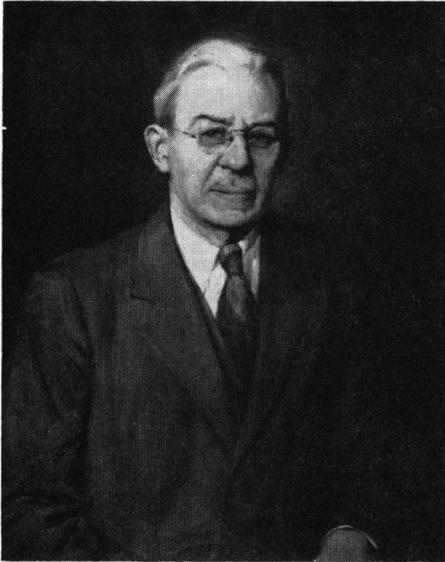
Assuredly, our pleasure in his presence that May evening would have been all the greater had we been able to foresee that

Dr. Winfred Ernest Garrison would remain among us for twenty-eight years of continuous service on the Society's governing body, in its various transitions from Executive Committee, to Board of Directors, to today's Board of Trustees. And those of us privileged to have served with him throughout those years appreciate how deeply his image has been impressed upon the Society by the rare quality of both his wit and his wisdom.



Dr. Garrison, pipe in hand, pouch on the table, was ready for a long session at a DCHS Board meeting. He is seated between Forrest F. Reed and Eva Jean Wrather.

* Eva Jean Wrather is a regular contributor to DISCIPLIANA. In her series "Adventures in Biography" she has dealt with the great figures in the history of the Disciples movement. In this landmark issue of DISCIPLIANA she writes of W. E. Garrison and his relationship to the Disciples of Christ Historical Society. Miss Wrather and Dr. Garrison were Founding Members of the Society, and each became a Life Patron Member. Miss Wrather's research in the life and thought of Alexander Campbell inevitably led her into correspondence with Dr. Garrison, her first exchange of letters taking place in 1935. They were joint participants in several panel programs dealing with Disciple history and fellow members of the Board of Trustees of the Society from the time of its founding in 1941.



During his Chicago years his friend, Oskar Gross, celebrated artist, painted his portrait which now hangs in the Thomas W. Phillips Memorial, gift of Mrs. Garrison.

The wisdom, in fact, had been called upon the day prior to the Society's formal organization. On the afternoon of May 4, the Historical Committee of nine, appointed in 1939 to draw up plans for a Disciples Historical Commission, or Society, held its final meeting. By invitation, Dr. Garrison attended and gave his counsel; and his name appeared as consultant when, the following morning, the proposed Constitution and list of Executive Committee members were carried before the Recommendations Committee for formal ratification by the International Convention.

The Garrison wit, as well as wisdom, was much in evidence that evening—especially at the close of the organization meeting, when those present were called upon to descend from the heady heights of creating a new venture and attend to the mundane matter of collecting the dues necessary for its continuance. In after years Dr. Garrison loved to relate—with a roguish twinkle in his eye for those who had been inclined to view him, at age 66, as the “elder statesman” of Disciple historians—how, at the crucial moment in 1941, he

had proved “quicker on the draw” than any of the fledglings present and so whisked the required dollar bill from his wallet to become the first paid annual member of DCHS.

He might also have garnered another “first” on this historic evening. That he did not is, in part, a tribute to his own fine sense of the fitness of things. When nominations for the first presidency of the Society were called for, two names were presented—those of Dr. Garrison and of J. Edward Moseley. Dr. Garrison withdrew his name and gave his reason: the office rightly belonged to one who could count his service, not in hours, but in years of vision and dedication and labor which at last were bringing a Disciples Historical Society into being.

Moreover, this circumstance was to elicit a wry—and uniquely valuable—historical comment: that he himself had had opportunity to play a creative role in the same endeavor a full forty years earlier. For in 1901 historian Errett Gates had challenged Disciples to found a historical society; and a temporary organization meeting was held, with Gates and Charles Clayton Morrison named as officers. Dr. Garrison was among the first to commend this endeavor, which also won strong editorial support from his father in *The Christian-Evangelist*.¹ Yet, the effort withered away; and Dr. Garrison had his own explanation of the failure. Those chiefly concerned in 1901 were all young family men at the outset of demanding careers, and, therefore, lacked an essential ingredient abundantly present forty years later—the spirit of sacrificial, single-minded giving of time and energies, as exemplified in the persons of the first President and the first Curator of the Disciples of Christ Historical Society of 1941.

If Dr. Garrison's involvement in the beginnings of a Disciples Historical Society thus came as a late flowering, it was to bear a harvest that set a challenge to his fellow-laborers and to all who will come after us. An adequate description of the

¹ See *Discipliana*, II (1942), 23-24; XXIV (1964), 29.

honors, offices, and contributions marking the twenty-eight years of his trusteeship for DCHS would fill an entire issue of DISCIPLIANA. And so I undertake this summary, mindful of his own injunction in an early letter to a young biographer, inclined to be voluminous, in which he wrote of the harsh limitations every artist must set for himself—whether the artist be dealing with stone or canvas or words.

In 1947 Dr. Garrison succeeded Mr. Moseley in office to become the second President of the Disciples of Christ Historical Society Board of Directors; and the conclusion of his term in 1950 inspired resolutions in his honor (which also noted the recent joint celebration of his 76th birthday and his 50th wedding anniversary). Approved with enthusiasm during the Society's annual meeting at the International Convention in Oklahoma City, these resolutions were most fitly presented by his fellow historian, Alfred T. DeGroot—their collaboration in writing *The Disciples of Christ: A History*, having been heralded the previous year on the front page of DISCIPLIANA as the "Publishing Event of the Decade."²

