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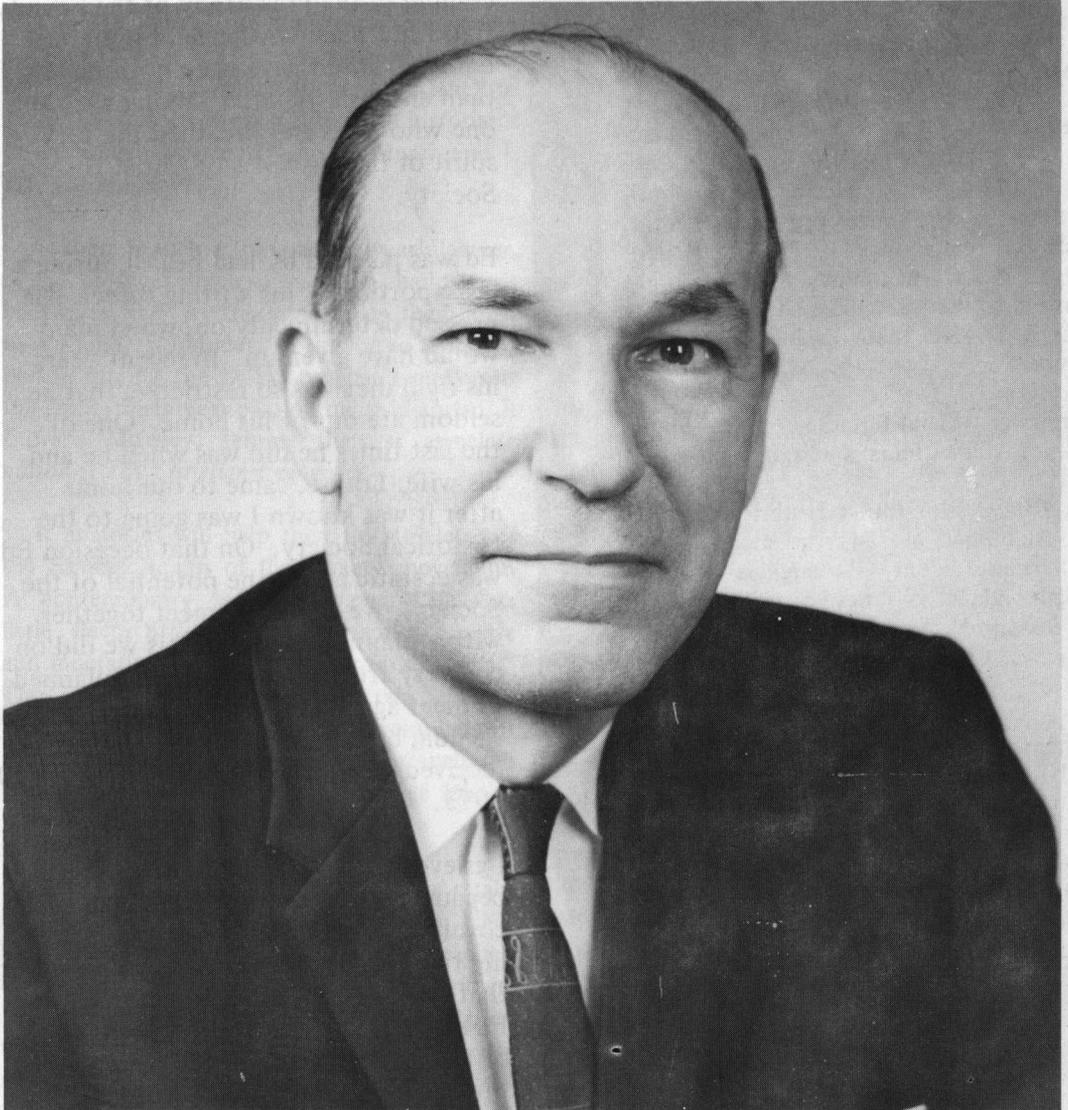
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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J. EDWARD MOSELEY (1910-1973)



Discipliana

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EDITORS: Roland K. Huff and

Marvin D. Williams, Jr.

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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A Valued Friend and Colleague

I counted it a privilege to have J. Edward Moseley as a friend and colleague for the past seventeen years. It was my loss that our paths did not cross prior to that time.

Would that I had known him in those days when he helped to give birth to the Disciples of Christ Historical Society. That same passion and zeal for the preservation of our heritage was most evident as I conferred with Ed about coming to the presidency of the Society. Had I not been challenged by the task before, I could have been nothing less than enthusiastic after talking with this one who lived and breathed the very spirit of the Disciples of Christ Historical Society.

Ed was plagued by bad health during a large portion of his writing career. He pressed determinedly on, when many would have given up. In recent years his rigid diet was so restrictive that he seldom ate out of his home. One of the last times he did was when he and his wife, Louise, came to our home after it was known I was going to the Historical Society. On that occasion Ed was ecstatic about the potential of the Society. We agreed to meet together with a planned agenda. This we did on one very fruitful occasion. We planned to meet again and complete the unfinished agenda, but that was not to be. We received word of Ed's death, October 30, 1973.

I grieved not only for Ed, but also because of that unfinished agenda. I coveted his dreams and counsel regarding the Society. In many ways, however, that unfinished agenda is symbolic of Ed's attitude. He believed the work of the Society was never done and that it would always beckon each new generation to preserve and embody its heritage.

Roland K. Huff, President

J. EDWARD MOSELEY: FOUNDER, PRE-FOUNDER, TRUSTEE, PATRON

by Willis R. Jones

Based on most any standard you might wish to apply, the Society's founders—its original twenty—were outstanding. If a team captain had researched the constituency to select a winning combination he could not have chosen better—the seasoned statesman and intellectual giant, Winfred Ernest Garrison; the brilliant Campbell scholar, Eva Jean Wrather; the archival expert and skilled collector, Claude E. Spencer; the tireless, innovative bibliophile, C. C. Ware; men in the ministry with a passion for history such as Henry K. Shaw; men in the classroom with a genius for research such as A. T. DeGroot; editors exhibiting a historian's concern such as James DeForest Murch and J. Edward Moseley.

If there is such a thing as a lawyer's lawyer, or a preacher's preacher, or a ballplayer's ballplayer, then by the same token there must be a founder's founder. If that be so then that person among the DCHS original twenty was the rising, thirty year old, journalist-historian, J. Edward Moseley, serving then as associate editor of *The Christian-Evangelist*.

If analogies will help then Ed Moseley was the Samuel Adams of the Society movement. A contemporary said of Adams, "He eats little, sleeps little, thinks much and is decisive and indefatigable in the pursuit of his objects." Those words applied more than two hundred years ago to one of the great forerunners of American Independence can be transferred bodily to JEM. In the DCHS struggle for life Ed Moseley was essential to the mix.

Of course, the events that led to the establishment of the Society in St. Louis in 1941 had their beginnings elsewhere and reached their culmination only after many journeys. Before the existence of the so called original twenty (though not much before) there was an original eleven, and before that an original ten, and before that an original scattered few. And within each of these narrowing circles was the presence, the advocacy, the catalytic action of JEM.



J. Edward Moseley and Willis R. Jones (left and right) pictured in animated conversation, June 15, 1961 in Indianapolis, shortly after Dr. Jones assumed the Presidency of DCHS.

Naturally, if one were to press the Society's evolutionary process back far enough he would push into periods that predate Moseley. For one thing it is almost organic for a body of people experiencing the deepening dimensions of maturity to become conscious of the past, concerned for presentation, dependent upon the record. So it was with the Disciples. And early in this century two men of extraordinary vision Charles Clayton Morrison and Errett Gates took leadership positions in such an effort, but, alas, to no avail. With all due respect one wonders how much sooner the Society might have been established if J. Edward Moseley had been of an earlier generation.

As well as I knew Ed Moseley and as often as we discussed the Society and its origin, I cannot pinpoint the time in his life when he first became obsessed with what he considered "not so wild a dream". But I knew thoroughly his nature. And having walked with him once down the pleasant streets of his native Jackson, Tennessee, marveling at the strength and the sensitivity of his recall and hearing echoes of the yearnings of the remarkable boy that grew up there, I know the dream must have come early. I know too, that in his nature was the quality of stick-to-itiveness absolutely essential to the Society's struggle to be born. How revealing that in an article

published in *The Christian—Evangelist* in his twenty-third year Ed Moseley wrote:

I know what it means to work fifteen to eighteen hours a day in wheat harvest, to drive piles in the blistering sun, to find my way out of the deep woods in an avalanche of drifted snow, to fight forest fires, to rescue a drowning person, to endure the difficulties of budding authorship, to study philosophy and higher mathematics.

If Ed Moseley was the Sam Adams essential to the mix that established the Society, he was the Walter Scott of its subsequent years. W. E. Garrison in his chapter on Walter Scott says of him, "He was soon to make a contribution of such importance that without it there would probably never have been occasion to write a history of the Disciples." So, precarious was the life of the new born child—DCHS— that without its Advocate General, its ever ready spokesman, its around the clock voluntary recruitment officer; without the fervor of his plea, the authority of his involvement, the integrity of his person I shudder to contemplate the alternative results.

Ed's influence was that of a tincture which touched the Society's every shore of life and every branch of service. He was founder, pre-founder, trustee, patron, president, chairman. Yet these were but channels for wider and deeper impact. For he was historian with the



On October 23, 1961 J. Edward Moseley (right) presented the first gift to the newly created Disciples of Christ Historical Foundation. Receiving the check for \$1,000 was Forrest F. Reed (left) as Willis R. Jones looks on. Dr. Moseley's generous gift was in memory of his parents, J. E. and Addie M. Moseley of Jackson, Tennessee.

discipline and character required for accuracy, balance, precision, thoroughness, perspective. He was collector with unerring instincts and a kind of seeing eye that uncovered materials like a Sherlock Holmes. He was journalist with a reporter's zeal, ingenuity, and capacity for fast action. He was an idea man who was never happier than when freewheeling it with others in a kind of think tank operation for current and future planning. He had an interest and an integrity that drove him into every conceivable professional affiliation and onto every relevant mailing list that would insure his being up to date and completely informed. He was restive with a "divine discontent" that pushed and pulled and though often painful was a power for good. These were the base platforms on which he stood and from which he drew and by which he served and filled his unbroken years of service to DCHS from years before its birth to his own untimely death.

I write out of personal experience. It was Ed Moseley and Ed alone who influenced me to become president of DCHS. Even now after sixteen years I wonder how he did it. Evelyn and I did not think that even an earthquake could shake us out of our beloved Hiram and the historic home on the Western Reserve we loved so much. It was Ed Moseley and Ed alone who secured for DCHS the papers and memorabilia of Edgar DeWitt Jones. He did it by making a special trip to Detroit to meet with members of the family. He did it against difficult competition because the Detroit Library, equipped to promptly process them, had made an earlier request. He did it by the impact of his integrity, by his enthusiasm, and through the power of his own personal convictions in the matter.

Always at the cutting edge of the Society's development Ed's influence in the establishment of the Disciples of Christ Historical Foundation was that of catalyst. He gave the first gift—a generous thousand dollars—that sparked it into being. He created the first named fund, the J. E. and Addie F. Moseley fund (now the Moseley fund) in honor and memory of his father and mother. He offered the first matching gift, again a thousand dollar

contribution. That word founder and that word foundation had total identity in Ed's concept of his own role with the Society.

And the Moseley influence grows and deepens. For the coming now of the Moseley papers to the Society is a matter of major consequence to the Christian Church (Disciples of Christ) and to DCHS. They are a treasure trove of primary historical material. From the correspondence will emerge the full dimensions of the massive contribution Ed Moseley made to the creation and the nurture of the Disciples of Christ Historical Society. There will emerge also reflections of his gallant, oftentimes heroic spirit, the charm of his whimsy, and withal the exceptional generosity and professional competence that marked him as a person.

Ed's letters to me, in addition to being always prompt and substantive, were so often highlighted by delightful enclosures—a Peanuts

cartoon, a clipping about a mutual friend, a flyer on a new book, and quite often some item relating to one of my special interests—James Garfield, Vachel Lindsay, Robert Browning, et al. In one of his last letters he wrote characteristically, "Enclosed is a clipping about a 'new' Browning poem. I thought you might like to tuck it in a corner of your Browning collection." Although I had never told him so, often through the years I would think of lines from Robert Browning that seemed so accurately to portray Ed Moseley. Some of them come back to me now: "Ah, but a man's reach should exceed his grasp, or what's a heaven for?"; "Each sting that bids not sit not stand but go."; "All we have willed or hoped or dreamed of good shall exist."

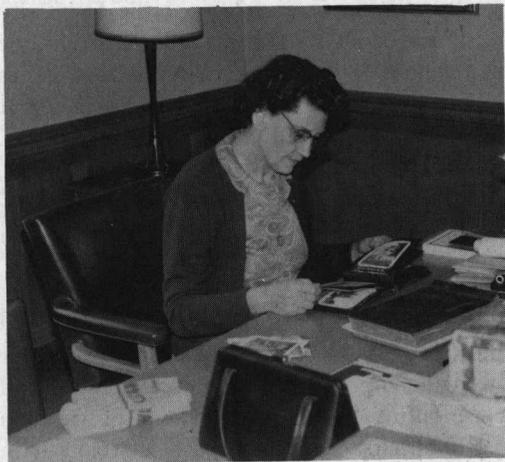
But above all others are these words from Browning that seem to apply so naturally to J. Edward Moseley: "Oh, the little more, and how much it is! And the little less, and what worlds away!"

J. EDWARD MOSELEY AS JOURNALIST

by Louise Moseley

Even in his pregrammar school days Ed was a "working" journalist. He liked to tell that his first published effort appeared in the *Jackson (Tennessee) Sun* when he was about five years old. It was his letter to Santa Claus, routed through the most effective means of communication he knew, the local daily paper. That letter was possibly his most forthright piece of writing. He told Santa what he wanted, then advised bluntly, "Do not bring me bananas. They make me ill."

A few years later, Ed was employed by the newspaper in his native Jackson as a carrier. For a time he also worked in the *Sun* printing plant. One of his jobs was to get to the composing room before the linotype operators arrived in the morning and start fires under the pots of metal. He became so intrigued with newspaper life that he started a little neighborhood paper of his own. Calling it *The Dub*, for some reason unknown to me, he put into it news of people, mules and pets who lived along his street.



Mrs. Louise Moseley is an author and editor in her own right. Author of *San Antonio's River* and associate editor of *World Call*, she married Ed in 1947.

His scrapbook of high school years preserves numerous clippings of stories he submitted to the *Jackson Sun*, which carried reports that Ed filed regularly on the local Scouting program.

The year after he graduated from high school, he handled publicity for the Boy Scout Area Council. In those years he covered newsworthy activities of the Christian Endeavor group in the Jackson church and sent stories to *Front Rank* in St. Louis, covering summer youth conference events.

In 1931, when a student at Spokane University, he edited the college yearbook, the *Spokannual*. In his student years he took journalism courses and covered college sports and other activities for the *Spokane Daily Chronicle*. Now and then, he was able to work out a feature on some unusual person or event at the University. Years afterward he recalled the thrill he got from seeing his Spokane U stories in print with occasional by-lines. As happens to every budding writer, Ed also collected a thick bundle of rejection slips when he tried to break into commercial magazines.

It seems that Ed was by nature a reporter, an observer, a "natural born" journalist. He did not graduate from a J-school, but he had the knack of putting words on paper and he learned as he worked. After earning his Masters degree in sociology at the University of Chicago, his career was launched full-time in religious journalism. He went to work as assistant editor of *The Christian-Evangelist* at the Christian Board of Publication in St. Louis. He always credited the then editor, Willard Shelton, with giving him helpful training on the job during the years he served on the editorial staff of that weekly church journal.

Further credit he gave to Dr. George W. Buckner, editor of *World Call* magazine, for strengthening his journalistic capabilities and contributing to his liberal point of view on world affairs. Ed valued his contacts with other editors in meetings of the Associated Church Press. He served twice as an officer of the ACP, as vice-president and as secretary-treasurer. No one is really self-made. Ed knew that. He readily gave credit to the men and women of the church publishing field who helped him along the way.

For many years, Ed was a correspondent

for Religious News Service. He was a life member of Sigma Delta Chi, professional journalism society. Briefly, during World War II, he was a copy editor at the *Seattle Times*. He soon found that his real interest and aptitudes lay with the church. After a year as San Francisco area director of the National Conference of Christians and Jews, in 1945 he returned to service with the church press. From then on, he worked out of Indianapolis for publications and organizations of the Christian Church (Disciples of Christ).

Through the twenty-eight years when he rendered editorial service to *World Call*, the Crusade for a Christian World, Long Range Program, National Benevolent Association and several departments of The United Christian Missionary Society, he did what he most enjoyed. He loved writing and editing. During most of those years he was a self-employed freelance journalist. He often joked about getting a business card with his title printed as "redactor"—one who edits, compresses, puts into writing.