Yet, Dr. Garrison was to become a "first President" of DCHS, after all! By a 1953 constitutional revision, the designation for the Society's chief elective officer became "Chairman of the Board of Directors"; and a new honorary office, "President of the Society," was created, whereby DCHS could annually pay tribute to an individual who had made outstanding contribution to Disciple history.³ This time there was only one nomination for the office, and the celebration of the "First Annual President's Dinner" on December 4, 1953, became the most significant occasion of the Society's early years in its new and permanent location at Nashville. Disciple leaders gathered from St. Louis, Indianapolis, and New York to mingle with leaders of Nashville's educational, religious, and publishing community to hear an address of welcome worthy of the occasion from the Hon. J. Percy Priest, U. S. Representative to Congress from Andrew Jackson's historic old Hermitage Dis-

trict. But uniquely elevating the evening by virtue of his grace and erudition was, of course, the honor guest—as he variously assayed a bit of Bach on the violin, accepted a beautifully hand-lettered citation from the Board, and delivered his President's Address, "Some Thoughts on the Meaning of History," which is among the most valued manuscripts in the Society's archives.⁴

Dr. Garrison served well indeed, in things both great and small. Over the years, he accepted assignments on many DCHS committees, culminating with the new and important Foundation Committee, appointed after establishment of the Disciples of Christ Historical Foundation in 1961. Over the years, also, he enriched DCHS both by his own gifts and by gifts he inspired from others. His gifts ranged from rare books and documents and A. Campbell letters to money for microfilming the *Scroll* and a collection of personal papers and diaries of his famed editor-father. In 1954, Dr. Garrison became Life Member Number Twenty-five; and in 1967, at age ninety-three, he at last reached his DCHS majority when he became Life Patron Number Twenty-one.

The Patron membership was a gift from his beloved friends, the Harvey Harkers, and was presented in special ceremonies at their home congregation, the First Christian Church of Houston, Texas.⁵ Two years earlier, the congregation itself had surprised Dr. Garrison with a large and handsome color portrait of himself, presented to the Society by his pastor at the spring meeting of the Board of Trustees. Today the portrait occupies the honor place on the Boardroom wall—the first object to attract the eye and so life-like as to make us feel, at every meeting, the warmth of his living presence there.⁶

Through two decades, Dr. Garrison carved for himself a special niche in our DCHS hall of fame by his participation in a variety of Society programs; and on many

⁴ *Discipliana*, XIII (1953), 49f; 57f; XIV (1954), 8-11 (citation and tributes).

⁵ *Houston Chronicle*, November 24, 1967.

⁶ *Discipliana*, XXV (1965), 22-23. (See picture in this issue of *Discipliana*, p. 39).

² *Discipliana*, X (1951), 33f; VIII (1949), 45.

³ *Discipliana*, XIII (1953), 17.

occasions during these years, it was difficult to determine whether his contribution was the greater as historian or as artist.

To mark the sesquicentennial of Walter Scott's birth, as well as the fifth birthday of DCHS, the first formal program at an annual meeting of the Society was presented—and later broadcasted over station WHKC—during the International Convention at Columbus, Ohio, in 1946. Dr. Garrison was obvious and unanimous choice for moderator of the panel discussion on Scott's "Significance to the American Religious Scene."⁷ And this panelist has a vividly personal and rueful recollection of the event. It had been agreed in advance that the moderator should make the opening remarks and that I should, after a few moments, inject a comment in order to begin the dialogue. But as Dr. Garrison's words rolled forth, I found myself sitting spellbound and silent, overwhelmed with a feeling that it would be sheer impertinence to interrupt such a flow of eloquence; and it was not until the speaker himself subtly reminded me of my role that the dialogue got under way.

At the Society's annual meeting four years later, Dr. Garrison was again leader of a group discussion—on "Cincinnati in the Life of the Disciples of Christ," a theme appropriate to celebration of the Centennial Convention at Cincinnati, 1949.⁸ The Centennial also marked Dr. Garrison's first major contribution to DCHS in his role as sculptor. The chief attraction at our booth throughout the convention were the small portrait busts of Alexander Campbell available there to DCHS members, which he had modeled at our request to commemorate this historic assembly.⁹

Some of my own happiest memories of Dr. Garrison recall those exciting years when history was being translated into the stone and stained glass of the Phillips Memorial. So pertinent and constant was his counsel to the Fine Arts Committee that he became virtually an *ex-officio* member (one of the chairman's most prized possessions being his gift of Ferguson's *Signs and*

Symbols in Christian Art, inscribed to "Symbolist-in-chief for D.C.H.S."); and, in the end, despite the committee's original intent to portray no living person in the art of the building, his unique place as *the* Disciple historian dictated his inclusion in the Church History window. As portrayed in this stained glass medallion by artist Gus Baker, we see Dr. Garrison in his study, where the profusion of books, a sculptured bust, a violin and sheet of music, and a globe of the world all attest the Renaissance quality of his mind and interests.¹⁰

Still another "first" was to come for Dr. Garrison with the formal inauguration of the Disciples of Christ Historical Society "Oral History Series" at the Society's convention dinner at Louisville in 1960. Billed as "The Dialogue of the Decade," he and Perry Gresham were the two participants, and the recording of their conversation that evening—in the professional hands of the Audio-Visual Department of the United Christian Missionary Society—became tape number one in this valuable new category of our archives.¹¹

Those Disciples who included the Phillips Memorial in their post-convention tour of 1960 were privileged to enjoy the Society's first "National Exhibit of Disciple Artists"—the entries, in many media, representing thirty-seven artists and thirteen states; and among them, of course, a work of sculpture in clay by W. E. Garrison of Texas.¹² Already, he had given to the Society the original plaster models of his seven bas-relief portraits of Disciple leaders: those of the four "Founding Fathers"—the Campbells, Scott, and Stone—and that range in time and spirit from the frontier preacher, "Raccoon" John Smith, and editor James Harvey Garrison to the Twentieth Century philosopher-scholar, Edward Scribner Ames. One of these was to be a feature attraction when DCHS celebrated its twentieth birthday at the Phillips Memorial on June 23, 1961.

¹⁰ See picture of medallion in this issue of *Discipliana*, p. 38. At completion of the Phillips Memorial Dr. Garrison gave the "Prayer of Dedication" following the formal unveiling of the Cenotaph, September 12, 1958. (See *Discipliana*, XVIII (1958), 44-45.)

¹¹ *Discipliana*, XX (1960), 44; 60.

¹² *Ibid.*, 59.

⁷ *Discipliana*, VI (1946), 29. See picture on p. 49.

⁸ *Discipliana*, IX (1949), 9; 37.

⁹ *Discipliana*, IX (1949), 13.