Ed did a tremendous amount of research for his many "redacting" assignments. He had to, because as a free-lance, he was forced to keep abreast of a wide variety of church programs. He had to know what evangelism leaders were thinking and planning, what changes were taking place all across the nation in services to dependent children and aging persons, what was developing in overseas ministries and in all other fields of work he was asked to help interpret.

He was interested in history, but his journalistic sense directed him to keep up to date on contemporary events as well. He held memberships in several professional organizations and subscribed to publications devoted to current trends in the work he reported. His feature articles appeared in *World Call*, *The Christian*, *The Bethany Guide*, and he prepared countless leaflets and booklets. Full-length books which he wrote or edited covered the fields of religious drama, Disciples of Christ history, evangelism, benevolence, home and overseas ministries. Some of his book

titles are: *Using Drama in the Church*, *The Concern for Benevolence Among Disciples of Christ*, *The Many Faces of Aging*, and *Disciples of Christ in Georgia*.

Watching Ed work, I was always struck by his painstaking efforts to be sure of his facts. He helped my own work in this regard. One of the tenets of good journalism is accuracy, accuracy, accuracy. Ed delved for hours until he could substantiate a statement or unearth the source of a quotation. He did a lot of careful thinking about the way he refined a sentence and sharpened an idea before he let it go on paper for final review by the committees or department executives who were his publishers. With methods and approaches to work constantly changing, it was not always easy or even possible to break into print with all the facts correct as of that given moment.

I believe that Ed tried to be an objective journalist, though that is almost impossible for one who writes and edits for organizations of his own church. A reporter must watch, listen, get to the bottom of a story and report it honestly as an observer, not as a participant. But the religious journalist who is at the same time a member of the church is also a participant in the life and work of the church. So there is rarely the adversary relationship that the secular press has in its function of reporting on politics, business, world affairs, and other aspects of daily life. A church editor and reporter finds himself on committees and if not a board member, he has a churchman's stake in the board's actions. So he cannot be completely an objective, non-participant in the work he reports. Ed struggled with this problem even as a free-lance writer.

For twenty-six of his working years—all the years of our marriage—Ed did most of his writing and editing in an office he maintained in our home. I could see how he grappled with chronic health disabilities and up to the limits of his strength, how he overcame them. At the age of twenty-nine he had to face the possibility of a weakened physical condition for the rest of his life. I was proud of the way he came to grips with ill health and managed to



J. Edward Moseley in his office as publicity director of the Crusade for a Christian World in 1947.

live and work above it until the very day before he died. He was still writing in October, 1973, and planning ahead for articles he wanted to submit to the church's forthcoming publication, *The Disciple*.

I saw Ed work awhile, then rest awhile, on days when he did not feel at all like sitting at the typewriter. I saw him go to meetings and interviews when breath was coming shorter, yet he drove himself to work. I was proud of his spirit and his strenuous effort to keep going against the odds of weakening physical strength.

There were some important odds in Ed's favor. He had a keen mind, a remarkable faculty for remembering facts and he had a sensitive interest in other people. He loved to talk with people and he enjoyed writing about their accomplishments and their ideas. These personal attributes, plus the people he worked with and the situations in which he lived, helped to make him what I believe he was—an able Christian journalist.

NEW ANNUAL MEMBERS

Culver, Mac D., Front Royal, Va.
Dambhorst, Mrs. Helen Cromwell, Jefferson City, Mo.
Fulce, Tom, Flagstaff, Ariz.
Lanier, Otha W., Decatur, Ga.
Lubbock Christian College Library, Lubbock, Tex.
Suggs, James C., Indianapolis, Ind.
Wolfersberger, Overland Park, Kans.

J. EDWARD MOSELEY AS A FREE-LANCE WRITER

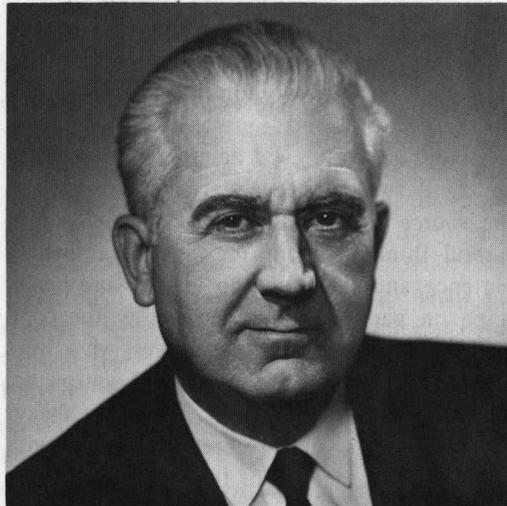
by Orval D. Peterson

Early in his life J. Edward Moseley knew he would be a writer. In 1930, on the campus of Spokane University, the two of us shared our dreams for our future work. Ed exceeded many of these dreams.

I knew Ed as a free-lance writer best through his writings for the National Benevolent Association (N.B.A.). Ed began writing for N.B.A. in 1956 with an article on aging for the December issue of *World Call*. After I became president of N.B.A. in 1957, Ed was asked to prepare a Long Range Program Manual which lifted up benevolent and missionary education. He wrote numerous articles. His writing for the N.B.A. grew out of knowledge of the Gospel and also his participation in the work of N.B.A. He knew all the homes and most of the staff intimately, and he was imbued with a supreme faith in the importance of the benevolent ministry. Once in writing about the total number of persons served in a certain year he said,

What do such vast numbers really mean? Their significance is not difficult to grasp when you realize that each number in the total represents not just a statistic, but a human being who has been a Christian a long time. The power of Christ's influence, is, therefore, quite widespread. . . . The same is true, perhaps to a lesser degree, of the children who received care in and through the N.B.A. homes.

He kept abreast of the changing needs and new ways of work. In 1962 he wrote many articles related to the seventy-fifth anniversary of N.B.A. One story depicted the contrasts in service to children and to aging persons over the seventy-five years of history. He reported on the two White House Conferences on Aging which he attended, one in 1961 and the other in 1971. Writing in February of 1972 he indicated the conference reported there were more than twenty million Americans over 65. Ed said, "Disciples of Christ participated with the other delegates in eight or more of the crisis areas, as follows: education, employment and retirement, health, housing facilities, programs and services, government and non-government organization; research and demonstration, and training."



Dr. Peterson served as President of the National Benevolent Association from 1957 to 1971 after a long and successful ministry at First Christian Church, Yakima, Washington.

A new home service was implemented by N.B.A. and the first to receive this care in her own home was a minister's widow living in St. Louis. Others were added as time went on. Financial support came from funds having been raised during the Crusade for a Christian world. Such services were interpreted and graphically portrayed by Ed in his writings.

In 1970 and 1971 this prolific writer of the church wrote on "Flexible Services to Changing Needs," "Meals on Wheels," and the volunteers serving at the California Christian Home. In 1972 his articles told of "The Growing Concern for Nursing Care" and the new plans of several homes for added nursing facilities. "Love, the Woodhaven Way" reported on the dedication of expanded facilities at Woodhaven, while at the same time making the love extended by this ministry come alive for the readers.

Ed's last writings in 1973 told of the health services at Bethany Hospital in California, new procedures in homes for children, and current developments in the total program of benevolence. He wrote informative, moving articles with captivating titles as: "N.B.A. Extends Its

Ministry,” “Finding New Ways to Help Children,” and “Changes Buttressed by Faith.” These articles were widely read and many readers sensed a new concern for and involvement in these ministries to the aging and to the young.

Louise Moseley, the wife of J. Edward Moseley, told of the spread of pictures his article contained under the title, “The Church Cares—for Children, for the Elderly, for Minorities.” Ed’s last writings were devoted entirely to the work of N.B.A. The titles were “New Roles Emerge as Social and Health Services Strive for Excellence and “Recent Happenings in Child Care.” Appearing after Dr. Moseley’s death was an article in *The Christian* entitled, “Renewing the Promise of Earlier Years. . . . From ‘Ouch!’ to ‘Ah-h-h!’ ”

As a feature writer for N.B.A. his accomplishments were many. First, he gave information based upon careful and thorough research. He was always determined to get his facts straight. Thus in 1969 he wrote on “N.B.A. Modification in Admission Policy” pointing out that due to the changed social-economic pattern then prevailing, applicants to the Homes for the aging would be admitted not only according to need and space available, but also in keeping with the resources available to provide for their care. Later he wrote, “What the N.B.A. Policy Means,” and explained in detail the causes for the policy shift.

In 1968 he produced the book, *The Many Faces of Aging* as a guide for the local church. His study course, *The Concern for Benevolence*, was a useful contribution to the church and a worthy instrument of service.

Secondly, he exalted the ministry of benevolence. He held that the homes offer a Christian witness in many dimensions. This was the burden of his article, “An Influence of Unknown Degree,” written for the December 4, 1966 issue of *The Christian*.

Thirdly, he instructed the entire staff of N.B.A., its officers and the boards. He was always holding out for the best in service and for the highest in accomplishment. His piece

on “A Right Direction for Unwed Mothers” for *World Call*, describing the work of the N.B.A. as it ministered to this need, pointed out that such concern “is deeply rooted in the teaching and example of Jesus.” He said this “concern has motivated the National Benevolent Association of the Christian Church since it initiated its care program for needy people in 1889.” Once he wrote on “N.B.A.’s Focus on the Future” as he interviewed Dr. Paul Bolman, then chairman of the national board. He held that every congregation should awaken “to its continuing responsibility to help meet the needs of children and older people within its members and community constituency.” He stimulated the staff understanding of the social and religious importance of their task. He was a builder of morale among the churches, the staff, the boards, and the great host of volunteers who served across our land.

Finally he lifted up the services of N.B.A. as the church at work. It was the church fulfilling and meeting the service test of the Gospel as Jesus challenged His followers with the words, “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.”



In 1968 J. Edward Moseley headed up a campaign to raise \$100 for a life membership in DCHS in memory of Mrs. Mattie Hart Younkin, (1843-1899) an early worker for the National Benevolent Association.

J. EDWARD MOSELEY—CHURCHMAN PAR EXCELLENCE

by John W. Harms

Ed Moseley believed profoundly in the local congregation. He was a churchman whose qualities of discipleship make pastors exclaim, "I wish we had a dozen (or a hundred) like him!" Faithful, always concerned for the highest standards of congregational performance, and sometimes impatient when the congregation (or the preacher!) failed to measure up to his ideals, he willingly spent his meager strength on behalf of the Church at the parish level.

Central Church of Indianapolis was fortunate to have Ed as a member for twenty-eight years (from 1945 until his death in 1973). He was an elder of the congregation for many years. He helped to establish Central's abiding memorial fund which enlists special gifts from members in memory of departed friends or loved ones, and was a member of the sponsoring committee.

Ed had other responsibilities from time to time but perhaps his greatest satisfaction came from serving as Central's historian. He believed that the historical records of Central Christian Church have special importance for the whole Christian Church (Disciples of Christ), because of the historic involvement of the congregation and so many of its members in national movements of the brotherhood.

Central Church was established in 1834 and so its history has paralleled much of the development of the Campbell-Stone movement. Ed dedicated himself to the discovery and preservation of the records which document that history. Certainly, the record of Central's current activities have never been so well recorded as during Ed's term as historian. At the time of his death, he had accumulated several boxes of historical records on which he worked as time and strength permitted. Central Church, at his urging, set aside a room in the building which was named the Heritage Room. Unfortunately this task was unfinished at the time of his death. He succeeded in having some of his earliest and most fragile of the Church's vital records microfilmed, but the



Besides being Executive Minister of the Association of Christian Churches in Indiana from 1960 to 1970, Dr. Harms was a member of Central Christian Church along with Ed Moseley.

task of organizing the great mass of data he was able to bring together remains to be done. Even so, when a definitive history of Central Church is written the historian will have Ed Moseley to thank for having searched out and preserved much that otherwise probably would have been lost forever.

Among the other churches to which Ed gave his loyalty were the Union Avenue Church in St. Louis, University Church of Seattle, First Church in Oakland, California and the University Church of Chicago. He remembered his experiences in all of these congregations with great appreciation. However, Ed probably was influenced more decisively by his experiences as a boy in the Christian Church of Jackson, Tennessee. He often recalled his work in the church there as an usher, as a member of the Christian Endeavor Society, and in the young peoples' conferences sponsored by the state and national departments of

religious education. His own evaluation was that this congregation was responsible for his decision to enter a Church vocation.

Ed delighted in ferreting out the unusual and colorful events in the history of Central Church. For example, he found the famous story about how spittoons were eliminated—that is, from Central's sanctuary. Quite a controversy developed which was finally resolved by a compromise: The church would not provide spittoons, but any members who had to have them could bring their own! (the "hers" seem not to have been involved!)

Then there was the story about Mrs. Zeralda Wallace, the governor's wife, who decided alcoholic beverage was not appropriate for use in the Lord's Supper. When her efforts to persuade failed to bring about the change, she rose in her pew one Sunday morning as communion was about to be served and announced that she would not partake as long as wine was used. Ed never was able to determine how long this "sit down demonstration" lasted, but she won her point—and from that time until now unfermented grape juice has been used.

J. Edward Moseley was quite a churchman. May his convictions about the strategic importance of local congregations with world vision and commitment increase a thousand-fold!



As historian of Central Christian Church in Indianapolis, Ed Moseley delighted in working with the records of this historic congregation. Here Ed is pictured showing some of the church's records to his pastor at the time, Harley Patterson.

In addition to writing for N.B.A., J. Edward Moseley did considerable free lance writing for other units and organizations related to the church. He did some writing for the Kentucky Christian Homes, the ecumenical office in the Interchurch Center in Indianapolis, a Christian Theological Seminary church architecture program, the Board of Church Extension, and the Commission on Religion in Appalachia.

Ed edited the book, *Fifty Years of Attack and Controversy* written by Stephen J. Corey, and the book, *The Spanish-Speaking People of the Southwest* for the Interdenominational Council on Spanish American Work. Through the years, as Ed worked out of St. Louis and Indianapolis, he was a reporter on Disciples of Christ events for Religious News Service.

Ed was usually approached by someone who knew him personally or by someone who was referred to him by a friend. He never had to solicit his free-lance jobs. They came to him at times faster than he could handle them.

J. Edward Moseley, in all of his writings, was truly a minister of the Gospel and a servant of the church. His pulpit was the printing press, his instrument his pen, his congregation was the church and the world, and his reward was, "Well done, Ed. Enter Thou into the joys of Thy Lord."

NEW LIFE MEMBERS

494. Humbert, Dr. John O., Cleveland, Ohio
(given in his honor)
495. Emerson, Dr. Charles L., Nashville, Tenn.
(given in his honor)
496. Hollard, Eric P.C., Tulsa, Okla.
(given in his honor)
497. Hargrove, Dr. M.M., Tulsa, Okla.
(given in his honor)
498. Hayden, Dr. Donald E., Tulsa, Okla.
(given in his honor)
499. Porter, Calvin L., Indianapolis, Ind.
(given in his honor)
500. Gordon, Mrs. L.M., Bartlesville, Okla.
501. Dye, Ross W., Silver Springs, Md.
502. Harbison, Stanley L., Ypsilanti, Mich.
(given in his honor)
503. Davidson, Miss Ann, Louisville, Ky.

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.

MEMORIAL FUND TO PROVIDE ANNUAL GIFT TO DCHS

A memorial fund has been established in the First Christian Church, Tulsa, Oklahoma by Mrs. Mary Elizabeth Hudson in memory of her husband, Robert D. Hudson. Mrs. Hudson has directed that one-half of the net income from this \$15,000 fund be contributed annually through the outreach program of the First Christian Church to the Disciples of Christ Historical Society.



Mr. Hudson

Robert D. Hudson was born in Nashville, March 24, 1900 and died in Tulsa, Oklahoma,

August 28, 1969. Mr. Hudson received his Bachelor of Law Degree from Vanderbilt University. He entered practice with his father who was a State Senator from Tulsa. Shortly thereafter he was appointed by the Governor of Oklahoma to serve as a judge in the Court of Common Pleas in Tulsa County. In 1926 he was appointed to the District Court Bench. In Mr. Hudson helped to organize the Tulsa Law School which became affiliated with the University of Tulsa. He served as a member of the faculty, teaching constitutional law and real property for a number of years.

Dr. Frank See, until recently pastor of the First Christian Church in Tulsa and presently a member of the Historical Society's Board of Trustees, worked with Mrs. Hudson and the Tulsa congregation in arranging for this annual gift which will help to undergird the work of the Society in future years.

NEW PARTICIPATING MEMBER

Emerson, Mrs. Charles L.

INCREASED TO PARTICIPATING

Magee, Robert W., Sedalia, Mo.

Murrell, Dr. Arthur V., Memphis, Tenn.

NEW STUDENT MEMBERS

Nelson, Arnold C., Jr., Denver, Colo.