On the afternoon of this gala occasion, Garrison the Historian participated with Robert Burns and Spencer Austin in a round-table discussion on Walter Scott, commemorating the hundredth anniversary of Scott's death. During the evening ceremonies, Garrison the Artist was participant: First, to observe the unveiling of his Scott bas-relief, handsomely cast in bronze as a gift from the Peachtree Christian Church of Atlanta and presented by its pastor, Dr. Burns. Second, to make a brief address, entitled "A Christ Must Be an Artist," happily noting his association on the program with the Phillips Memorial sculptor, Puryear Mims.¹³

Within a few days, the Scott plaque found its congenial home, permanently mounted on the south wall of the lecture hall, adjacent to the window carrying the sculptor's own portrait in stained glass.

Later, a bronze casting of the Barton Stone bas-relief, also a gift from Peachtree Church, was installed on a wall of the adjoining hallway; and, later still, the "Raccoon" Smith plaque was mounted nearby, its casting a gift to DCHS from the First Christian Church of Little Rock, Arkansas.¹⁴

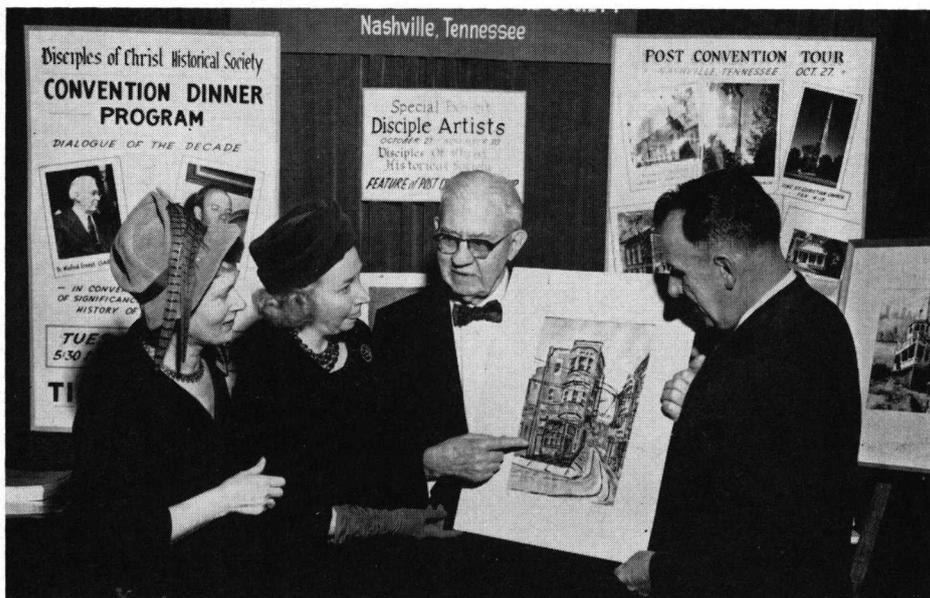
Meanwhile, Dr. Garrison was again panelist for a significant program, joining Ronald Osborn and Howard Short in a presentation which marked the first mid-year meeting of the Board of Trustees in February, 1962, and which was recorded as entry number four in the "Oral History Series." There, the elder statesman of this noble triumvirate of Trustees described experiences of his recent journey, at age 87, to Africa, where he had delivered the Peter Ainslie Lectures at Rhodes University and had taken his first camel ride to view the Egyptian pyramids.¹⁵

A major DCHS project—underwritten by the Christian Board of Publication and completed in 1962 with publication of the

¹³ *Discipliana*, XXI (1961), 17, 19, and 20-22; 52; 56. W. E. Garrison in group picture of six charter trustees at Society's twentieth anniversary dinner at Kansas City Convention.

¹⁴ *Discipliana*, XXIV (1964), 41-42.

¹⁵ *Discipliana*, XXII (1962), 14 and 16.



Dr. Garrison was the center of interesting activity in the DCHS Convention booth in Louisville, 1960. He holds an entry for an all-Disciples art exhibit held at the Thomas W. Phillips Memorial immediately following the convention. The water color of a Chicago scene was painted by Disciple Chicago artist, Miss Gladys Finn. From left to right: Mrs. Willis R. Jones, Miss Eva Jean Wrather, Dr. Garrison, and Dr. W. Barnett Blakemore.

three-volume *Christian-Evangelist Index, 1863-1958*—inspired the decorative motif for the Board's spring dinner meeting in 1963. There Trustees and their guests were delighted to discover that the placecards were rolled scrolls made from the Society's new microfilm reader-printer, each scroll reproducing an article of special interest to or, wherever possible, written by the person indicated. The oldest personal entry, of course, was at Dr. Garrison's place—from his *Christian-Evangelist* article of 1898, "About Bicycle Touring"—which he acknowledged with his usual wit and spontaneity.¹⁶

During the spring Board meetings of 1965, the gala occasion was the retirement dinner for Curator Claude Spencer, and Dr. Garrison was one of eight persons billed on the program for "Instant Recognitions—in Eight Parts." Representing Disciple scholars, he presented Dr. Spencer

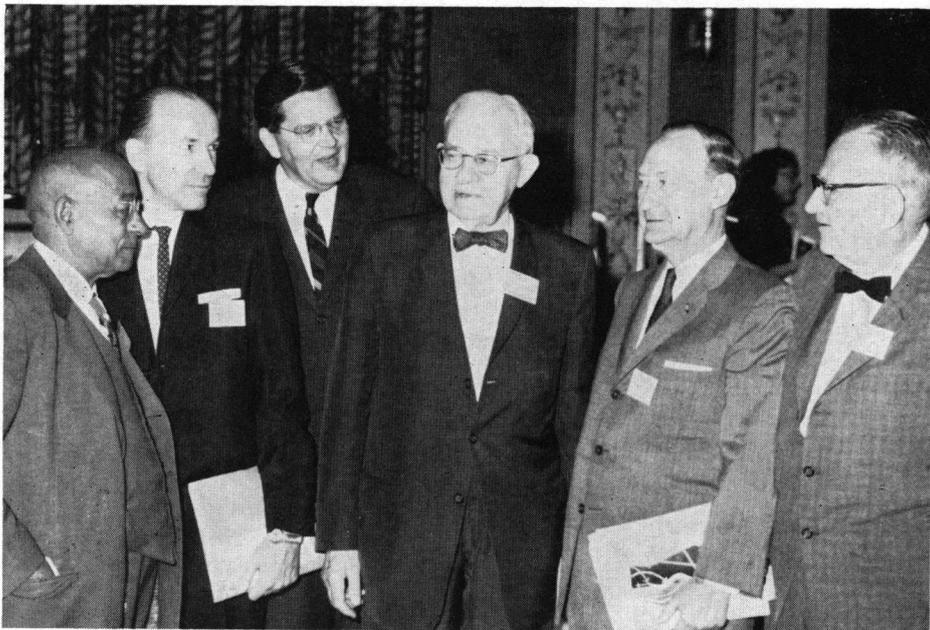
¹⁶ *Discipliana*, XXIII (1963), 3-4. (To mark *The Christian-Evangelist* centennial, *Discipliana*, January, 1963, p. 78, had reprinted a poem by W. E. Garrison from *Christian-Evangelist's* front cover of January 1, 1903.)