Nowell, Miss Laurie, New Haven, Conn.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

SUMMER 1975, Vol. 35, No. 2



FORREST F. REED (1897-1973)

Forrest F. Reed, former chairman of the Board of the Disciples of Christ Historical Society, churchman, business and community leader, died March 22. This issue of *Discipliana* is dedicated to his memory. For a sketch of his life and contributions, please see the back cover.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1975, Vol. 35, No. 2

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRMAN . . . Lester G. McAllister
VICE-CHAIRMAN . . . Thorn Pendleton
SECRETARY . . . Sara Tyler
TREASURER . . . Riskey P. Lawrence

"I'm Not Interested in Preserving History!"

That's what my friend said. He went on to say, rather than preserving history he was interested in making history.

There is a wee bit of that spirit in all of us. We want to be where the action is, where the decisions are made, where we come in contact with the power of the living present and let it tingle through our own being.

We will do well to heed the words of the scrawled graffiti: "The reason why history repeats itself is because no one hears the first time." The most courageous actions, the most responsible decisions, the most profound faith, the very marrow of our heritage too often are forgotten and lost for the next generation and those yet to come.

I am glad there have been preserved from our two hundred years as a nation such convictions as: "Give me liberty or give me death." "A house divided against itself cannot stand." "Ask not what your country can do for you; ask what you can do for your country."

I am glad the richness of our religious heritage lives in such declarations as: "Thou art the Christ the Son of the Living God." "The Church of Christ on earth is essentially, intentionally, and constitutionally one." "Let unity be our polar star."

Wise is the individual, the family, the congregation, and the nation that preserves their religious heritage, so those who come after need not stumble in the same places but can share in the fruits of the labors of those who have gone before.

Roland K. Huff
President

MEMBERS AND FRIENDS URGED TO ATTEND DCHS GATHERINGS

N.A.C.C. in Detroit

The churches related to the North American Christian Convention will hold their annual convention in Detroit.

Mrs. B. D. Phillips has again graciously consented to sponsoring a Disciples of Christ Historical Society luncheon. The luncheon will be held in the Veterans Building, Wednesday, July 9, 12:30-2:30 p.m.

President Roland K. Huff will be the featured speaker for the occasion with Dr. Robert O. Fife presiding. The Historical Society will have an exhibit in the Cobo Hall exhibit area.

NEW LIFE PATRON MEMBERS

45. Kelley, Clarence M., Washington, D. C. (given in his honor)
46. Harner, Harvey M., Houston, Tex.

NEW LIFE MEMBERS

504. Corey, Mrs. Nell S., Blacksburg, Va.
505. Walker, Dee Brown, Dallas, Tex. (given in his honor)
506. Stanger, Allen B., Lynchburg, Va.
507. Belcastro, David, Columbus, Ohio (given in his honor)
508. Williamson, Clark M., Indianapolis, Ind. (given in his honor)
509. McAdams, Lloyd, Nashville, Tenn. (given in his honor)
510. McAdams, Mrs. Mary Louise, Nashville, Tenn.
511. Ice, Rhoderick D., New Kensington, Pa.
512. Mann, Mrs. Helen S., Louisville, Ky. (given in her honor)
513. Staton, Knofel, Joplin, Mo. (given in his honor)
514. Holley, Edward G., Chapel Hill, N.C.
515. Russell, H. Gray, West Lafayette, Ind. (given in his honor)
516. Merriwether, James C., Shreveport, La. (given in his honor)

General Assembly in San Antonio

During the General Assembly of the Christian Church (Disciples of Christ) in San Antonio, the Disciples of Christ Historical Society dinner will be held on Tuesday, August 19, 5:00 p.m.

Those attending are invited to come early and share in an autograph party. Dr. Lester G. McAllister and Dr. William E. Tucker, authors of *Journey in Faith: A History of the Christian Church (Disciples of Christ)*, will be on hand to autograph copies of their new book. This will be the first new major history of the Christian Church (Disciples of Christ) since 1948.

The Society will be honored to have these two authors assuming major roles during the dinner. Dr. McAllister will preside as chairman of the DCHS Board of Trustees and Dr. Tucker will be the speaker. Two Life Patron memberships, representing gifts of \$1,000 each, will be presented to recipients honored for distinguished service in the church.

This will be a historic occasion—members and friends of the Society will not want to miss. Tickets should be secured as soon as possible after arrival in San Antonio.

The Society will have an exhibit in the exhibit hall.

At the time of the interest groups the Historical Society will have a panel sharing practical suggestions on: Planning historical emphases within the congregation, preservation of historical materials, writing church histories, and the relationship of the nation's bicentennial and our church heritage. Congregations are invited to send representatives to this session.

Dr. Tucker

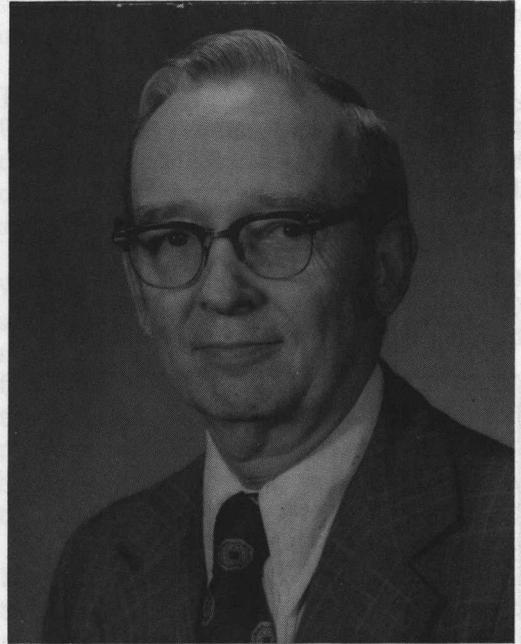


EDGAR CAYCE AND THE CHRISTIAN CHURCH

By Joseph B. Fitch

There is an interesting facet of Disciplina which needs to be given more than passing attention. It is the legacy of Edgar Cayce. A beginning has been made by Harmon H. Bro, Disciple educator, cleric, and therapist, in his as yet unpublished Ph.D. dissertation, "The Charisma of the Seer: A Study in the Phenomenology of Religions Leadership." Cayce's biographer, Thomas Sugrue, in an otherwise fairly complete work, *There Is A River*, only briefly touches Cayce's contacts with the Disciples of Christ religious movement.² The same may be said for another biographer, Joseph Millard in *Edgar Cayce, Mystery Man of Miracles*.³ Jess Stearn wrote *The Sleeping Prophet* and thereby called the public's attention to the sage of Virginia Beach in the mid-1960s.⁴ Unfortunately the public has been saturated with books, magazine articles, and newspaper reports about the psychical and purported occult stories of Cayce and the non-profit organization which houses the documents and memorabilia of this unusual individual. But increasingly recent publications are beginning to emphasize the religious values and teachings which mysteriously emerged from and through the strange experiences Cayce had at least twice a day during his entire adult life. The fact that the Association for Research and Enlightenment has maintained 14,256 stenographic copies of Cayce readings plus reams of correspondence to and from Mr. Cayce and has recently dedicated a brand new library at Virginia Beach, Virginia, creates a whole new avenue of study about a fascinating layman of the Christian Church.

Born March 18, 1877 in Christian County, Kentucky, Edgar Cayce attended Old Liberty Christian Church where in April of the same year controversy began over the use of the organ at worship. In September the decision was made not to use the organ.⁵ His father, L. B. Cayce, taught a Sunday School Bible class. As a pupil Edgar was an attentive listener and often asked questions from traveling ministers and evangelists some of whom were guests in the Cayce home. In the late nineteenth century tradition the father conducted family devotions and said grace at meals. His



Mr. Fitch has recently become minister of Union Memorial Church in Glenbrook, Connecticut. A graduate of Transylvania University and Lexington Theological Seminary, he has served as minister of churches in Kentucky, Indiana, and Virginia and been director of Spiritual Frontiers Fellowship.

mother often related and interpreted Bible stories and listened understandably to their son's strange accounts of seeing invisible children playing with him in the yard or having been visited by an angel after prayer. Cayce was baptized by immersion at the age of twelve in 1889.

During these formative years he was separated from his family for awhile when his grandmother's home burned. He found a well-illustrated family Bible in the home of an aunt and upon questioning others about the stories in it, he was told that it was God's message to His children. His anxiety about learning the proper interpretation grew. He said about it later, "It was here I first learned to read. Possibly the hosts on high gave me my first interpretation of that which we call the Good Book. I do not think I am stretching

my imagination when I say such a thing." He also said of himself,

Soon after learning to read I heard a discussion from an unusual source about individuals in the Bible. This seemed to attract me more than anything and I sought eagerly to know something of this Book which taught the relationship of individuals to individuals, God's relation to man and man's relationship to God.⁶

Millard suggests that an old colored woodchopper nearby sat down for twenty minutes and changed the whole course of Edgar Cayce's life by telling a Bible story "with all the drama and intensity a Negro can pour into his living religion."⁷ Whatever the unusual source was—and we will see that there was another dramatic episode which influenced him a little later in life—young Edgar was looked to by the other pupils in his father's Sunday School class to explain questions as they arose, which he did with an uncanny ability for one of such tender age.

Moreover, Edgar persisted in reading and asking questions so much that his father brought him a Bible of his own, the bookstore owner, Mr. Hopper, refusing to take any money for it. "He wrote the date on the flyleaf—January 14, 1887—and began reading. By the end of June he had gone through the entire book."⁸ He had access to few books, therefore his Bible and Sunday School literature constituted his library. It is not surprising that he was asked to teach a Sunday School class as a youth.

As a growing youngster Cayce held the job of sexton in Old Liberty and was known to ring the church bell, mount the pulpit, and pretend to preach to his sister. At one time he considered being a minister and was well acquainted with his church's history. One legend he frequently told was about a meeting of Alexander Campbell and Barton W. Stone, two of the founding fathers of the Disciples of Christ, in the Old Liberty Church.⁹

He was seventeen when the family moved to Hopkinsville, Kentucky, the county seat, in 1894. While there, he met Dwight L. Moody (who was holding a meeting) near a stream where the evangelist was reading his Bible. They met each other for prayer and Bible discussion several mornings, and Cayce told him of his strange, mystical experiences which Moody confessed he had had too. Bro says that Moody urged Cayce to become an author-

ity on the Bible since "he could not achieve the education of a preacher."¹⁰

Cayce soon began to teach a Sunday School class and occasionally supplied the pulpit for circuit-riding Methodist ministers. One measure of his influence as a young man is that out of his class he led nineteen out of thirty-eight persons to go to the mission field, and a quarter of a century later over half of them were still there.¹¹ Still, this talented individual decided while at Hopkinsville not to become a minister himself, and after working in a bookstore and briefly in the shoe department of a department store, moved to Louisville in 1898 taking employment in still another bookstore. He said, "During my stay in Louisville, I was quite active in Sunday School and Christian Endeavor work, becoming a member of the First Christian Church and President of the Glad Helpers Society." The Minister was E. L. Powell, and Cayce along with others often visited the jail in an effort to help prisoners learn to read the Bible, to pray, and to understand Christ.¹²

In January 1900 he went back to Hopkinsville intending to become an insurance salesman for his father, but shortly after he began he strangely lost his voice. Hypnotism experiments failed as had all medical efforts over many months, but with the aid of Al Layne, a friend acquainted with osteopathy, Cayce induced a sleeping or unconscious state and, under Layne's guidance, provided information to restore his own voice. The advice was followed, the voice restored. Although he had learned photography as a trade in the interim of the silent months, he was now challenged by Layne to use his new-found mystical source of information to aid others which he began to do. What took place thereafter is a unique chapter in medical, psychological, and religious history in America.

The method of giving a "reading" was for Edgar Cayce to lie down on a couch and induce a state of sleep; sometimes it has been called self-hypnosis or auto-suggestion. After a few minutes pause a friend such as Mr. Layne or a physician or a member of the family would suggest that Mr. Cayce provide information about a specific individual at a particular location including answers to any questions submitted in advance. This data would be stenographically recorded and then used to assist the person who made the original inquiry.

October 9, 1910 the *New York Times* reported a talk given by Dr. Wesley Ketchum who had asked Edgar Cayce when under hypnosis to explain the source of the information which comes through him. This is what he—Cayce—said:

Edgar Cayce's mind is amenable to suggestion, the same as all other subconscious minds, but in addition thereto it has the power to interpret to the objective mind of others what it acquires from the subconscious mind of other individuals of the same kind. The subconscious mind forgets nothing. The conscious mind receives the impression from without and transfers all thought to the subconscious, where it remains even though the conscious be destroyed. The subconscious mind of Edgar Cayce is in direct communication with all other subconscious minds, and is capable of interpreting through his objective mind and imparting impressions received to other objective minds, gathering in this way all knowledge possessed by millions of other subconscious minds.

One thinks here of Carl Jung's concept of the collective unconscious. Therefore, only as one begins to study the immense amount of data now on record from the Cayce readings can he begin to appreciate the uniqueness of the information given.

More than 15,000 readings were given throughout Cayce's life in behalf of troubled people to help solve medical, religious, and corporate problems. The majority of these readings were stenographically recorded. Where case histories have been secured on physical readings these have proven to be accurate diagnosis of illness and cures for people he had never seen; there were baffling and absolutely accurate clairvoyant descriptions of individuals and scenes hundreds (and in some cases) thousands of miles away; there were explanations of dreams submitted or merely alluded to by persons writing to him; there was religious counsel given to many of the foregoing and others including helpful understanding insights to thousands of Scriptural passages; and there were countless references predicting future events in the lives of both individuals and the nation. One recent scholarly article about Cayce pictures him as a twentieth century prophet similar to Jeremiah.¹³

Harmon Bro refers to the misuse of the term "seer" characterized by sooth-sayer, magician, shaman, fortune-teller, medium, etc. It is a technical term

used in the discipline of the history of religions to that ideal-type of figure who serves his fellows in a religious vocation largely by one means only: by interpreting the nature, will and works of the divine to individuals by counseling them on their preferred problems through regularly received ecstatic insights immediately or "intuitively" perceived.

Says Bro, "seership such as Cayce's apparently exemplifies cognition which is genuinely extraordinary and in some important senses 'revelation' of the numinous in human experience."¹⁴ To study such information and the individual, a humble, highly respected teacher in the Disciples of Christ religious movement, is a challenging opportunity for scholars today.

When offered a new job at Potters book store in Bowling Green, Kentucky, Edgar Cayce accepted immediately and moved there in 1901. Later he opened a photographic studio of his own. He joined the Christian Church and its Christian Endeavor group. He lost his speech again but regained it with Layne's help. Layne also began to use Cayce's strange power to aid his "patients" back in Hopkinsville. Soon after Cayce's marriage to Gertrude Evans in June, 1903 by Harry Smith, Christian Church minister at Hopkinsville, Layne, visiting one Sunday at Bowling Green, let out Cayce's secret of putting himself asleep to get the mysterious guidance so beneficial to others.

It was not long before the medical fraternity stopped Mr. Layne's practice of using Cayce's unconscious state of mind to benefit others, but Cayce again lost his voice immediately. This time he asked John Blackburn, a physician, to "conduct a reading." He did, in the same manner as Layne had done before, and the instruction to increase the blood flow to his head and neck was not dissimilar from what is known today as biofeedback. Cayce's voice returned and there began a series of experiments that astounded both Blackburn and his colleagues. Meanwhile, notoriety stemming from Layne's experiments, had been unpleasant, and, said Cayce, "I was questioned by the board of the church of which I was a member. A professor in the Bowling Green university, Mr. Dickey, (who was later president of the school) came to my defence—as he had obtained readings for his wife, daughter and himself, through Dr. Blackburn's experiments and I was exonerated."¹⁵ The reason for examining him ostensibly was that he taught a Sunday School

class, and the church officers were uncertain whether such a man should be permitted to continue.

Cayce was retained as a church member, but he was uncomfortable. Medical experiments were generally successful but he refused to cooperate further when during one reading, skeptical doctors jabbed various objects into his flesh to test him. He had not felt them, but upon awakening and learning of what they had done, it infuriated him that they were interested only in the physical results and were little concerned about the spiritual insights which were also being given. Thus, he began to concentrate on photography but a fire destroyed his studio in 1906 and by 1909 he was broke. In reflecting upon what had happened he concluded that the hidden power within him had been used for predictions about wheat futures and horse races for a short period of time and he felt he had abused his gift. He returned to Hopkinsville where he rested for several months. His religious training began to manifest itself again, and he took up Bible study and prayed about the whole business.¹⁶

Moving to Gadsden, Alabama he became associated with a photographer by the name of Hardin. Staying at the Hardin home he again

found spiritual company with, as he described them, "the most devout Christian people it has ever been my pleasure to know." Brief periods of employment in Anniston and Montgomery, Alabama, were augmented by a return to Hopkinsville where Dr. Wesley Ketchum conducted the successful reading which explained Cayce's extraordinary power of perception. Later he lectured about Cayce and his strange power which ultimately became the basis of a paper presented to the American Society of Clinical Research in Boston. Widespread publicity followed and Cayce became famous. Since he did not charge for readings, he had not wanted to fool anyone but to be used as a channel of service benefiting his fellowman. He tried to start a hospital in Nortonville, Kentucky in 1911 to speed these benefits to people, but his associates were trying to get him to make money.¹⁷ A trip to Chicago brought unfavorable publicity, so, late in the year he moved to Selma, Alabama. Here, after a shaky start, he succeeded not only as a photographer but in providing help through the readings to people with a variety of problems. He also became a member of the Christian Church. He was elected deacon, March 10, 1912.¹⁸ The church directory of 1914-1915 listed 213 resident members including Deacon Edgar Cayce.¹⁹ In a sentimental poem entitled "Our Church" by Grace K. MacDonald, which first appeared in *The Alabama Christian*, March 1919, references are made to various pillars of the church, and among them is this statement,

Brother Cayce, our photographer man,
Registers smiles for the congregation.²⁰

During his Selma years Cayce was again influential in the Sunday School.