with a copy of the Curator's own *Author Catalog* personally inscribed to him by every possible Disciple writer included there¹⁷ (the works under the W. E. Garrison name cover three columns).

With the fall meetings of the Board in 1965, a distinguished new DCHS program was inaugurated: the Forrest F. Reed Lecture Series. As an auspicious beginning, the lecturer invited to deliver the first series was Wm. Barnett Blakemore, a scholar in the Garrison succession as Dean of the Disciples Divinity House, University of Chicago, and as an ecumenical churchman; and to lend his special authority to the new venture, the Dean of Disciples historians himself was asked to give the invocation before Dr. Blakemore's opening lecture. Fortunately, none of us present that evening was gifted with second sight to know that Dr. Garrison had made his last formal appearance on a DCHS program.

Yet, when the Society celebrated its silver jubilee in 1966, he attended the spring

¹⁷ *Discipliana*, XXV (1965), 47.



Dr. Garrison was the center of countless DCHS gatherings. He is seen here with four Founding Members and the Society President during sessions of the 1961 International Convention in Kansas City. From left to right: the late Merle Eppse, J. Edward Moseley, Willis R. Jones, Dr. Garrison, James DeForest Murch, and Claude E. Spencer.

meeting of the Board—one of four charter members present—and the editorial page of the May DISCIPLIANA, entitled “The First Quarter Century,” was written by this 91-year-old Dean of DCHS Trustees. He also was in Nashville for the November meeting of the Board. Again fortunately, no one there could foresee that Dr. Garrison had been listed present on the last roll call of a DCHS Trustees’ meeting.

Those of us who were a part of these Garrison Years of DCHS will forever hold that association in memory as both a delight and a benediction. For one small group of his friends in the Society, one memory of the latter years holds a special place. Beginning in Dallas in 1966, and continuing through the National Assembly at St. Louis in 1967 and Kansas City, 1968, it became our custom to gather in one of our hotel rooms immediately after the DCHS convention dinner and place a long distance call to Dr. Garrison. While each in turn conveyed how much we missed his accustomed presence, it was invariably he who cheered and lifted up our spirits by the warmth and gaiety of his response.

Now we look to the future. At its last meeting in Nashville on May 13, 1969, the Board of Trustees unanimously approved a resolution that “there be a room in the Society’s building set apart and dedicated to the memory of Dr. W. E. Garrison, in

which the important Garrison material may be preserved, utilized and displayed.”¹⁸

Here, then, will be gathered together both the library and archival materials previously given by Dr. Garrison himself and the collection from his estate already presented to the Society by Mrs. Garrison. Items from this collection include: his portrait painted by the distinguished American artist, Oskar Gross, in 1944; his correspondence files, tape recordings, and diaries; works from his library; his sculptured figure of a girl; Indian artifacts and baskets; his pipes; his umbrella stand filled with unusual walking canes; numerous photographs from youth to “retirement” years at Houston; his academic robes and citations of honor from various universities and learned societies.

The dedication of this projected Garrison room, with comprehensive description of its contents, will come in the fullness of time—and some later issue of DISCIPLIANA. One thing is certain. The memorial rooms will not be a mere display, but a work room to inspire continuing research and a respect for scholarship worthy the Garrison tradition.

¹⁸ Dr. Hugh Riley, Chairman of DCHS Board of Trustees, has appointed the following Garrison Memorial Committee: Harvey M. Harker, chairman; Forrest F. Reed, vice-chairman; Mary B. Smith, Eva Jean Wrather, and Evelyn B. and Willis R. Jones.

On March 29, 1923, an editorial entitled “Heirs of King Tutankhamen” appeared in *The Christian Century*. Its unsigned author was Winfred Ernest Garrison. Thereby began a thirty-two year association. The following paragraphs are excerpts from Dr. Garrison’s first venture as a member of the editorial staff of *The Christian Century*.

A copt physician of Cairo has filed a claim to the property of the late lamented and lately discovered King Tutankhamen on the ground of lineal descent, and he has the papyri to prove it, so he asserts. At first blush it appears that such a claim to an unbroken line of descent through thirty centuries might be difficult to establish by documentary evidence. But . . . the simple arithmetic of the

matter is that at a distance of even one thousand years—thirty generations—everyone has approximately a billion ancestors.

It is [the doctor’s] exclusive claim that makes all the trouble. The same principle holds good in the field of spiritual inheritance. In the probate court of civilization, the world of today is the legitimate heir of the world of yesterday, and every individual can claim what he will of the preserved and transmitted assets of the past—provided he does not make his claim a pretext for excluding his fellow-heirs from participation in the common heritage.

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Dr. and Mrs. W. E. Garrison on the occasion of a special dinner given in their honor in 1964 at the First Christian Church, where they were members, by the Disciples in the Houston area. The Garrisons were married October 1, 1900. They became the parents of Frederic Garrett Garrison and Elisabeth Jean Garrison (Mrs. Neil Crawford). Mrs. Garrison and Mrs. Crawford reside in Houston. Frederic Garrison lives in Detroit.

Discipliniana



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No. 4

1969 FORREST F. REED LECTURES PUBLISHED



David W. Bell photo

Dwight E. Stevenson's notable series of lectures delivered in the Thomas W. Phillips Memorial May 12 and 13 are now in book form. For a review of *Disciple Preaching in the First Generation* please turn to page 76.