It was called "The Seven Class."²¹ It published a little paper called *The Sevenette* instituted to "further the cause of Christianity and give publicity to the work of the Master in all of its branches especially in the Sunday School department." It intended to appeal to the young man but also to improve the efficiency and enrollment of every class. "Our greatest aim is to show man his true relationship to God. In so doing we claim that character will be builded, morality improved, and vice subdued."²²

On November 15, 1912, the State Convention of Christian Churches was held in Selma,



Edgar Cayce

Alabama. Serving as its teacher at that time, Cayce led his boys in demonstrating a model organized class and how it functioned.²³ He was the sponsor of the Christian Endeavor group and had the first group of Junior Christian Endeavor experts as they were called which was a special study course for early teen agers.²⁴ In 1917 Edgar Cayce is listed as President of Class Number 7 and Robert C. Butler as the teacher.²⁵ There is no explanation as to why Cayce was not teaching that year but he was still an influential layman. Bro reports a Sunday School Superintendent in Selma "who had a sister mentally ill, took readings which were followed until the girl recovered, and a lad in Cayce's Sunday School class, who, like many after him, got readings each year for himself and each member of his family."²⁶

From his own contacts with the Cayce family, Harmon H. Bro intimates that Edgar was called to Washington, D.C. to give information to President Woodrow Wilson ostensibly concerning the peace program known as "the fourteen points." There is no way to verify this information inasmuch as the identity of all those seeking Cayce's assistance on any kind of a problem are listed by a code number so as to protect the confidentiality of the counseling relationship. But it was about the same time Cayce's clairvoyance was accurately describing movements and events which transpired in world affairs through an experiment in this direction for members of his Sunday School class. Also, a cousin of Wilson's was one of his closest friends in Selma.²⁷

It may seem even stranger that one who was so highly thought of as Edgar Cayce should for a period of three years begin to use his unusual powers to speculate for oil. However, his purpose was to find a source of income so that he could build a hospital. Again, he felt that he was unable to aid others fast enough by himself and a hospital would begin to benefit more people if it would use the information coming through the readings. Unfortunately, when he left Selma in 1920 with David Kahn, a well-to-do Jewish friend, it proved too costly to speculate, and the three years were fruitless. Everytime his efforts were used to advance himself or to make money the effects were adverse. Returning to Selma in 1923 Cayce was soon back as teacher of the

Seven Class and sponsor of the Christian Endeavor. No one had been successful with those groups since he had left.

Later in the year a man by the name of Arthur Lammers from Dayton, Ohio, proposed that Cayce come to Dayton and give readings to examine some of the psychical and deeper spiritual implications of life. This suited Cayce, but after the first two readings given on October 10, 1923, he found they introduced in meticulous detail the subject of reincarnation, a matter which Cayce at first thought included transmigration of souls but which actually involved only the return of souls into human form. It so shook him up that he walked the streets of Dayton without a coat throughout the night because the idea seemed to oppose much he had learned from the Bible and the Christian Church and had in turn taught in his classes. Yet further readings threw additional light on Scriptural passages which made room for the concept without destroying other traditional beliefs of his Christian Church faith. Writing to a member of the Christian Church in 1942 he explained that reincarnation had appeared in the readings but not from his studying about any theory of eastern religions. Yet he was persuaded "the BOOK teaches same, or should I say, better understood if such a theory is accepted at least."²⁸

Cayce brought his family and his newly acquired secretary, Miss Gladys Davis, a sister of one of the members of his Christian Endeavor group in Selma to Dayton, and was soon giving readings for his sponsor, Lammers. Readings for others too were now giving details of souls having incarnated previously in human lives in addition to other startling information, and although continuing to study the Bible with great care, Cayce was convinced of their authenticity. The major difference he found was that whereas many had once thought of his work as a gift of God, some now thought it was of the devil. Others shied away from what they once considered divine guidance. Publicity fell off and only doctors who knew and used the advice before this period stuck with him and others did so reluctantly.²⁹

One of the readings suggested that Virginia Beach was the place for him and his family to live and do their work. They would not concentrate on the new life readings, as they were called, but he would find a better geographical

and social climate in which he could devote full time to assisting others physically, mentally, and spiritually. The move was made September 16, 1925.

Cayce joined the Presbyterian Church in Virginia Beach because no congregation of the Disciples was there. Soon he was teaching a large adult Sunday School class. Money given by people wanting help from all parts of the country began to come with requests. Well-to-do individuals began to encourage him in his dream of a hospital which was built and dedicated in 1928 as was the formation of Atlantic University in 1930. Both had to close in 1931 due to the depression which had been foreseen in readings but ignored. It is an accurate measure of the man Cayce to observe that there were limits to his abilities.³⁰ One of the Christian Church ministers he held in great esteem was Dan P. Taylor, minister of the Selma Christian congregation from Nov. 12, 1912,³¹ until July 1930 when Taylor was granted a leave of absence due to ill health. Brother and Mrs. Taylor then went to Clairmont Springs, Alabama for rest and then to Virginia Beach, Virginia at the invitation of their "big-hearted friends, Mr. and Mrs. Edgar Cayce." They had the best of care in "both medicine and osteopathy," and while it is assumed Mr. Taylor was a patient in the Cayce hospital, he nevertheless passed away October 1, 1930.³² Edgar Cayce was no infallible.

After the failure of the hospital and the University, the Association for Research and Enlightenment was formed to continue the studies of the Cayce information with specific warnings from the readings that it should not become a cult or an ism or sectarian in any way. Cayce continued to give readings and was studied by many investigators. Thomas Sugrue came and gathered material for a biography during late 1939, 1940, and 1941. Harmon H. Bro observed Cayce at work daily for nine months in 1943 and 1944. At the time of Cayce's death at age 67 on January 3, 1945, he was receiving letters pleading for help at a rate of 400-500 per day. He had literally worked himself to death against the advice of the same mysterious source of information which had proved so helpful to others.

Funeral services were conducted at the residence Friday, January 5 (which he had predicted on January 1 would be the day of his "healing") by the Rev. Joseph B. Clower, Jr., former pastor of the local Presbyterian Church and in Cayce's native town of Hopkinsville, Kentucky on Monday morning, January 8th, by the Rev. Monroe G. Schuster, pastor of the First Christian Church.³³ A Mr. Tate wrote to Edgar Cayce's secretary about the latter and said among other things,

The service was simple but beautiful, for even though the minister was not personally acquainted with Mr. Edgar

NEW PARTICIPATING MEMBER

Wisznaukas, George R., Wheaton, Md.

INCREASED TO PARTICIPATING

Chisholm, Robbie N., McLean, Va.
Crank, Charles E., Jr., Huntington, W. Va.
Crow, Paul A., Jr., Indianapolis, Ind.

NEW ANNUAL MEMBERS

Brown, Harold Glen, Kansas City, Mo.
Carter, Reed, Bowling Green, Ky.
Galbraith, Les, Indianapolis, Ind.
Hoshaw, Edward M., Boise, Idaho
Jones, Walter B., Boise, Idaho
Kidd, Miss Brenda, Midlothian, Va.

Lee, George R., Canton, Mo.
Long, Miss Elsie, Union City, Tenn.
Moorehead, Mrs. Marvin, McCall, Idaho
Snell, Glen A., Jerome, Idaho
Stevens, Earl P., St. Mary's W. Va.
Suggs, James C., Indianapolis, Ind.
Tiegs, Mrs. Elmer, Nampa, Idaho
Underwood, Cecil H., Bethany, W. Va.

NEW STUDENT MEMBERS

Coleman, Richard, Tulsa, Okla.
Fisher, Stephen, Indianapolis, Ind.
Kinser, Thomas W., Beech Grove, Ind.
Lacy, Donald Charles, Seymour, Ind.
Shearer, Clark C., Eugene, Oreg.
Smith, Mylo B., Milligan College, Tenn.
Stull, Robert E., Carthage, Ind.
Wilson, Keith A., Lubbock, Tex.

nor knew much about his work, he seemed to sense his privilege of attending to the last rites of one who loved God and was loved by God in turn. It was a big help for those of us who really understood that Mr. Edgar had only passed through a door and out of sight for a time, that his greater mission was ahead of him. I thanked the minister and meant it. . .³⁴

Three months later Gertrude died on Easter Sunday at sunrise. She, who never moved her membership from the Hopkinsville Christian Church, was buried nearby there. She had conducted most of the readings in her husband's later life and no doubt felt that her own contribution to mankind was completed. One of the two sons, Hugh Lynn, who has been at the forefront of the A.R.E. since its inception, has spoken at several state and International Conventions of the Christian Church (Disciples of Christ) and to some of its local congregations. He is today an elder in the Presbyterian Church at Virginia Beach, and serves as the Associations' President. His brother, Edgar Evans Cayce serves as President of the Edgar Cayce Foundation. Research into the findings from the readings is now being done by medical, chiropractic, and osteopathic divisions. A staff of ninety-six is employed to handle the inquiries, memberships, publications, and other work of the Association. Study groups have been formed both in the United States and abroad to examine the spiritual teachings; most of them meet in homes, a few meet in churches of various denominations. It seems appropriate also to propose in-depth studies of the spiritual truths by those who have been in the Disciples of Christ and allied religious groups. At the very least they should not be ignored or lightly dismissed by historians.

Edgar Cayce was at home most of his life in the Christian Church. A letter of his to one of those he tried to help (2697) dated March 25th, 1942, tells of his having met a young lady on a street car in Texas some years before. She had overheard two men calling him "Cayce". Says he,

Finally, the young lady turned to me and said, "Beg pardon, but how do you spell your name?" When I said, "Cayce" she said, "Are you a member of the Campbellite Church?"—"yes"—"are you a Democrat?"—"yes"—"well, shake," as she offered her hand. "I am a Cayce also." So it is in meeting one vitally interested in the Christian Church. There is a closeness that [sic] doesn't come

from anything else that I am aware of, unless as above.

The correspondent had commented about several men identified with the religious reformation in Tennessee and Kentucky. But Cayce said little about them while crediting Dwight L. Moody for influencing him the most and in encouraging him to start the Sunday School class that he said

has had a bit to do with foreign missions. Dr. William Hardy was a member of that class, the first medical Missionary to Tibet. He is still there, or so I hear, as well as two that went to China. Another to Hawaii and to So. Africa and interesting fact the class I try and teach now is supporting a native Missionary in Africa who works under the young man, Mr. Taylor, who was in the class of mine in 1898, has been in the Congo many years, he is also of the Christian Church.³⁵

Cayce believed in the oneness of the true Church. He believed in the authenticity of the Old Catholic Church which existed the first few centuries before Roman Catholicism. His restoration concept, however, was not the institutional form, although he always believed the day would come when all Christians would be united but a restoration of the oneness of the soul with God. The true Church was the expression of the Christ in the heart of the believer, and this expression was fulfilled in loving service to one's fellowman. When one seeking his help asked "What future development can he have in the Campbellite Church for the best interest of his spiritual development?" Cayce's advice was "not as a Campbellite Church, but AS one walking close with Jesus the Christ, often."³⁶ He further stated, "Be assured I have nothing to sell nor any theory that I wish to have others subscribe to for I am, I believe, like Paul, 'I am determined to know nothing among you but Jesus the Christ and him crucified.'"³⁷ Cayce often encouraged an inquirer to attend the Church in which he or she had been trained; to one inquirer in particular, after giving such counsel, he added, "but don't get the idea that you have the whole cheese."³⁸ In essence, then, there was a universalism found in Cayce's information and teachings or at least a wide reception to all believers much as was found in the Christian Association of Washington, Pennsylvania under Thomas Campbell, and not unlike the Christian unity beliefs of Barton W. Stone. Cayce encouraged people to go to church, and he

insisted that his own studies were not in basic conflict with the first Christian teachings, but if individuals could not accept the ideas which came through him, then by all means they should stay with the tenets of their own faith.³⁹

There is much in the readings on prayer and meditation. Prayer he defined simply as man speaking to God whereas meditation is God speaking to man. He felt that if someone sought his aid in healing of body, mind or soul or all three, he or she should spend the time in silence if not in prayer during the hour the reading for the individual was to be given. In 1914 son Hugh Lynn Cayce was badly burned about the eyes by exploding flash powder in his father's studio. After medical help proved inadequate, a reading was taken to see if information could be obtained which would heal the damaged eyes. Thirty people were gathered to observe the reading many of them members of the Christian Church in Selma. Sugrue reports that while Edgar went to sleep, they prayed. The information which followed suggested a new therapy which was immediately applied and the boy's eyes began to heal.⁴⁰ Cayce always felt that prayer should not be a means of telling God what to do so much as the individual getting in tune with the Infinite. The study of prayer and meditation is a discipline which appears necessary if an individual is to become at one with God.

There are more than 10,000 Biblical references in the readings now preserved at Virginia Beach. To one man who was quite critical of the Jewish-Christian tradition, Cayce wrote that truth grows in the consciousness of individuals as they are capable of applying it in their lives. He accepted what he called the Jewish Bible that we have. "I don't accept it without question. Honest seeking, I believe, should be the privilege and the right of every man. I believe that is what the man Jesus taught."⁴¹

Thus, in reporting on efforts to understand Scripture, he said he believed there were five things to observe: "Of whom He speaks, to whom He speaks, how, when and where. That is good, but remember 'The Lord thy God is one.' He is no respecter of persons. He is the same yesterday, today and forever. So He is also speaking to us."⁴² In a real sense, therefore, Cayce could agree with the familiar

slogan of the Campbell tradition, "Where the Bible speaks we speak; where it is silent we are silent." But he would insist on seeing not the literal statements in every case but understanding the intent of the author and the context of the material as did Alexander Campbell. Much of the writing he felt is allegorical, metaphorical, and symbolic and only as one tries to understand its nature as intended by the writer do we get the proper message for today.

Cayce's series of readings on the Book of Revelation offer a commentary quite different

(Continued on next page)

MEMORIAL GIFTS

Many members and friends of the Society are sending gifts to the Disciples of Christ Historical Foundation in memory of friends or members of the family at the time of death. What an appropriate gift in lieu of flowers. Such gifts express appreciation for our heritage enriched by the lives of those who go before us.

Gifts to the Disciples of Christ Historical Foundation become a part of the permanent funds of the Society. The income from such funds helps to assure the preservation of our heritage in the years to come. Use the form below for sending a memorial gift.

MEMORIAL GIFT		
Amount	_____	
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	(Address)	(City) (Zip)

from the standard works if anyone really has a clear picture of this apocalyptic book. Not even a summary here will do justice but it is vastly different from most extant works. It was Cayce's view on the Scriptures, however, that there are too many controversies which have been started needlessly within religious movements about Biblical details, and used as excuses for dodging personal responsibility.⁴³ He believed in the divine inspiration of the authors but felt that those within the historic church were partly to blame for not transcribing some portions of the Biblical records accurately. What was more important to him is that the individual applies what he already knows.

A cursory examination of the Cayce readings and correspondence does not do justice to the tremendous volume of ideas and concepts which poured through this simple and humble man. With this fountain of information Cayce becomes something of a Biblical scholar in his own way, namely that of providing new information which will now be left to Bible scholars to check and to verify or discredit with any other records now extant.

Here, then, is the saga of an extraordinary individual. There was never any effort to perpetrate fraud or deceit. There were no darkened rooms, incantations, or shenanigans when he laid down and put himself to sleep. He warned against spiritualism and dabbling in the occult. He believed that the power which spoke through him was one all men once had, then lost, but may regain again. He made no effort to hide anything, and the scholarly way in which he had stenographic records made of the information coming through him makes available to members of the groups within this religious movement and all others a wealth of data which will not be easily exhausted.

REFERENCES

¹Dissertation, University of Chicago, 1955; copy on file at Association of Research and Enlightenment, Virginia Beach, Virginia.
²The original hardback edition was published in 1942. There have now been eighteen printings of the Dell Publishing Company's paperback edition. Quotations in this article are from the January 1974 edition.