Editorial . . .

The Microfilm Explosion

By MARVIN D. WILLIAMS, JR.

The widespread use of microfilm and other forms of microreproduction in libraries today is the result of its acceptance by librarians and students. Surprisingly enough this microfilm revolution was a long time in the making.

The technique of microrecording on film was discovered by J. B. Dancer, an Englishman, in 1852 but its first practical application took place in the siege of Paris in 1870 during the Franco-Prussian War. At that time carrier pigeons were used to take microfilmed messages between the besieged Parisians and the French provinces. The microfilm industry did not develop until the late 1920's, about the time the Library of Congress began filming books. The first large-scale application of microfilm in libraries, however, was in copying and preserving on film back files of newspapers. The general public only became aware of microfilm in World War II when it was used in connection with V-mail.

The microphotographic industry has moved past microfilm to microfiche and now microdot, which allows even greater reduction ratios and therefore even more compactness. One church archival agency, that of the American Lutheran Church, is reproducing its primary records on microfiche. So far most people know of microdots through their use in spy thrillers.

The extent of the microfilm explosion might be suggested by some statistics from one of the major microfilming agencies. The National Archives of the United States, in a recent list of its microfilm publications, states it holds over 1300 reels of master negatives reproducing approximately seventy-four million pages of documentary materials.

In its own modest way, the microfilming program of the Disciples of Christ Historical Society is a part of this microfilm explosion. Beginning in 1954 with a gift of \$100.00, the Society's program did not get out of low gear till 1959 with the release of Barton W. Stone's *Christian Messenger* on microfilm. The new edition of the Historical Society's catalog of *Publications* lists seventy-six different titles on microfilm, contained on approximately three hundred reels. Society microfilm sales in the last four years have totaled over \$12,000.00.

This microfilming program has grown thanks to the cooperation of librarians who have allowed the Society to microfilm rare books and periodicals in their charge, other librarians who have come to accept film as an economical and compact substitute for the original, and researchers who have come to regard microfilms in much the same matter-of-fact way they do the index to periodical literature.

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

Willis R. Jones, President-Curator

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

WILLIS R. JONES, DCHS PRESIDENT SINCE 1959, ANNOUNCES RETIREMENT EFFECTIVE AUGUST 31, 1970

Willis R. Jones, who has guided the program of the Disciples of Christ Historical Society throughout the decade of the 1960's, will retire August 31, 1970, shortly after reaching his sixty-second birthday. Dr.



Dr. Jones

Jones announced his intention to take an early retirement at the fall meeting of the DCHS Board of Trustees, held in the Thomas W. Phillips Memorial, October 28.

These plans have been firm since 1965 and represent a long range program which Mrs. Jones and I have developed together. Here at DCHS we have attained most of the major goals that I had set in my own mind for attainment by 1970. I feel, therefore, that I can complete my work in the knowledge that the Society's well-being is secure and that its future is filled with promise.

Dr. Jones came to the Society on August 1, 1959 as the Society's first executive president. On January 1, 1966 he was named president-curator. His selection as the Society's chief administrator followed a career of nearly twenty years in Christian higher education. Dr. Jones first served

in higher education as director of public relations at William Woods College in Fulton, Missouri. When President Henry G. Harmon left William Woods in 1941 to become president of Drake University, he selected Dr. Jones as director of admissions at Drake. During the early war years Dr. Jones also served as acting director of public relations at Drake and then entered World War II as a Red Cross field director.

Following World War II, Dr. Jones served as director of admissions at Transylvania College and then as director of church relations at Hiram College from which post he came to the Disciples of Christ Historical Society.

Dr. Jones has served in various capacities for the Disciples of Christ, including membership on the Board of Higher Education, membership on the Commission on Brotherhood Restructure, and membership on the cabinet of the General Minister of the Christian Church (Disciples of Christ).

The Society's growth during the past ten years can be seen in the rapid acceleration of its membership lists, in the tremendous expansion of its archival holdings, and through the stabilizing development of its permanent trust the Disciples of Christ Historical Foundation.

Hugh M. Riley, chairman of the DCHS Board of Trustees, has announced a committee for the selection of a successor to Dr. Jones as follows: Howard E. Short, chairman, Orval D. Peterson, Forrest F. Reed.

The Board of Trustees of the Disciples of Christ Historical Society has requested the privilege of devoting the entire Spring issue of DISCIPLIANA to a recognition of Dr. Jones' place in the life and development of this institution and an interpretation of the attainments of his leadership as president-curator of DCHS.

Hugh M. Riley, Chairman

DISCIPLE PREACHING IN THE FIRST GENERATION—A REVIEW

BY HUNTER BECKELHYMER

Editorial Note: Dr. Beckelhymer is Associate Professor of Homiletics at the Brite Divinity School of Texas Christian University, Fort Worth. A graduate of Park College and the University of Chicago, he was pastor of the Christian Church in Hiram, Ohio from 1953 till 1966, when he assumed his present post. He is the editor of *The Vital Pulpit of the Christian Church*, published this year by the Bethany Press.

It is a formidable undertaking to write a book about the preaching of a group of men when so few of the sermons themselves are extant. Yet this is precisely what Dwight E. Stevenson has done in his *Forrest*

The result is as enlightening and convincing in its conclusions as though the author had also worked from published volumes of sermons or had sat in the congregations in groves or crossroads school buildings while these Disciples patriarchs preached.



Dr. Beckelhymer

F. Reed Lectures, published by the Disciples of Christ Historical Society under the title *Disciple Preaching in the First Generation*. And Dean Stevenson has done it very well indeed.

Alexander Campbell, Barton W. Stone, Walter Scott, and their colleagues were prolific men. The sheer volume of their output by tongue and pen was comparable to that of the European reformers and Wesley, as Dr. Stevenson documents (p. 21). But of this prodigious production, few sermon manuscripts remain. Books, transcriptions of lectures and debates, and articles *about* preaching abound, along with some ear witness accounts by contemporaries. Of these sources Dr. Stevenson has made full, discriminate, and discerning use.