³Copyrighted by the Edgar Cayce Foundation, 1956, 1967.
⁴Doubleday and Company, 227 Park Ave., N.Y., N.Y. 10017, 1st printing, 1967.
⁵Preface to Minutes & Records of the Church, April 4, 1887.
⁶*The Edgar Cayce Diary*, 1932, p. 2. This is on file at the Association.
⁷Millard, *op. cit.*, p. 17
⁸Sugrue, *op. cit.*, p. 42.
⁹Bro, *op. cit.*, pp 70-80.
¹⁰*Ibid.*, p. 82.
¹¹*Diary*, p. 46.
¹²*Ibid.*, p. 13.
¹³"Edgar Cayce—Twentieth Century Prophet?" by Richard Drummond, *Religion in Life*, Spring, 1974.
¹⁴Bro, *op. cit.*, pp 67, 68.
¹⁵*Diary*, p. 16.
¹⁶*Ibid.*, pp 28, 29.
¹⁷*Ibid.*, pp. 36, 37.
¹⁸Minnie Priester Dorman, "A History of the First Christian Church of Selma, Alabama," (M. A. thesis, Butler University, 1945), p. 27.
¹⁹*Ibid.*
²⁰*Ibid.*, pp. 30, 31.
²¹See *The Sevenette*, class paper. Copies are on file at the A.R.E. Library. See particularly the issue for October 22, 1916.
²²*Ibid.*, May 28, 1916 and July 29, 1917.
²³Dorman, *op. cit.*, p. 27.
²⁴*Diary*, pp. 46, 47.
²⁵*Sevenette*, January 14, 1917.
²⁶Bro, *op. cit.*, p. 58.
²⁷*Ibid.*
²⁸Reading No. 2697-1 p. 7. All readings are on file at the Association Library.
²⁹See Bro, cf. p. 77.
³⁰Edgar Evans Cayce and Hugh Lynn Cayce, *The Outer Limits of Edgar Cayce's Power*, Harper and Row, N.Y., 1971.
³¹Dorman, *op. cit.*, p. 27.
³²*Ibid.*, p. 33. Taylor's death is also reported in a biographical sketch at the Disciples of Christ Historical Society, Nashville.
³³*The Association Bulletin*, January 1945, in files of the A.R.E.
³⁴From a letter to Gladys Davis Turner in the Association's files.
³⁵Edgar Cayce's letter to 2697-1, also in the files of A.R.E.
³⁶Reading No. 2697-1.
³⁷*Ibid.*, p. 12.
³⁸Reading No. 3350-1, p. 5.
³⁹Reading No. 555-1

⁴⁰Sugrue, *op. cit.*, pp. 174-175.

⁴¹Letter to 440-1, p. 19, April 24, 1934, A.R.E. files.

⁴²*What I Believe*, a talk given by Edgar Cayce at the June 1944 Congress of A.R.E. members held at Virginia Beach, Va.

⁴³A good example is his comment on the original translation of the Lord's Prayer given to inquirer listed as No. 281-20, question 7.

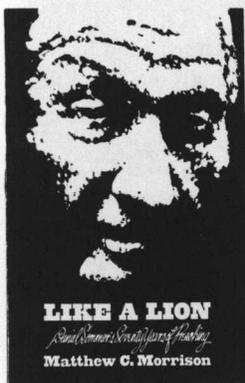


Disciple Authorship

Like a Lion: Daniel Sommer's Seventy Years of Preaching. By Matthew C. Morrison. Murfreesboro, Tennessee: Dehoff Publications, 1975. 180 pages. \$3.95.

Reviewed by Steve Wolfgang*

Daniel Sommer was an intriguing figure in the history of the Christian Churches and the Churches of Christ, especially with reference to the separation of these two groups. His life (1850-1940) spanned the crucial "middle period" of the Restoration Movement.



Born in 1850 near Baltimore, Sommer was baptized in 1869 and immediately entered Bethany College, where he remained until 1872. He preached in Baltimore (1872-74), Kelton, Pennsylvania (1874-1880), Reynoldsburg, Martel and Richwood, Ohio (1880-1894), and finally settled in Indianapolis, where he lived until his death in

1940. In 1886, he became editor of the *American Christian Review*, which had earlier been an influential conservative journal under Ben-

jamin Franklin, whom Sommer revered and consciously imitated. From that time forward, Sommer was prominently involved in the separation of the Christian Church and Churches of Christ. In 1889, at Sand Creek, near Shelbyville, Illinois, he read the "Address and Declaration," probably the first public formal recognition of the splintering of the movement. In 1908 he moderated for W. W. Otey in his debate with J. B. Briney in Louisville.

Interestingly, in his last years Sommer became involved with F. D. Kershner, C. C. Morrison, and Peter Ainslie in an aborted attempt to unify the movement. Failing this, Sommer turned his attention to healing the wounds among the Churches of Christ which differed over the establishment and existence of educational institutions. A thorough study of Sommer's life, therefore, could be of great value in comprehending the division of the Restoration Movement and the origins of the Churches of Christ. Unfortunately, this book does not fulfill that promise.

Dr. Morrison, who now teaches in the speech education department of the University of Georgia, received his Ph.D. in Rhetoric and Public Address from Indiana University in 1972. *Like a Lion* is an almost completely verbatim reproduction of his dissertation. It is unfortunate that Dr. Morrison did not see fit to utilize the ensuing three years to revise and polish his work—if nothing more, at least to remove the "dissertationese" and smooth out choppy places in the narrative.

Morrison has used a number of approaches in examining Sommer's speech characteristics

*Mr. Wolfgang, a Ph.D. candidate at Vanderbilt University, assumed duties as minister of the Expressway Church of Christ in Louisville, June 1. He has recently completed a M.A. thesis at Butler University on Daniel Sommer.

as they can be seen in four major cases: the Sand Creek address, and Sommer's debates with Robert H. Miller (German Baptist, 1889), B. F. Rhodes (on colleges controlled by members of Churches of Christ, 1907) and J. N. Cowan (on classes, women teachers, rebaptism, and pacifism, 1926). Quoting speech authorities from Cicero to the present, he presents a good technical analysis of Sommer's preaching style and content. In fact, readers may be put off by, or become lost in, a morass of technical details while yearning for answers to more fundamental questions. His use of form letter interviews (one of which has supplied the author with his title, p. 144). with those who as children and adolescents heard Sommer speak yields an occasional rewarding vignette, but in the final analysis, this approach is satisfactory only in answering a rather narrow set of technical questions in rhetorical strategy. If Sommer was as pedestrian a speaker and as shallow a thinker as Morrison would have us to believe, how then did he become influential enough to emerge as a spokesman for a significant minority of the movement? These kinds of questions are left unanswered or ignored.

More seriously, the work suffers from a lack of focus as the author attempts to turn speech analysis first into biography and then into historical analysis. It becomes apparent that he has left his area of competency as he attempts to relate Sommer's life and work to the Restoration and then to American social thought generally. His work becomes another addition to the genre of speech dissertations which attempt to masquerade as historical studies, using extremely narrow research bases upon which to make sweeping historical generalizations. The most obvious example is his naive acceptance of the secondary source stereotype in that Disciples were unaffected by and involved in the "social gospel" emphasis of the late nineteenth century.

Perhaps one of Sommer's most significant contributions was his perceptive understanding of the sociological roots of the division in which he participated. (These roots, as well as the myriad of other social forces with an enormous impact on the movement, have been the subject of the superb work of David Edwin Harrell, Jr.). Sommer was not only a participant, but he understood as an observer what was transpiring around him, and in addition lived long enough to see the division in historical perspective. To understand Sommer's insight is to comprehend more fully the processes and forces culminating in the splintering of the Restoration Movement. Morrison (himself a product of the same sort of

social evolution in education, affluence, and sophistication which has taken place among Churches of Christ since World War II) fails to deal adequately (indeed, at all) with this most important aspect of Sommer's career and preaching. Moreover, the significant decade (1930-1940) of Sommer's "unity efforts" are almost entirely overlooked.

In short, while this is a good published report of research on the debates and speech techniques of its subject, it is not a definitive biography of Daniel Sommer, which remains to be written.

LATE BULLETIN

The Disciples of Christ Historical Society Dinner, Tuesday, August 19, 5:00 p.m. will be held in the Mission Room of the General Assembly Convention Center in Austin, Texas. Tickets may be purchased at the registration ticket windows or at the Historical Society exhibit booth for \$6.25.

J. B. Logsdon Family Memorial Fund Established

Dr. and Mrs. Harold F. Kaufman of Mississippi State, Mississippi have presented a gift of \$1,000 to the Disciples of Christ Historical Foundation establishing a named fund in memory of the J. B. Logsdon family of Brookfield, Missouri.

Mrs. Kaufman's mother, Mrs. Mary N. Cook, was one of four daughters of Mr. and Mrs. J. B. Logsdon. The Logsdon family were outstanding members of the Rothville, Missouri Christian Church until its close. They entertained many young ministers in their home and by precept and example helped to develop Christian character in the young people of the community. The daughters—Olive, Mabel, and Virgie did much to help organize and strengthen the University Christian Church in Starkville, Mississippi, where the Kaufmans are now members.

The Logsdon family prized their Disciple heritage. It was a vital part of their lives. How appropriate for this memorial fund to be established in their honor for the advancement of the work of the Historical Society.

FORREST F. REED

(Continued from back cover)

regional, and national manifestations. He was a charter member of Woodmont Christian Church in Nashville and served there as an elder. In 1957 he was elected president of the Christian Church in Tennessee and served on its board of directors. Mr. Reed was also elected chairman of the board of directors of the Disciples Divinity House of Vanderbilt University Divinity School. He served on the board of directors of Unified Promotions and was its vice-chairman.

Forrest F. Reed founded the Tennessee Book Company and was its president for thirty years until his retirement in 1965. Born in Itawamba County, Mississippi, at "Reedsville" near Fulton in 1897, he taught school for one full term in Prentiss County, Mississippi, but went to work for the Arkansas School Book Depository in Little Rock in

1918. He considered becoming a lawyer, attending night law school at Andrew Jackson University in Nashville and received an LL.B. degree. Instead, Forrest F. Reed devoted over a half century to the book business as a wholesale bookseller. After selling for wholesale book companies in Little Rock and Oklahoma City, Mr. Reed moved to Nashville in 1930 to organize the Tennessee Book Company. During his successful career, the Company became the distributor of all textbooks in the state.

Mr. Reed was married to Katherine Ruth Mueller of Oklahoma City in 1925, who survives him. They had two children, Dr. John M. Reed, Sacramento, California and Mrs. N. Thomas Collins, Franklin, Tennessee. Three brothers survive: Murray O. Reed, Little Rock; Fred W. Reed, Wichita; and Marvin T. Reed, Arlington, Virginia.



Robert L. Schafer photo

A photo portrait of Howard E. Short has been presented to the Disciples of Christ Historical Society by a group of his former students at Lexington Theological Seminary where he was professor of church history from 1947 to 1958. Shown here viewing the portrait are Risley P. Lawrence, Society treasurer, and his wife, Elizabeth.

Dr. Short, former editor of *The Christian* from 1958 to 1973 is a Historical Society trustee and former vice-chairman of the Board. He is the author of *Doctrine and Thought of the Disciples of Christ* which has had seventeen printings since 1951.

Discipliana

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LIFE PATRON MEMBERSHIP TO KELLEY



Clarence M. Kelley, right, receives his Life Patron membership in the Disciples of Christ Historical Society from Society President, Roland K. Huff, left. Looking on (center) is Lester B. Rickman, president-minister of the Christian Church in Missouri, who read the citation.

Clarence M. Kelley, director of the Federal Bureau of Investigation, has become Life Patron member number forty-five in the Disciples of Christ Historical Society. The presentation took place May 4 as a part of morning worship services in his home congregation, Country Club Christian Church in Kansas City, Missouri.

In a citation presented by the Society's Board of Trustees and read by Lester Rickman, president-minister of the Christian Church in Missouri, Kelley was commended for his long and outstanding career in law enforcement and his active and dedicated churchmanship.

In making the presentation, Roland K. Huff, President of the Historical Society, pointed out that this Life Patron membership represents a gift of \$1,000 made possible by Kelley's fellow members of Country Club Christian Church and is indicative of their respect and appreciation of him.

FORREST F. REED (1897-1975)

Forrest F. Reed, former Chairman of the Board of Trustees of the Disciples of Christ Historical Society, active churchman, and well-known Nashville business and community leader, died March 22, 1975 in Nashville.

Long active in the work of the Historical Society, Mr. Reed was chairman of the Nashville Planning Committee, which arranged for the Society to begin full-time operations in Nashville in 1952. In addition to many years of service on the Board and its Executive

Committee, he was Chairman of the Board of Trustees from 1962 to 1966. In 1952 he became Society Life Patron member number one and Life Sustaining member number three in 1968.

"For the purpose of providing a series of lectures by history scholars," Mr. Reed established in 1962 the Forrest F. Reed Lectureship and six such lecture series have been presented.

Mr. Reed's churchmanship included local,
(Continued on page 27)



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

FALL 1975, VOL. 35, NO. 3



Picture appearing on front of new brochure entitled *Preserving Our Heritage for the Future*. See listing of new materials on back cover.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1975, Vol. 35, No. 3

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

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Postmasters: Send form 3579 to 222 South Downey Avenue, Indianapolis, Indiana 46219

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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IT IS NOT TOO LATE

It is not too late to make the Bicentennial observance or our nation a meaningful experience for yourself and the congregation of which you are a part.

As individuals it is an excellent time to (1) read and study anew the Constitution of the United States, (2) read one or more books pertaining to the history of our nation, (3) read several biographies of historic leaders of our nation, and (4) read one or more books pertaining to our religious heritage. Members of the Christian Church (Disciples of Christ) will especially want to read the new history of the body entitled *Journey In Faith* by William E. Tucker and Lester G. McAllister.

Here are some creative ways congregations are observing the Bicentennial: (1) updating or writing a history of the congregation for the first time, (2) a special study series on their religious heritage, (3) sharing in ecumenical planning and programs in the community, (4) production of dramatic presentations related to the Christian church movement of the 1800s and intervening history, and (5) inclusion in the morning worship services of three to five minute vignettes of significant historic events that are a part of our church heritage. Some congregations are patterning these vignettes after the Bicentennial T. V. presentations which say, "And that's the way it was . . . 175 . . . 150 . . . 100 . . . 50 . . . years ago."

Several church bodies have recommended a threefold emphasis for the Bicentennial year:

- Lent, 1976, a season of study and penitence
- July, 1976, a season of celebration
- November, 1976, a season of rededication.

Through the church give meaning to our nation. *That's the way it was and that's the way it should be.*

Roland K. Huff
President

REFLECTIONS OF AN IMPERTINENT HISTORIAN

by William E. Tucker

Address given at the Fifteenth General Assembly Dinner of the Disciples of Christ Historical Society in San Antonio on August 19, 1975.

At the present time there is mounting interest amongst laypeople and ministers alike in the history and thought of the Christian Church (Disciples of Christ). Or so it seems to me. Before Roland K. Huff and Lester G. McAllister blend their voices in a full-throated rendition of the Doxology, let me hasten to add that almost all Disciples still are disinclined to spend quiet summer evenings reading the Campbell-Rice debate or contrasting the theological perspective of Alexander Procter with that of David Lipscomb. Sad to say, the vast majority of "Campbellites" nowadays might see no reason to chuckle if told that the win-loss record of the Texas Christian University football team in 1975 will depend in large measure on the performance of two massive tackles—Isaac Errett and A. McLean. To hazard a guess, less than one in a hundred of our people if pressed could identify Helen Moses or David Staats Burnet or Robert Milligan or Sara Lue Bostick—all forceful and respected leaders of our movement in years gone by. Even so, this astounding ignorance of our past has become a matter of considerable concern to a growing number of church folk. The scandal of contemporaneity, widespread and highly visible during the tumult of the late 1960s, may well have run its course for a spell and with it the unmitigated nonsense that anything which happened before last Saturday night is piffle and bunk.

In my view, it is not difficult to account for the rising historical consciousness of Disciples. Having dedicated much of our thought and energy for more than a decade to the process of restructure and having survived a frontal attack on the religious establishment in recent years, we now find ourselves in a state of uncertainty and melancholy. Somewhat weary and frustrated, we note with alarm the decline in our membership coupled with a waning of enthusiasm in many congregations across North America.

Unless I misjudge our current situation, our problem in part is one of identity. Otherwise, why do so many of our sisters and brothers wince when asked: "Just who are the Disciples and what do they believe?" In talking with pastors and seminarians, I have been struck by the regularity with which the same questions surface time and again. "Is there a theological heritage which Disciples can claim as their own?" "Are Disciples theologically if not spiritually bankrupt?" "What precisely do informed Disciples have to say *as Disciples* that is both distinctive and viable in the 1970s?" In the course of one such conversation, a student of mine grew impatient and said with a clear note of exasperation in his voice: "Maybe we ought to bite the bullet and write a creed so that I could tell my congregation exactly what Disciples think." His candor, not to mention the rank heresy of his suggestion, extended our interchange for another half-hour!