Acknowledging his indebtedness to Joseph Sittler, whose Beecher Lectures were published under the title *The Ecology of Faith*, Dr. Stevenson subtitled his lectures *An Ecological Study*. Ecology is the relationship between organisms and their environment. Under this model the author devotes his first two chapters (lectures) to the European and British roots of the Disciples fathers, and the fruitage that grew from them under "The Stimulus of New Ground." The American frontier contributed elements of utopianism, millenarianism, and revivalism to the American reformers' message and style, although they repudiated the excesses of all three.

In their "Quest for Biblical Models" (lecture III) Dr. Stevenson demonstrates that the Disciples fathers rejected the homiletical essay, the homiletical harangue, and the evocation of emotional orgies which Calvinistic revivalists regarded as outpourings of the Holy Spirit. Consistent with their rational theology, Disciples addressed their sermons to their hearers' minds and looked to the kerygmatic sermons recorded in the Book of Acts for their models. Anticipating C. H. Dodd, Alexander Campbell sharply distinguished between preaching directed to the world, teaching directed to the church, and exhortation appropriate to both (pp. 92ff.). In an important appendix to his book, Dean Stevenson cites modern vindication of Campbell at these points in the writing of Michel Philibert of Grenoble.

Dr. Stevenson's book is a solid and perceptive study of the homiletics of the men and period selected.

MARSHA BELL USELTON NAMED ASSISTANT LIBRARIAN

Marsha Bell Uselton, who first joined the staff of DCHS as a summer student worker during her undergraduate days at Transylvania College, returned to the staff on September 8 as the Society's assistant librarian. On June 15, she graduated from Transylvania College with honors and as recipient of the coveted Social Science Award.

Mrs. Uselton is the former Marsha Ann Bell, daughter of Dr. and Mrs. Wayne H. Bell. Dr. Bell is pastor of Nashville's Vine Street Christian Church. On August 23, 1969 she became the bride of Terry Michael Uselton of Nashville. Mr. Uselton, a recent graduate of Middle Tennessee State University, is now employed by the Third National Bank in Nashville.

Mrs. Uselton was an honor student at both Hillwood High School in Nashville and Transylvania College in Lexington, Kentucky. Taking honors in all four years at Transylvania, she won the outstanding Junior Woman Award in 1968, and is listed in *Who's Who in American Colleges and Universities*. She is a member of Phi Alpha Theta, history honorary, and Lampas, Transylvania leadership society.

Among Mrs. Uselton's duties as assistant librarian for the Society are handling current acquisitions, answering research inquiries,



Mrs. Uselton

working with visiting scholars, and assisting the librarian in cataloging and processing materials.

The Disciples of Christ Historical Society is pleased to announce the preparation of an illustrated lecture on the Society's activities now available for loan or purchase. The text was written by Willis R. Jones, president-curator, and includes thirty-six color slides. The slides for the most part were taken by Harold C. Kime, of Leisure World, California, volunteer worker at DCHS, 1964-1966, and Ben R. Biddy, Nashville, DCHS staff member, 1966-1969. For further information please write Willis R. Jones, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.

DISCIPLE PREACHING IN THE FIRST GENERATION:

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By

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(\$2.95 to DCHS Members)

For further information write Willis R. Jones, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.

The 1970 edition of the Society's catalog of *Publications* has just been released. Included in the catalog are microfilms, books, and pamphlets. Libraries and individuals who would like to receive a copy are invited to write Marvin D. Williams, Jr., director of the library and archivist, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.



• Disciple Authorship

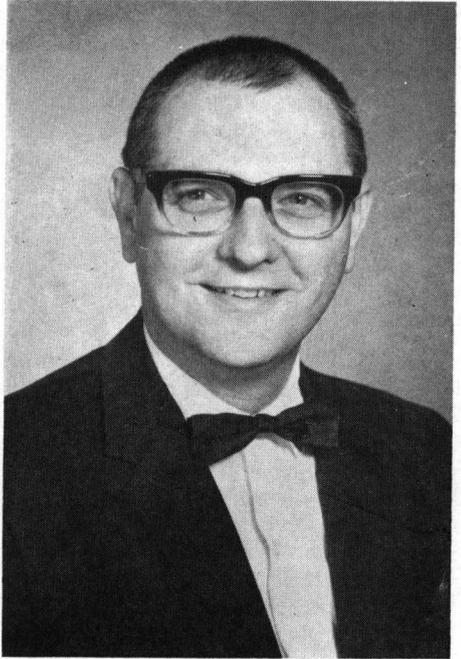
The Hazard of the Die: Tolbert Fanning and the Restoration Movement. By James R. Wilburn. Austin, Tex.: Sweet Publishing Co., 1969. 288 pages. \$4.95.

Reviewed by Edward G. Holley*

Those of us who were reared in the Churches of Christ have long heard that Tolbert Fanning (1810-1874) was one of the giants: a man who knew Alexander Campbell, the worthy successor to his ideals, a power for higher education in the Southeast, and the most influential advocate of primitive Christianity in pre-Civil War days. After reading Wilburn's book, one may safely lay aside such superlatives. That Fanning was influential in his own church group, especially in Tennessee and adjacent states, there is little doubt. However, there is also little evidence that his importance extended much beyond the provincial magazines he edited or that his influence in higher education was anywhere near as widespread as has been previously indicated. Franklin College, for all its subsequent impact on Churches of Christ, was not Transylvania. Indeed, even by pre-Civil War standards his concept of church history, while representative of the sectarianism of his day, was incredibly naive. And, despite his interest in Southern agricultural improvements, his view on Christian responsibility toward society can best be described as reactionary.

What, then, is the value of this biography? First, as the author states in his preface, many of the current problems facing the restoration movement have their roots deep in the Fanning heritage. It may well be that it is a "heritage for which we should be ashamed, not proud . . ." p. viii. Yet the charges and countercharges were a part

of frontier religion and we shall not understand our own problems well until we recognize this. One point at which Fanning might teach us would be in his insistence that both sides of any issue should be heard in his magazines.