In addition to our search for identity, the bicentennial observance in the United States clearly is nudging us to place greater emphasis on the tradition of Disciples. Of all the "definitely Christian indigenous denominations in America" (to use Sidney E. Mead's phrase), the Campbell-Stone movement has been the most successful.¹ It would be unthinkable for us to

William E. Tucker and Lester G. McAllister (left to right), co-authors of *Journey in Faith*, are pictured here autographing copies of their new history of the Christian Church (Disciples of Christ). The autograph party was held prior to the Historical Society dinner at the General Assembly in San Antonio. Dr. Tucker is dean of Brite Divinity School at Texas Christian University and Dr. McAllister is Professor of Modern Church History at Christian Theological Seminary in Indianapolis.



¹Sidney E. Mead, *The Lively Experiment* (New York: Harper and Row, 1963), p. 111.

participate in the bicentennial celebration without reexamining our own religious heritage.

Anticipating extraordinary interest—both superficial and substantive—in the history of the Christian Church (Disciples of Christ) over the next several years, I should like to share with you a few random observations and reflections of an impertinent historian.

I.

From the time of Barton Warren Stone and the Campbells to the present, Disciples of Christ have refused to become homogenized. Diverse in thought and practice, even in the years of Alexander Campbell's greatest influence, Disciples have prized freedom as a cardinal virtue and counted coercion as one of the seven deadly sins. Never hesitating to speak their mind, they failed to resolve all their petty differences let alone reach consensus as to the essentials of Christian faith. So early on they fell to arguing amongst themselves and in time developed what one of their interpreters called a "morbid fondness for controversy."

Recalling the heated dispute between Ulrich Zwingli and Thomas Muntzer during the Protestant Reformation in the sixteenth century, Phyllis McGinley wrote a poem entitled "How to Start a War." Without taxing the imagination, one could read it as a telling commentary on more of Disciples history than we like to admit. Ponder her words:

Said Zwingli to Muntzer
"I'll have to be blunt, sir.
I don't like your version
Of Total Immersion.
And since God's on my side
And I'm on the dry side
You'd better swing ovah
To me and Jehovah."

Cried Muntzer, "It's schism,
Is Infant Baptism!
Since I've had a sign, sir,
That God's will is mine, sir,
Let all men agree
With Jehovah and me,
Or go to Hell, singly,"
Said Muntzer to Zwingli,

As each drew his sword
On the side of the Lord.²

However much we cherish the freedom and diversity which have helped to shape our life together from generation to generation, we must recognize that these same qualities have made us more susceptible to the disputatious, the cantankerous, indeed the outlandish. To a striking degree, our strengths have been our weaknesses; and our Achilles' heels have been our strengths. Perhaps the same is true of every institution and every individual on the face of earth. Think about it.

II.

If it is dangerous to ignore our past, it is even more dangerous to abuse it intentionally. Unless we are scrupulously careful, we can turn history into propaganda. Bicentennial celebrations enlarge the opportunity and heighten the temptation. How easy it is to use history as a weapon, to approach history solely for the purpose of confirming our prejudices, to wring cheap and hollow answers from a self-serving past. This concern of mine is hardly an academic one for Disciples. To cite but one example, someone recently argued in my presence that the contemporary charismatic revival is an authentic expression of the mainstream Disciples tradition. "How so?" I asked. The answer: "Cane Ridge!" Was acrobatic Christianity normative for first-generation Disciples? Did Barton Warren Stone, not to mention Alexander Campbell, accept without reservations the camp meeting style of evangelism? What about the unyielding insistence of Disciples on the reasonableness of the Christian religion? This cluster of questions had not even occurred to my friend. He approached Disciples history as a charismatic and found what he was looking for.

Hundreds of Atlantic Christian College graduates will remember, as I do, one of Dr. Charles H. Hamlin's favorite expressions. Said he: "We tend to see things as we are and not as they are." Precisely! Just a few weeks ago my mother was visiting in Fort Worth, Texas, and expressed a desire to see the Texas Rangers play baseball. Mother is a very religious person, a lifelong Disciple; but her understanding of baseball is extremely limited. Anyway, I honored her request and took her to a major league game.

²Phyllis McGinley, *Times Three* (New York: The Viking Press, 1961), pp. 28-29.

Mother helped to make the experience an unforgettable family outing. Following the first pitch, the batter stepped out of the box to get a sign from the third base coach. The coach touched the bill of his cap, rubbed his chin, fingered his left ear and then his right one. Turning to her granddaughter, my mother inquired: Is he Catholic?" At least she asked a question instead of jumping to a conclusion.

III.

Like all friends and patrons of the Disciples of Christ Historical Society, I am heartened by the current level of interest in rediscovering our common past. But, to be candid, I also am apprehensive precisely because a broad-based effort to highlight our distinctiveness could make us more vulnerable to the denominational triumphalism of latter-day Ephraim Doolittles. A onetime Methodist, Doolittle thought his way into the Disciples fellowship and was baptized—i.e., immersed—on February 8, 1858. To explain his action and encourage others to follow his example, he wrote a sixty-page monograph entitled *Reasons for Leaving the Methodists and Becoming a Disciple*. Relying upon what he took to be incontrovertible evidence, he argued his case with supreme confidence and concluded: "Methodists are made by preaching, believing, and obeying Methodism; Presbyterians are made by preaching, believing, and obeying Presbyterianism; and Disciples are made by preaching, believing, and

obeying the gospel. Methodism never makes Disciples, but always Methodists, and the gospel never makes Methodists, but always Disciples or Christians."³

Maybe Doolittle had come under the influence of Moses E. Lard. I do not know. In any event, they were kindred spirits. "Our churches and people now stretch over a tract reaching from Maine to the farthest coasts of the Pacific," wrote Lard at the close of the Civil War. "Within this wide area exists one of the noblest brotherhoods the sun has ever shone upon. Within the hands of this brotherhood, and within their hands only, is kept the cause which is the last hope of earth."⁴ The brilliant and implicable Mr. Lard shared Brother Ephraim's conviction that Disciples, unlike other religious bodies, figured not only prominently but also decisively in God's plan for the world. Notwithstanding their assurances, we Disciples never have had a corner on God's truth with the exclusive right to claim his grace and favor. If we in desperation should decide to become card-carrying triumphalists in order to revitalize our life together, we would make a mockery of our tradition and twist our basic witness into nothing more than a volatile compound of jangling legalism. Without any doubt, it is crucial that we

³Ephraim Doolittle, *Reasons for Leaving the Methodists and Becoming a Disciple* (Wheeling: Printed at the Daily Intelligencer Book and Job Office, 1859), p. 59.

⁴See *Lard's Quarterly*, 2, no. 3 (April 1965): 251.

Highlighting the Disciples of Christ Historical Society dinner in San Antonio was the presentation of Life Patron Memberships to Jean Woolfolk, General Assembly Moderator, 1973-75, and Walter D. Bingham, Moderator, 1971-73. These \$1000 memberships were made possible by friends of the moderators and the Society. Left: James Rainwater, Arkansas Regional Executive Minister makes presentation to Jean Woolfolk. Right: Roland K. Huff, President of the Disciples of Christ Historical Society, makes presentation to Walter Bingham.



Disciples confront the fullness of our past at bicentennial time lest a smattering of half-baked history lead us with a vengence into a new day of triumphalism and exclusiveness. Perish the thought!

IV.

The study of history, including that of Disciples, can enslave; it also can liberate. If we explore our past with integrity and disciplined openness, it is likely to add to our perspective, nurture our sense of gratitude, and surprise us with a measure of self-understanding we might never achieve by remaining prisoners of the present.

Despite our founders' aim to travel lightly, we Disciples have moved heavy freight over the road between Cane Ridge and San Antonio. Each generation has judged much of the freight to be precious cargo. Much of it, for good or ill, has been left along the way and much added as new stretches of road came into clear view. We do ourselves a disservice if we ignore or pay only scant attention to the record of our journey. Apart from a serious examination of our past, we cannot possibly sense the disastrous effects of our fathers' determination to restore primitive Christianity. Apart from a serious examination of our past, we cannot possibly appreciate the significance of Howard E. Short's claim that "Christian unity is our business." Apart from a serious examination of our past, we are likely to miss the central importance of evangelism in our life and witness over the decades. In the early 1800s the Stone-Campbell movement set about restoring New Testament Christianity for the purpose of uniting the Church so as to win the world for Christ. Now we know that restorationism is untenable and divisive. But the brokenness of the Body of Christ is still what Peter Ainslie termed "the scandal of Christianity"; and bearing witness to the Lordship of Christ remains the major purpose of the Church Universal. So we Disciples are not in the awkward position of having to borrow a compass as we prepare for the unmapped territory of tomorrow and tomorrow and tomorrow.

V.

In interpreting our past, we surely are obliged to take seriously the spirit and vitality of our founders as well as the content of their message. Whether preaching from rough-hewn pulpits or

pouring over the Scriptures or editing copy for a new journal or soliciting funds for a struggling college, they lived out their faith as self-styled reformers, everyone of them. They were utterly convinced that their movement was "The Reformation of the Nineteenth Century." To avoid the pitfall of triumphalism, I suppose we could turn judgmental and make light, so to say, of their unconscionable and misguided egotism. Instead of disparaging our founders, however, we might consider the possibility of honoring them by getting on with the work that claimed their lives.

This alternative made sense to James Harvey Garrison, for it enabled him to recognize both the continuities and the discontinuities between past and present, to respect Stone and the Campbells without being mesmerized by them. Writing in 1891, he observed: "New enemies appear on the field, new problems confront us and new dangers threaten. It is in vain that we turn our guns upon battlefields that have long been vacated, except by a few camp stragglers." Pressing his point, he insisted that "what has been accomplished is only the beginning of the Reformation which the church needs." And he argued that "the same independent investigation which marked the *inauguration* of this movement must *continue* to characterize it at every stage of its development, or it must cease to be a *movement* and become only a *monument*."⁵ J. H. Garrison understood and appreciated the *spirit* as well as the *content* of the Disciples tradition. Do we?

In sum, Disciples of Christ at bicentennial time dare not miss the dynamic interaction between heritage and renewal. I am reminded of a quotation carved in stone on a fountain in North Carolina. It reads: "Drink deep or taste not."

⁵J.H. Garrison, "Lessons from Our Past Experience; or, Helps and Hindrances," in *The Old Faith Restated*, ed. by J.H. Garrison (St. Louis: Christian Publishing Co., 1891), pp. 451, 455-456.

The Disciples of Christ Historical Society, headquartered in the Thomas W. Phillips Memorial, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212, is open Monday through Friday from 8:00 A.M. to 4:30 P.M.

It is suggested that researchers requiring the use of manuscript and archival materials write or telephone a few days in advance of their arrival.

NEW MEMBERS

(As of September 24, 1975)

NEW LIFE PATRON MEMBERS

47. Bingham, Walter D., Louisville, Ky.
(given in his honor)
48. Woolfolk, Miss Jean, Little Rock, Ark.
(given in her honor)

NEW LIFE MEMBERS

517. Blowers, Russell F., Indianapolis, Ind.
(given in his honor)
518. Moore, Mrs. Benjamin H., Los Angeles,
Calif. (given in her honor)
519. Davis, O. Jennings, Nashville, Tenn.
520. Bacon, Robert, Hutchinson, Kans.
521. Stauffer, Paul S., Indianapolis, Ind.
(given in his honor)
522. Hathway, Mrs. Clifford N., Peoria, Ill.

NEW PARTICIPATING MEMBERS

- Brandt, James H., Indianapolis, Ind.
- Burt, Miss Nell W., Douglas, Ariz.
- Clark, Floyd E., Kimberlin Heights, Tenn.
- Mains, Mrs. John L., Maysville, Ky.

INCREASED TO PARTICIPATING MEMBERS

- Craig, Mack Wayne, Nashville, Tenn.
- Pitman, William F., Burbank, Calif.
- Smith, William Martin, Indianapolis, Ind.
- Stauffer, C. Roy, Memphis, Tenn.

NEW STUDENT MEMBERS

- Haworth, Brent, Tulsa, Okla.
- Hester, Sam E., Picayune, Miss.
- Koehler, Jack, Kansas City, Mo.
- Miller, Vinson Wayne, Auburn, N.Y.
- Scott, Thomas Lee, Ames, Okla.
- Smith, Miss Sally, Indianapolis, Ind.
- Turner, Miss Helen Lee, Nashville, Tenn.
- Wilson, Mike L., Paris, Ark.

NEW ANNUAL MEMBERS

- Artis, Rev. Amos, Goldsboro, N.C.
- Aushman, Paul R., Moline, Ill.
- Boyd, William P., Austin, Tex.
- Brown, Raymond E., Indianapolis, Ind.

- Brown, Mrs. Raymond E., Indianapolis, Ind.
- Burcham, Carnie Roy, Sandston, Va.
- Burkett, Mrs. Wm. L., Crawfordsville, Ind.
- Calhoun, Dr. Nina Fay, Dallas, Tex.
- Clouse, Mrs. T.D., Kingsport, Tenn.
- Compton, John R., Cincinnati, Ohio
- Doris, Fred W., Springfield, Mo.
- Eldridge, George T., Anderson, Ind.
- Evans, Lorenzo J., Indianapolis, Ind.
- First Christian Church, Burnet, Tex.
- Fisher, George M., Toronto, Ontario,
Canada
- Galloway, Joseph L., Chatham, Va.
- Gault, Robert D., Eugene, Oreg.
- Gee, Karey E.L., Wilson, N.C.
- Goldsmith, Mrs. James H., Huntsville, Ala.
- Griffin, Edward L., Shelby, Miss.
- Griffith, Miss Bettie C., Bloomington, Ill.
- Hall, Beauford, North Middletown, Ky.
- Harrison, Russell, Indianapolis, Ind.
- Hoffman, Dan C., Indianapolis, Ind.
- Holmes, Prof. David L., Charlottesville, Va.
- Hunter, Lawrence C., Soperton, Ga.
- Jones, George W., Baltimore, Md.
- Kenney, Richard B., Bethany, W. Va.
- Kimbrough, Earl, Brandon, Fla.
- Kirby, David C., Fort Worth, Tex.
- Koontz, Miss Hilda E., Annandale, Va.
- Loving, Miss Sally B., Arlington, Va.
- Lusby, J. Lowell, Grayson, Ky.
- McAlister, Albert A., Abilene, Tex.
- Murray, Earl, Sr., Birmingham, Ala.
- People, Rev. Robert H., Indianapolis, Ind.
- Pifer, Dr. Lester E., Grayson, Ky.
- Reece, L.C., Jr., San Antonio, Tex.
- Sandercox, Robert A., Bethany, W. Va.
- Smith, Jerry C., Decatur, Ala.
- Smith, Mrs. Jerry C., Decatur, Ala.
- Snepp, Mrs. Connie, Haslett, Mich.
- Stone, Sam E., Cincinnati, Ohio
- Storey, S.E., Canton, Ohio
- Tapscott, Miss Mary B., Takoma Park, Md.
- Taylor, Clifford H., Jr., Corpus Christi, Tex.
- Warren, Rodney, Ottawa, Ontario, Canada
- Wilson, Mrs. Dorothy D., Carlinville, Ill.
- Wragg, Oscar, Oregon, Ill.
- Wragg, Mrs. Oscar, Oregon, Ill.
- Young, Dr. Lewis Palmer, Gayson, Ky.

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.



Helping to make the Disciples of Christ Historical Society dinner a historic occasion, W.A. Welsh, President of the Christian Board of Publication presents copies of the new history of the Christian Church (Disciples of Christ), *Journey in Faith* by William E. Tucker and Lester G. McAllister to: (Left to right) Kenneth L. Teegarden, Jean Woolfolk, and Roland K. Huff. The authors, McAllister and Tucker, are seated in front of the group.

PRESERVING OUR HERITAGE

*for the
future*



Disciples of Christ
Historical Society

Brochure

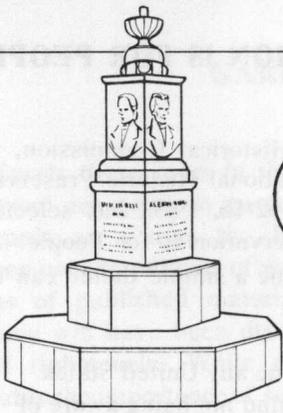
This is a new brochure indicating the purpose and services of the Society, information regarding membership, and a listing of historical materials desired. Minimal copy with interpretative pictures. Available free for distribution.