Dr. Holley

Secondly, the book is important for Wilburn's thesis that the Civil War was much more divisive for the restoration movement than some historians have believed. In this view he elucidates an idea previously noted by David Edwin Harrell, Jr., in his *Quest for a Christian America* (1966), pp. 170-174. Pathetic are the descriptions of Fanning trying to bridge the gap sectionally and religiously as the impending crisis came to a head and then exploded. In his closing chapters Wilburn ties the disagreement over the American Christian Missionary Society into the bitterness and hatred engendered by the Civil War. He points out that the sectional hatreds, added to the already emerging arguments over the society question, created strife which has lasted over a hundred years. Whether this thesis was intentional or accidental, the evidence amassed by Wilburn is certainly food for thought among those historians who take

*Edward G. Holley has been director of libraries at the University of Houston since 1962. Dr. Holley's biography of Charles Evans won the Scarecrow Press Award for Library Literature of the American Library Association in 1964.

pride in the fact that the Civil War did not divide Churches of Christ.

Wilburn has written a good biography, readable, and useful to all segments of the restoration heritage. Readers should not be put off by the failure of his first chapter, which is a bit contrived. Later chapters are better. One wishes he had used some of the other restorationist magazines and papers more and not relied so heavily upon those with which Fanning was connected. On the other hand, the lack of original source material no doubt hampered the author a great deal. This is an important book which restorationist enthusiasts will want to add to their shelves.

Mysterious Omissions: An Interpretation of Certain Unresolved Issues in the New Testament Church. By Hugh T. Morrison. Chicago: Disciples Divinity House of the University of Chicago, 1969. vi, 56 pages.

An Estimate by Louis Cochran

Mysterious Omissions, by Hugh T. Morrison, M.D., is a refreshing and original commentary upon the life and times of Jesus and his associates. Dr. Morrison not only expounds upon the "mysterious omissions" in the Biblical accounts of the Saviour's youth and young manhood, the "eighteen lost years", but discusses at some length the baffling controversy between Paul and Mark and their later reconciliation.



Dr. Morrison

Dr. Morrison reaches the conclusion that Jesus was never a carpenter and that he probably spent much of his young manhood in Judea. He opens also the subject of the violent attack of John the Baptist upon the Sadducees and the Pharisees who presented themselves at the River Jordan to accept baptism. "O, generation of vipers," John called them, "who warned you to flee from the wrath to come?" Dr. Morrison concludes that our Lord was

an Essene, enemies of the Sadducees and Pharisees, as also was John the Baptist, and that Jesus "came to be accepted as the appropriate leader and Lord of this religious group which had come to its zenith of influence at the moment when Jesus was about to announce the organization of the Church in behalf of the Kingdom of Heaven." In all this he relies heavily upon the Dead Sea Scrolls.

Altogether a most thought-provoking and interesting book, well worth the study of any student of the life of Christ.

NEW LIFE PATRON MEMBERS

25. Peterson, Orval D., St. Louis, Mo. (given in his honor)
26. McGinty, John, St. Louis, Mo. (given in his honor)

NEW LIFE MEMBERS

329. Martin, Mrs. Chester E., Atlanta, Ga.
330. Perry, Mrs. Kermit E., Indianapolis, Ind.
331. Pack, Mrs. John Paul, Los Angeles, Calif. (given in her honor)
332. Pack, Dr. John Paul, Los Angeles, Calif. (given in his honor)
333. DeGroot, Mrs. A. T., Estes Park, Colo.
334. McRae, Dr. Glenn (In memory)
335. Parish, Dr. Thomas O., Wichita, Kan.
336. Farmer, James M., Jr., Nashville, Tenn. (given in his honor)
337. Dampier, Dr. Joseph H., Milligan College, Tenn. (given in his honor)
338. Wickizer, Miss Alice, Bloomington, Ind.
339. Watkins, Mrs. Florence M., Wauseon, Ohio (given in her honor)

Captives of the Word. By Louis and Bess White Cochran. Garden City, N. Y.: Doubleday & Company, 1969. xi, 274 pages. \$5.95.

Reviewed by Lester G. McAllister*

This new book from the capable hands of Louis and Bess White Cochran reads well. A narrative history of the Christian Church (Disciples of Christ), the Christian Churches (Independent), and the Churches of Christ, *Captives of the Word* is one of a "Religion in America Series" issued by a major publishing company. This work will take a worthy place alongside previous and future volumes on the unique American religious heritage.

Many of the familiar, almost household, stories of the Campbell-Stone movement will be found in this recounting of our past. The early days of Thomas and Alexander Campbell, the writing of the "Declaration and Address," Barton W. Stone, the Springfield Presbytery, and "The Last Will and Testament" are all there, along with Walter Scott and the Mahoning Association. In this sense, there is little new.

What is new, however, is the interweaving of the social and political events that have interacted with our religious heritage to give a different cast to subsequent history, especially as it has led to divergent interpretations of our purpose and mission. This reviewer has never before encountered such a balanced, fair, and well written statement of the divisions that came by the beginning of the twentieth century to that Movement that was to unite the church. The Campbell-Stone heritage is clearly seen but against personalities little known by those more familiar with the Christian Church (Disciples of Christ). It is important that all be aware of such persons as Tolbert Fanning, David Lipscomb, or Nicholas B. Hardeman. This really adds



Dr. McAllister

a richness to that which we have claimed as our own.

From a reading of this book one can learn a great deal more concerning the Churches of Christ and the Christian Churches (Independent) than is generally known. While we are far enough removed from the separation of the Churches of Christ to be more objective, we may still be too close to the split which came in the nineteen twenties and thirties to appreciate fully what happened and why. Perhaps the full picture of what happened will have to await a later date. It is doubtful if there will be complete agreement, especially among historians, to the Cochran treatment of the divisions in the Movement, but at least they have made an honest effort and for the most part sound convincing.

Purists and those who demand and expect total accuracy in historical accounts, even narrative histories, will have to get past a number of small (and unnecessary) errors in this book. Whether the careless-

*Lester G. McAllister is professor of modern church history at Christian Theological Seminary in Indianapolis. Before joining the Seminary staff in 1962, he was professor of religion and provost at Bethany College for eight years. Dr. McAllister's latest book is *Z. T. Sweeney: Preacher and Peacemaker*, published in 1968 by the Christian Board of Publication.

ness of the publishers or authors it should not have happened. Such things as the spelling of the city of Pittsburgh, or Lincoln's Illinois county of Sangamon (in the book as San Gamon), or placing Ahorey in county Antrim could have been avoided without difficulty. If the reader will look beyond such errors he will find in this free-flowing and easily readable book an articulate and well-stated popular history of this unique American religious movement, now in three clearly discerned divisions, derived from the Campbell-Stone movement of the early nineteenth century frontier.

SLAUGHTERS HONORED WITH DCHS LIFE MEMBERSHIPS

An event to remember in the lives of Dr. and Mrs. T. O. Slaughter and the congrega-

tion of Decatur Street Christian Church in Memphis was the presentation of DCHS Life Membership by the church to the



Slaughters who served Decatur Street so long and with such distinction. The occasion was December 29, 1968 and the participants from left to right: Mrs. Malcolm Holmes, Decatur Street CWF president, Mrs. Slaughter, Dr. Slaughter, W. E. Price, CMF president.



Louis and Bess White Cochran at work side by side in a private study in the Thomas W. Phillips Memorial. *Captives of the Word* is the first book which the Cochrans have co-authored, though each is a well known author in his own right.

TWO OUTSTANDING LOCAL CHURCH HISTORIANS HONORED



Mrs. Nellie Nesbitt receives her Life Membership certificate number 325 from Willis R. Jones as one of the features of a daylong observance in her honor last June by Central Christian Church, Shreveport, Louisiana. The lei which she wore was brought from Hawaii especially for the occasion by her daughter, Mrs. Gordon Perry of Dallas.

Mrs. Nellie Nesbitt, church historian of Central Christian Church, Shreveport, Louisiana, and Boise Grant, church historian of the North Side Christian Church, Omaha were honored by church-wide observances held in their behalf earlier this year. In both instances the honorees were given Life Memberships in the Disciples of Christ Historical Society, and the Society's president-curator was on hand to make the presentation.

The services of Mrs. Nesbitt and Mr. Grant are perhaps unique in local church historian circles. Each has given lengthy service to the assignment and brought distinguished recognition to the local church because of the success of their endeavors.

The observance in honor of Mrs. Nesbitt, held last June, was given city-wide attention in Shreveport through television coverage and detailed reporting in the press. An outstanding feature of the program of recognition at Central Christian Church was the



Willis R. Jones and Boise Grant look at Mr. Grant's DCHS Life Membership certificate number 327 presented last spring at special ceremonies in the North Side Christian Church, Omaha. One of the special features of the program honoring Mr. Grant was use of his comprehensive history of North Side written when the church observed its seventy-fifth anniversary.

march of the Sunday School historians, each of whom had kept pictorial and chronological records of his class in scrapbook form and placed these attractive books on special display as one of the highlights of the service. A dinner in Mrs. Nesbitt's honor followed the service.

Boise Grant, for seventy years a member of the North Side Christian Church in Omaha (and its predecessor the Grant Street Christian Church) was honored in late May. Mr. Grant has known all of the eleven ministers who have served the North Side Church. In 1967 when the church celebrated its seventy-fifth anniversary, Mr. Grant wrote a detailed and splendidly illustrated history of the church that could stand as a model for other local church historians to follow. The presentation of the Life Membership certificate was made following a dinner given in his honor by North Side Church.

NEW ANNUAL MEMBERS

Banowsky, Dr. William S., Los Angeles, Calif.
 Bardonner, Carl, Waukegan, Ill.
 Batsel, John, Evanston, Ill.
 Bloomington, W. H., Henderson, Tenn.
 Brown, Harlan R., Ashland, Ky.
 Bullion, Mrs. G. M., Spartanburg, S.C.
 Crawford, Mrs. Elizabeth G., Houston, Tex.
 Evans, Mrs. Joe, Hendersonville, Tenn.
 Faust, Rev. John, Paris, Ill.
 Hayes, Miss Arris R., Lexington, Ky.
 Hedges, Robert, Iowa City, Iowa
 Holley, Dr. Edward G., Houston, Tex.
 Hooker, Glenn, Haines City, Fla.
 Horn, Mrs. E. P., Bellevue, Tenn.
 Leach, Dr. Douglas E., Nashville, Tenn.
 Lunsford, Miss Rosella, Terre Haute, Ind.
 McKay, L. F., Birmingham, Ala.
 Mayfield, Mrs. D. A., Jr., Neptune Beach, Fla.
 Moody, Miss Mary, Taylor, Tex.
 Ottinger, Dan J., Nashville, Tenn.
 Pelletier, Mrs. Harry D., Washington, N. C.

Pelletier, Harry D., Washington, N.C.
 Proctor, L. C., Austin, Tex.
 Neal, Miss Julia, Bowling Green, Ky.
 Rosenkild, Mrs. H. E., Clear Lake, Iowa
 Rowe, Mrs. F. W., Omaha, Neb.
 Rucker, Tinsley White, IV, Birmingham, Ala.
 Sparkman, Mrs. Hazel C., Waco, Tex.
 Starratt, Miss Rose M., Gwynedd, Pa.
 Tyler, Miss Sara, Bowling Green, Ky.
 Vivian, Douglas, Flint, Mich.
 Walls, Miss Ruth, Nashville, Tenn.
 West, Randall A., Peoria, Ill.

NEW PARTICIPATING MEMBERS

Barthold, George J., Steubenville, Ohio
 Heaslett, Miss Minnie E., Weirton, W. Va.
 Meece, Bernard C., Sarasota, Fla.

NEW STUDENT MEMBERS

Bungard, J. E., Paola, Kan.
 Kwon, Peter D., Columbus, Ohio
 Rudberg, G. E. Milligan College Tenn.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(Act of October 23, 1962, Section 4369, Title 39, United States Code)

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ORVAL D. PETERSON HONORED WITH PATRON MEMBERSHIP



Thomas P. Inabinett photo

As a complete surprise and as a gift from eighty-two admiring sources who contributed \$1000 for the honor, Orval D. Peterson, president of the National Benevolent Association, became DCHS Life Patron Member number 25. He is seen here on the left with Mrs. Peterson receiving the certificate from DCHS trustee, John Rogers. The occasion was the twelfth annual DCHS Assembly Dinner, held August 18, in Seattle.

The United Christian Missionary Society has transferred to the Disciples of Christ Historical Society forty boxes of its records. These are all related to the administration of Dr. A. Dale Fiers as United Christian Missionary Society president (1951-64).