NEW MATERIALS AVAILABLE

Heritage Prints—\$2.00 per set

This set includes two prints on parchment-like paper:

- 14" x 20" print of inscription in stone appearing in entrance porch of the Thomas W. Phillips Memorial building, a statement of the beginnings of the Christian Church Movement and basic tenets of faith.
- 15" x 30" print of founding fathers with quotes from the cenotaph, including pictures and quotes of Thomas and Alexander Campbell, Barton W. Stone, and Walter Scott.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

WINTER 1975, VOL. 35, NO. 4

by
Lester G. McAllister
William E. Tucker

Journey in Faith

A HISTORY
OF THE CHRISTIAN CHURCH
(DISCIPLES
OF CHRIST)

The cover of the new history of the Christian Church (Disciples of Christ). For a review of the book please see page forty-five.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

WINTER 1975, VOL. 35, NO. 4

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

Postmasters: Send form 3579 to 222 South Downey Avenue, Indianapolis, Indiana 46219

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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PRESERVATION IS FOR PEOPLE

The Tennessee Historical Commission, in anticipation of National Historic Preservation Week, May 12-18, 1976, has selected the theme "Preservation is for People." What appears to be a simple theme can be most provocative.

It is hard to imagine any United States citizen of sound mind not being aware of the nation's Bicentennial. Public forums are being conducted. Television is dramatically reminding millions of viewers daily of significant historic events during the past two hundred years. An impressive array of historical books and articles are appearing in print. Historical presentations are being made by congregations, communities, and schools. More congregations are writing or rewriting their histories than ever before.

Undoubtedly John Adams would agree that it was appropriate for the Bicentennial observance to take such diverse forms. When Adams went to Paris to help negotiate a peace settlement following the Revolution, he met Abbe' de Mably who was planning to write a history of the Revolution. Adams stressed the importance of Abbe' de Mably doing an extensive analysis of not only the militia, but also of communities, congregations, and other institutions to understand the meaning of the Revolution.

What can be a temporary rash of historic nostalgia during the Bicentennial can take on lasting meaning in direct proportion to the realization that "Preservation is for People." Let us not be overwhelmed by two hundred years of history. Rather let us discern and embody what has made our faith and nation strong.

May the joy, hope, and peace of Christmas be yours.

Roland K. Huff
President

GARFIELD'S INAUGURAL ADDRESS

By Donald Charles Lacy

Surely these years in the mid-1970s and beyond are going to go down in historical records as a time the Bicentennial was given over to millions of words and literally tons of published materials. Perhaps no nation will have been drenched so artfully and righteously. While no one seriously doubts the importance of such a celebration, it does tend to make society generally and writers in particular overlook other inspiring aspects of history.

In place of turning the clock back two hundred years, it might be well to focus on a document nearly one-hundred years old. It is one of genuine pride for Disciples of Christ. March 4, 1881 James A Garfield gave a masterful Inaugural Address. It is all the more remarkable in view of the fact professional writers for presidents were not commonplace. General Jim poured himself spiritually, intellectually, and psychologically into it. While he was President considerably less than a year, the work stands as a monument to his powers.

By design it divides into ten categories of crucial importance.

The nation's past is elevated with a majestic beauty. The statement "We can not overestimate the fervent love of liberty, the intelligent courage, and the sum of common sense with which our fathers made the great experiment of self-government" beams brightly from the initial lines.

The Constitution is seen and fully accepted as an instrument under which a people desirous of freedom want to move forward within the bounds of organized government. In reference to the Civil War and the danger it posed to the Constitution in subdued simplicity he says, "The supremacy of the nation and its laws should be no longer a subject of debate".

The Negroes are treated in a context of joyous and necessary emancipation coupled with compassion for the disturbances caused in the Southern communities. With a flair of



Donald Charles Lacy is pastor of the First United Methodist Church in Seymour, Indiana. This article was originally written for a course in the Literature of the Disciples of Christ and Related Groups taught by Leslie R. Galbraith at Christian Theological Seminary in the Spring of 1975.

literary genius and political sagacity he points out: "There can be no permanent disfranchised peasantry in the United States".

Then, the President deals with the economic realm, speaking specifically to the areas of prosperity and finances. Certainly one of the most interesting and forthright statements is: "The chief duty of the National Government in connection with the currency of the country is to coin money and declare its value". This statement is illustrative of the exemplary positive approach he utilizes throughout the address.

Agriculture is given a brief but uplifting treatment. He visualizes the wave of the future by saying, "As the Government lights our coasts for the protection of mariners and the benefit of commerce, so it should give to the tillers of the soil the best lights of practical science and experience".

Manufacturing is also treated with brevity but in words sparkling with meaning. "Our manufacturers are rapidly making us industrially independent . . ." is the keynote.

World commerce is viewed as a major opportunity area. The ". . . shortening of the great sea voyage around Cape Horn by constructing ship canals or railways across the isthmus which unites the continents" sounds the trumpet for the marvel occurring in Panama decades later.

The President again is very positive and forthright in the area of religious freedom. In just six words there is no doubt about the emphasis. He maintains, "The Constitution guarantees absolute religious freedom". Ecclesiastical organizations have their sphere. They must not in any way be allowed to usurp the functions and powers of the National Government.

A special care and concern seems to be that of civil service. The President speaks with authority: "The civil service can never be placed on a satisfactory basis until it is regulated by law". As is so typical, he sees the solution to a problem and proceeds to point the direction for constructive action.

Finally, he bolsters the ethos of the country by dealing with the authority of the nation. The task is one of working "within the authority and limitations of the

Constitution". This he convincingly proclaims he is willing to do and with despatch.

President Garfield at no point preaches or theologizes, as some might expect. In fact, it is only through the closing words that he even mentions God: ". . . I reverently invoke the support and blessings of Almighty God".

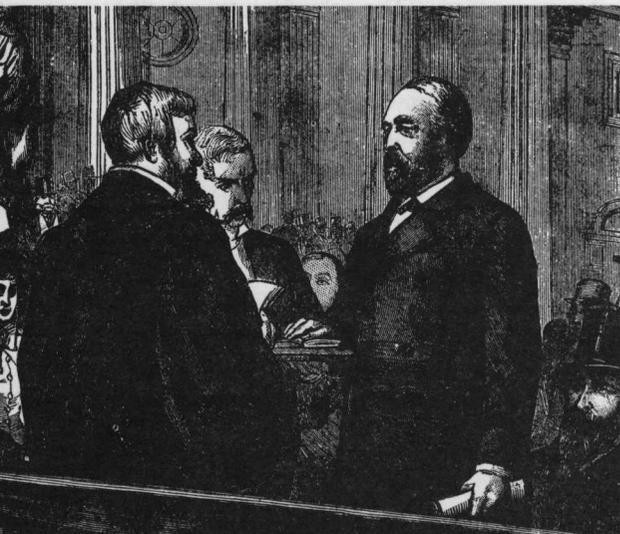
His Inaugural Address is a tribute to the Disciples of Christ that nourished and enriched his life, public and private. As the American people are continually bombarded with Bicentennial materials, why not set the clock back just a hundred years and thank God for the legacy given in President Garfield's masterly document?

A MEANINGFUL CHRISTMAS GIFT

What can you give a member of the family or friend who has everything? In many instances a membership in the Disciples of Christ Historical Society would be an appropriate and appreciated gift.

MEMBERSHIPS: Annual-\$7.50, Student-\$2.50, Participating \$25, Life-\$100, Life Patron-\$1,000. For a gift membership clip and return form with check to: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Recipient will be notified prior to Christmas.

Garfield taking the oath of office as President, March 4, 1881. This illustration is reproduced from **A Royal Life; or, The Eventful History of James A. Garfield** by F. M. Green, published by Central Book Concern in 1882.



Send a _____ membership

To: _____

Address _____

From _____

Address _____

Check enclosed for \$ _____ .



THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Fourteenth Annual Report

Foundation Funds Growing

The Disciples of Christ Historical Society expresses appreciation to all who have contributed permanent funds for the Foundation. Since the beginning of the Foundation in 1961 a total of \$197,061 has been received through individual contributions and estates. Of that amount \$35,559 was received during the past year.

This means the Society is well on its way towards the immediate goal of \$500,000 for the Foundation. The long-range goal is \$1,000,000. Gifts of cash, securities, or the inclusion of the Foundation in wills can enable the Society to achieve these objectives.

The Foundation Committee, with the help of competent counsel, is making every effort to achieve maximum returns from the permanent funds. The earnings from these permanent funds are used for operational support of the Society, helping to close the

gap between regular receipts and budget requirements to combat continued inflation.

Memorial Gifts

Many members and friends of the Society are sending gifts to the Foundation in memory of friends or members of their families at the time of death. What an appropriate gift in lieu of flowers! Such gifts express appreciation for our heritage enriched by the lives of those who go before us and help to preserve that heritage.

Permanent named funds may be established by gifts totaling \$500 or more in memory of individuals or families. Currently there are thirty-four named funds in the Foundation (listing on next page).

When sending a memorial gift, please indicate the name of the person to whom an acknowledgement of the gift should be made.

Make checks for your gift payable to
DISCIPLES OF CHRIST HISTORICAL FOUNDATION
1101 Nineteenth Avenue, South
Nashville, Tennessee 37212

TRUST FUND ASSETS

As of October 31, 1975

	Shares	Market Value
Common Trust Fund I—Stock Fund	1,709	\$53,847.00
Third National Bank, Nashville		
Common Trust Fund III—Bond Fund	5,527	54,397.00
Third National Bank, Nashville		
Atlantic Rural Exposition Inc.	4	1.00
Avery Building Association	2	200.00
International Business Machines	7	1,486.00
Standard Oil of California	16	478.00
Alabama Tennessee Natural Gas	112	1,274.00
Cash		73.77
Total =		\$111,756.77

NAMED MEMORIAL FUNDS

OVER \$80,000

Anne M. White

OVER \$25,000

Hugh T. and Mary Morrison

OVER \$10,000

Winfred E. and Annie G. Garrison

\$5,000 - \$10,000

Edgar DeWitt and Frances Willis Jones

Roger T. and Nancy M. Nooe

Hattie Plum Williams

\$2,500 - \$5,000

Pancy Cruse

The Moseley Fund

Hazel Mallory Beattie Rogers

The Wrather Fund

\$1,000 - \$2,500

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OTHERS HONORED BY MEMORIAL GIFTS

November 1, 1974 - October 31, 1975

Irvin H. Anderson

Louis Cochran

Wiley W. Finney

John F. Gooden

Forrest F. Reed

G. Ball Stubbs

Norman Townsend

ENDOWMENT FUND ASSETS

As of November 30, 1975

Board of Church Extension Certificates	\$14,075.00
Notes receivable	21,366.42
Home Federal Savings and Loan	74.32
Cash in Bank	46.92
	<hr/>
	\$35,562.66

DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Donors November 1, 1974 - October 31, 1975

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McGovern, Mrs. O. E., Southaven, Miss.	

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Jessie B. McLeod Estate
Hugh T. and Mary Morrison Estate

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Frank Edmund See, Minneapolis, Minn.

2000 A.D. AND BEYOND

What will life be like in the year 2000 and beyond? We really do not know. **BUT THIS WE DO KNOW:** Permanent funds, invested in the Disciples of Christ Historical Foundation, help assure the preservation of our religious heritage which can influence that future. Our witness and influence live through such gifts.

HAVE YOU INCLUDED THE SOCIETY IN YOUR WILL?

Whether your estate be large or small, think seriously of including the Foundation in your will. The following suggested form will provide helpful information for the attorney preparing your will or codicil updating your will:

"I give, devise, and bequeath unto the Disciples of Christ Historical Foundation, with offices at 1101 Nineteenth Avenue South, Nashville, Tennessee 37212, the sum of _____ dollars (and/or the securities or other properties described herein, namely: _____) to be invested in the permanent funds of the Foundation, the income from which to be used for the operational support of the Disciples of Christ Historical Society."

LIFE INSURANCE CAN BE A VERY DESIRABLE GIFT

This can be true not only for the Society, but for the donor as well. As one grows older oftentimes responsibilities are not as great and the need for life insurance decreases. When a person finds this is true, he or she can support the future work of the Society by naming the Foundation the beneficiary of an insurance policy.

If the Foundation is made the irrevocable beneficiary, the present cash value of the policy can be deducted on income tax returns as a charitable deduction. If the donor continues to pay the premiums on the policy, the amount of the premium can also

be deducted as a charitable contribution. The Foundation can also be made the revocable beneficiary. While such an arrangement does not provide income tax deductions, there will be no estate tax paid on the amount because it has already been removed from the estate by the charitable gift.

GIFT ANNUITIES

A gift Annuity becomes a legal contract between the Disciples of Christ Historical Foundation and the donor, with the Foundation agreeing to pay a fixed assured income for the rest of the donor's life. The amount to be paid each year is determined by the age of the donor at the time the agreement is made, and once fixed does not vary.

A gift annuity agreement can be written to cover two lives, if desired. A large portion of the gift is tax deductible in the year in which the annuity is given. In addition, the income is largely tax free. Sample rates for several ages:

Age	Rate Paid
60	5.5%
65	6.0%
70	6.6%
75	7.4%
80	8.5%
85 and over	10.0%

There are various kinds of annuities, each with distinct advantages in given situations. If you are interested in a gift annuity, write the Historical Society and arrangements will be made to have a representative consult with you.

FOR FURTHER INFORMATION

write to

Roland K. Huff, President
Disciples of Christ Historical Society
1101 Nineteenth Avenue South
Nashville, Tennessee 37212



Disciple Authorship

Journey in Faith: A History of the Christian Church (Disciples of Christ). By Lester G. McAllister and William E. Tucker. St. Louis: Bethany Press, 1975. 505 p. \$12.95.

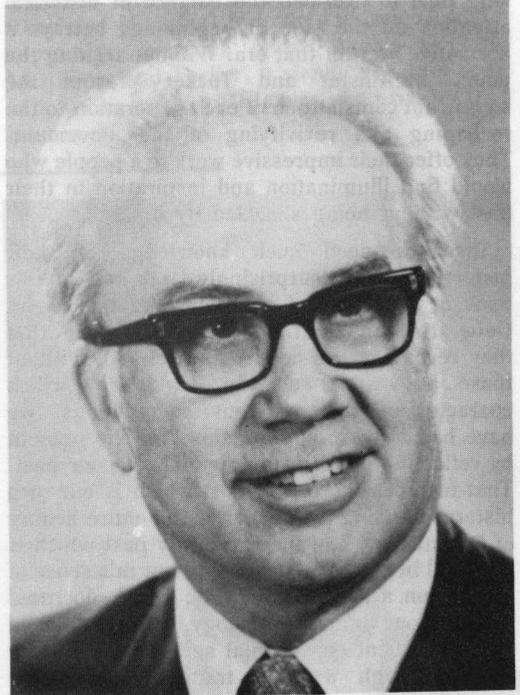
Reviewed by Ronald E. Osborn*

Here is a first-rate history of a religious movement which arose on the American frontier at the beginning of the nineteenth century, grew with impressive rapidity among the people of a still agrarian nation, and separated into three disparate bodies totaling at present about two percent of the population of the United States. The book focuses on one of these three groups, the Christian Church (Disciples of Christ), dealing with issues and events which led up to divergence from each of the other two, but not following their subsequent development.

The authors demonstrate a discerning sense of proportion. Whereas many historians tend to throw major emphasis on the period of origins, McAllister and Tucker give "equal time" to each generation. Such distribution is particularly important in considering a community as diverse and dynamic as the Disciples.

Some Disciples worship in cathedral-like sanctuaries and are accustomed to formality in worship; others "go to preaching" in simple frame structures and treasure the informality of worship. Some Disciples believe in the trinitarian nature of God and question the faith of those who deny the virgin birth of Jesus. To others, the trinitarian formula makes no sense, and the doctrine of the virgin birth is irrelevant save as a symbol of God's amazing grace. Some Disciples hold firmly to the conviction that the church's mission is to "preach the Word" and scrup-

*Dr. Osborn is Professor of American Church History at the School of Theology at Claremont, California. He previously served as Dean of Christian Theological Seminary and is the author of a number of works on historical subjects.



RONALD E. OSBORN

ulously avoid involvement in the massive social and political problems which wrench society; others know with absolute certainty that the Body of Christ is under mandate to promote justice and dignity for all peoples, "to afflict the comfortable as well as to comfort the afflicted." Some Disciples ministers follow the Christian year in developing their sermons and find the *Book of Common Prayer* to be helpful in preparing for corporate worship; others are queasy about any prayer book and always "pray from the heart." Disciples, in short, prize freedom and are not of a mind to feel guilty about their diversity. (p. 21)

For such a people the founders set directions and raised issues with which each subsequent generation has interacted in its own way. But precisely because the pioneers did not erect a rigid structure of authority, either ecclesiastical or theological, each new generation has had its own new work to do in charting directions, determining emphases, and formulating its witness. Doubtless the failure of most Disciples in the second generation and of many in the third and fourth to realize that fact accounts both for their low level of creative initiative and for the tensions which resulted in division. Doubtless also the tendency of Disciples for a long time to overload the balance of historical attention on the side of beginnings betrays a normative view of that era. Without arguing the point, McAllister and Tucker present the significant contribution of each generation to the reshaping and revivifying of the movement. They offer their impressive work to a people who would find illumination and inspiration in their past without being shackled by it.

Disciples need such knowledge of their history. (And the surprisingly large sale of this book in the week of its release at the recent General Assembly at San Antonio suggests that they recognize the need.) As a church without those authorities, already mentioned, which characterize most religious communions, we have had to take our directions for the present by reflecting on it in interaction with our past. That includes the recent past which is our own history, the long past which is the entire history of Christianity, and the revelatory past which is depicted in Holy Scripture. Without this sense of interaction a church having no creed, doctrinal constitution, official theology, or established liturgy, is bent on spiritual suicide. Death may come through a rigid traditionalism which merely perpetuates the customs and cliches of the ancestors until conservatism ends in ossification. Or it may come through a too quick readiness to embrace each new emphasis running through contemporary church or secular society, until relevance and eclecticism even-

**RONALD E. OSBORN
NEXT REED LECTURER**

Ronald E. Osborn will give the seventh series of Forrest F. Reed lectures November 7-9, 1976 in Nashville. The announcement of the lectures was made by Howard E. Short, chairman of the Reed Lectures Committee, during a recent meeting of the Board of Trustees of the Disciples of Christ Historical Society.

tuates in loss of identity. But the Disciple who knows the mind and spirit of our spiritual ancestors as they journeyed in faith, responding to ever new challenges, can find rich resources for reflection and guidance as that journey moves on into the future.

McAllister and Tucker have achieved a good balance between briskness and thoroughness. They present each specific development clearly, without oversimplification and without elaborating to the point of tedium. Particularly in the first two-thirds of the book they incorporate the vivid anecdote or telling quotation which says much in little. And they keep the story moving. The reader never feels that they have taken him down some bypath of research and have abandoned the main story. It moves. The style is clear, engaging, and sometimes racy. Chapter titles plainly denominate the development covered without striving for effect. The opening chapter, however, pleases with its graphic title, "From Camp Meeting to General Assembly." Through most of the book the authors maintain a good balance between attention to institutions and portrayal of persons. If in the chapters dealing with the decades after World War II the beam tilts toward institutional emphasis and persons dwindle to names, the reasons are understandable.

This book makes itself indispensable to those who would think responsibly about the Christian Church (Disciples of Christ). It brings the story up to date, adding another and a decisive generation to the account given by W. E. Garrison and A. T. DeGroot in *The Disciples of Christ: A History* (1948). But it also provides a necessary retelling of the earlier story. Perspective has shifted, and the authors keep constantly in mind the relevance of earlier trends to recent developments. If they have attempted any major revision of interpretation, they have done it subtly and by indirection. Perhaps they communicate more of the "feel" of life among the Disciples during the period from the Civil War to World War II than previous writers have done. They give extended consideration to the work of black Disciples and some reference to other ethnic minorities, but earlier historians have also done this. Their discussion of the varying attitudes toward slavery is colorful and comprehensive. The book begins with an interesting Timeline and concludes with an authoritative bibliographical essay containing extensive but not exhaustive bibliographies. It has a useful index.

What do I wish had been done differently? That the authors had more often moved beyond the essential but not uncommon virtue of historians in recording what was said and what

happened to the rarer virtue of assessing significance. We read, for example, the hard facts about the establishment of colleges, seminaries, publishing house, historical society. Any reader can doubtless make some inferences from the data, but I should like for the authors to tell me more of the significance of these institutions. (They have done well in the case of some of the earlier agencies.) Aside from such interpretation, I find few serious omissions. In my judgment, the Strategy of World Mission worked out under the leadership of Virgil A. Sly in the 1950s, the emergence of regional commissions on the ministry, and the development after Restructure of general policies for the ministry are too important to be passed over. Beyond that, we can only wonder what Disciples of this decade who went unmentioned or barely noted will find a larger place in the history to be written a generation from now.

Readers of *Discipliana* must be mindful of a new wave of interest in our history. After the surge in the 1950s which saw the location of the Disciples of Christ Historical Society in Nashville, the erection of the T. W. Phillips Memorial Library, and the publication of the Bethany Historical Series, interest seemed to slacken for a time. But recent months have brought volumes from David Edwin Harrell and George G. Beazley, important new state histories (among them, Virginia and Oklahoma), and several biographies. Now that Bethany Press has ventured once more into the uncertain but essential risk of publishing new historical literature concerning the Christian Church (Disciples of Christ), we can only rejoice at the impressive reception given to this work by McAllister and Tucker. It should serve for years to come as guide to Disciples of Christ on their journey in faith.

The Social Sources of Division in the Disciples of Christ, 1865-1900. A Social History of the Disciples of Christ, vol. 2. By David Edwin Harrell, Jr. Atlanta: Publishing Systems, Inc., 1973. xi, 458 p. \$19.95.

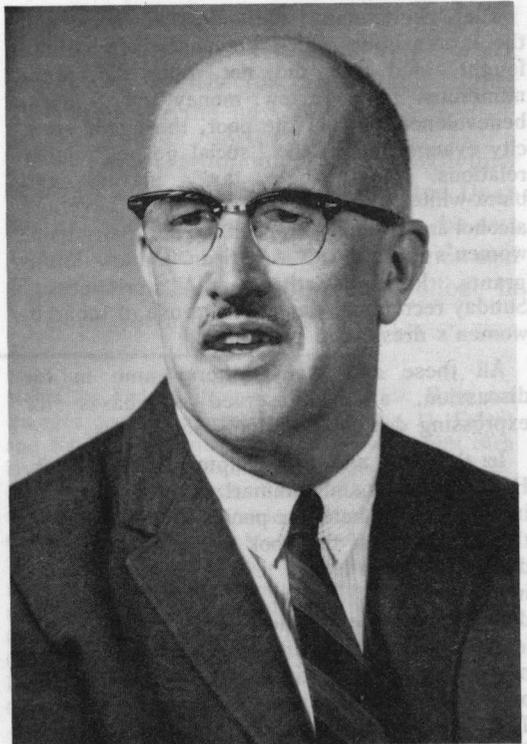
Reviewed by Barton Hunter*

For Disciples of Christ ministers this should be a fun book—especially chapters two through twelve. In these chapters, reflected in the writing and preaching of his (there were few hers!) nineteenth century precursors, he can, if he has any sense of humor at all, see himself and his preaching peers wryly mirrored in the arguments and struggles of “the fathers”.

For Disciples of Christ lay persons with a thoughtful bent of mind this is a fascinating mass of quotations and references to introduce them to the general thesis of the *Social Sources of Denominationalism* idea.

For the scholar here is an excellent, thoroughly documented study of the Disciples of Christ mind and spirit during the last third of the nineteenth century, when the groundwork for division among us was already well laid.

Professor Harrell is not new to the landscape of nineteenth century Disciples of Christ history. Both his master's and his doctor's theses dealt with it. In an earlier volume, *Quest for a*



Barton Hunter

Christian America, the author develops the story of the social sources of Disciples of Christ history from its beginnings to 1866. In the present volume he continues the story to the beginning of the twentieth century.

The central and underlying thesis of the book is clear: “one can understand the religious thought of the movement and its institutional development only when that thought is placed

*Dr. Hunter, retired Executive Secretary of the Department of Church in Society of the Christian Church (Disciples of Christ) is currently serving with the Fellowship of Reconciliation headquarters in New York.

within the social context that supported it." (p. ix)

The "social context" was the American frontier coming of age. The American frontier was not a simple phenomenon. It had sectional schisms, urban-rural divisions, educational differences, class antagonisms, and economic stresses. No wonder, "there was great diversity in the image they (the Disciples) reflected. . . . American society was diverse. Disciples religion and Disciples thought were as different as were 'peckerwood' sharecroppers in Alabama and sophisticated professors at the University of Chicago." (p. 350)

The three major developing splits in the Disciples of Christ personality, which were well along their way by 1900, were, largely the result of American social forces and movements. One of these was the factionalism reflected in and growing out of the Civil War. Another was the growing urban-rural conflict in America.

There were many subthemes, however, and the issues upon which preachers and editors fought, bled, but did not quite die, were numerous. To list a few: money and its uses, benevolence (care of the poor, the aged, etc.), city evangelization, the "social gospel", labor relations, the "single tax", slavery and black-white relations, "socialism," beverage alcohol and prohibition, pacifism and patriotism, women's rights, the American Indian, immigrants, Roman Catholicism, "worldliness," Sunday recreation, dancing, the use of tobacco, women's dress, and polygamy.

All these and many others came in for discussion, and all served as bases for expressing deeper underlying social rifts.

In the first and last chapters of the book, Harrell outlines and summarizes his understanding of the period and the people in question. For the remainder of the book his method is quite different. To a large extent the reader is immersed in a sea of concrete illustrations drawn from the sermons and the religious journals of Disciples, and is encouraged—with a minimum of interpretive helps, to come to his own conclusions. It is a felicitous technique. The impact of the book is, "you were there." The humor, the pathos, the pettiness, the magnanimity, the growing consciousness of the several strains of Disciples thought are directly felt and heard, and they are only briefly illumined by the author's subtitles and comments.

One comes away, incidentally, with the feeling that it might have been much more interesting to have listened to Disciples preachers and to have read Disciples writers of a hundred years ago than now. Whether one

agreed or not, one would certainly have little difficulty understanding and listening to the preacher. For example, David Lipscomb on labor organization:

We have heard lawyers condemn the organizations of the laborers, but lawyers and physicians long years ago set the example in these matters. They formed associations for mutual protection, regulating fees to prevent competition that would lower charges for services . . . And why should not men who get from fifty cents to five dollars a day form these self-protective associations as well as those who charge from ten to one hundred dollars per day for their services? (p. 133)

Or listen (whether or not you agree) to T. R. Barnett on the Spanish American war:

Congress has decided to tax beer \$2 per barrel, to raise money to fight Spain. Now if Congress will tax Spain in order to raise revenue to fight beer, the thing will be evenly adjusted. Beer is a worse enemy of America than Spain can possibly be. (p. 247)

Or read Fletcher Srygley, as he writes:

The Northern Christian published an article from the Oregonian on "Why People Don't Go to Church". This reminds me that a friend of mine asked a highly respectable and strictly moral but irreligious man why he did not go to church; and the man said he stayed away from such places out of respect for his deceased old mother who was a deeply pious woman and who always taught him never to attend places of fashionable amusement on Sunday." (p. 340)

There are two unanswered questions that haunt one after reading this book with its historical and sociological perspective:

1) Are ideas, convictions, and religious principles simply the outgrowth and image of social conditioning and inherited social patterns, or does the person's reflections upon his experience add some creative note of fresh insight and devotion? Harrell of course indicates that the church is not only influenced by the society but that it also influences society. The major thrust of the argument, however, is for "influenced by" rather than "influence" and even so the "influence" can simply be conceived as an extension in time of the "influenced by."

2) Why do some religious groups—the Quakers for example—seem to be more, or at least as much, influenced by the central "idea"

of their faith as by their social milieu, while the Disciples, as representatives of maturing main line denominations, seem to be largely mirrors of their social surroundings?

This is a good book, lucid, thoroughly documented, humorous (at points), human and humane in its conception. For anyone who wants to understand himself in his religious tradition as a member of the Christian Church, it is important reading.

Harold E. Fey, commenting upon Professor Harrell's earlier volume, says that "the author should be encouraged to bring the story up to date which should take two more volumes." The author has obliged with the second volume. The third, he expressly leaves to others, saying "I hereby announce to younger scholars that I have no intention of following this line of Disciples history into the twentieth century." One might hope that whoever undertakes the task will do so with the thoroughness and the wisdom of the present author.

TWO DCHS TRUSTEES HONORED

Herman A. Norton, Dean of the Disciples Divinity House and Professor of Church History at Vanderbilt University in Nashville, has been appointed Assistant Chief of Army Chaplains and promoted to Brigadier

General in the United States Army Reserve, effective July 29, 1975. As a Brigadier General, Dr. Norton is the first and only Army Reserve chaplain to obtain general officer rank.

The new Assistant Chief began his chaplaincy career in World War II with service in the Pacific. Following that conflict, he was chaplain for the Tennessee National Guard for fifteen years and for the past twelve years Dr. Norton has been a chaplain in the Army Reserve. He is currently at work, along with four active duty chaplains, on a five-volume Bicentennial History of the Army Chaplaincy.

William E. Tucker, Dean of Brite Divinity School at Texas Christian University in Fort Worth and co-author of the new history of the Christian Church (Disciples of Christ), will chair the Disciples Board of Higher Education for the next two years.

Dr. Tucker, who joined the Brite Divinity School faculty in 1966, was appointed Dean in 1971. Before going to Fort Worth, he was chairman of the Department of Religion and Philosophy at Atlantic Christian College in Wilson, North Carolina.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(Act of August 12, 1970: Section 3685. Title 39. United States Code)

1. Title of publication: *Discipliana*. 2. Date of Filing: September 24, 1975. 3. Frequency of issue: Quarterly. 3A. Annual Subscription Price: 7.50. 4. Location of Known Office of Publication: 1101 Nineteenth Avenue South, Nashville (Davidson County) Tennessee 37212. 5. Location of the Headquarters of General Business Offices of the Publishers: 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. 6. Names and addresses of Publishers, Editor, and Managing Editor: Publisher: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Editors: Roland K. Huff and Marvin D. Williams, Jr., Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Managing Editor: None. 7. Owner: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Known Bondholder, Mortgage, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bond, Mortgages or Other Securities: None. 10. For Completion by Nonprofit Organization Authorized to Mail At Special Rates: The purpose, function, and nonprofit status of this organization and the exempt

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Signed: Marvin D. Williams, Jr., Editor

**NOMINATING COMMITTEE
INVITES SUGGESTIONS**

John E. Hurt, a Life Patron member and former Chairman of the Board of Trustees of the Disciples of Christ Historical Society, will head a committee to select nominees for election as officers and trustees of the Society with terms beginning May 1, 1976. Other committee members appointed by Society Chairman Lester G. McAllister are Hugh M. Riley, Los Angeles, and William E. Tucker, Fort Worth, Texas.

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

The terms of all officers, who are elected annually, also expire. Present officers are Lester G. McAllister, Chairman; Thorn Pendleton, Vice-Chairman; Sara Tyler, Secretary; and Risley P. Lawrence, Treasurer. The Executive Committee is composed of the officers and three other members. The additional members now are Herman A. Norton, Paul A. Crow, and Miss Eva Jean Wrather.

Disciples in a New Nation

Thirty-three years after the Declaration of Independence another 'manifesto' was published . . . the Declaration and Address of Thomas Campbell, Presbyterian minister voiced the feelings for freedom and personal responsibility of many Americans. It was the catalyst for the birth of a new church on American soil . . . The Disciples of Christ.

Out of that movement came another generation of men and women who belonged to the 'Christian Church—Disciples' and who contributed significantly to the new nation. One of these was Samuel Guy Inman, ordained minister, missionary, author, humanitarian . . . far ahead of his times.

Inman trained in a slum church near Hell's Kitchen in New York City. He was a Texan, born near the Rio Grande, speaking Spanish as well as his native English. When Mexico fought a revolution, he established a refugee center in Texas which still bears his name and serves new Americans of Latin origin.

Bilingual, author of books in two languages, consultant to our State Department, United Nations and many world conferences on peace and justice, this minister of the Disciples is recognized for his contributions to Church and Nation . . . one of many saints of the church uncanonized.

Hugh M. Riley

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Discipliana

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EDGAR DEWITT JONES PORTRAIT PRESENTED

On the occasion of a recent Board of Trustees dinner, a portrait of Edgar DeWitt Jones was presented to the Society by Mr. and Mrs. C. A. Smith of Central Woodward Christian Church of Detroit. The Smiths first presented the portrait to Central Woodward in 1938 in honor of Dr. Jones.

Now that the historic Central Woodward building is to be sold the painting was given back to the Smiths, who in turn presented the painting to the Society. As Mr. Smith presented the portrait he said, "We consider this to be the place of highest honor for this portrait of a great and distinguished Disciple pastor and leader." Mr. and Mrs. Thomas J. Sherrard were present representing the Jones family. Mr. Sherrard is a grandson of Edgar DeWitt Jones.

C. E. LEMMONS PAPERS RECEIVED

The Personal Papers of Clarence Eugene Lemmon (1888-1963) have recently been received by the Disciples of Christ Historical Society, as a gift from his daughter, Mrs. Allean Lemmon Hale.

Dr. Lemmon, minister of First Christian Church in Columbia, Missouri for thirty-three years, was also a former president of the International Convention and served on many boards of Brotherhood agencies.

The papers occupy over twenty-seven lineal feet of shelf space and contains correspondence, ministerial papers, manuscripts, alphabetical files, printed materials, photographs, and some artifacts. The Lemmon Papers are open to the public for research purposes.