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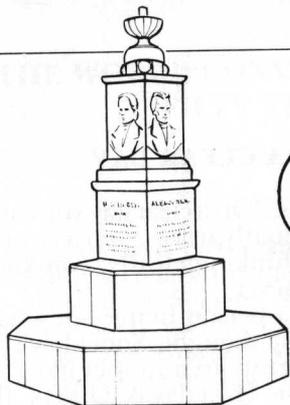
Roland K. Huff

David I. McWhirter

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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1980, Vol. 40, No. 1



PRESENTATION TO HUNTINGTON LIBRARY

The Huntington Library, of world renown and located in San Marino, California, is known for its vast resources on early Americana. Included in their collection are extensive resources related to the religious movements of that early frontier period.

On November 27th it was a privilege for President Huff in behalf of the Society to present valuable historical materials to the Huntington Library, items which were missing in their collection. The presentation included four volumes of *The Millennial Harbinger* published during the period of 1853-1869 and an 1828 volume of *The Christian Baptist*, and the *Christian-*

Evangelist and *Christian Standard Indexes*.

Dr. Robert O. Fife, Director of the Westwood Christian Foundation, arranged for the presentation. Others sharing in the presentation included: Margaret Wilkes, Doctor Ronald E. Osborn, Frank Pack, and Scott Barty. The Historical Society is honored to share these important materials with this great library.

PICTURE: (Left to Right) President Huff, Dr. Robert O. Fife—Westwood Christian Foundation, Dr. Ronald E. Osborn—Claremont School of Theology, Dr. Frank Pack—Pepperdine University, and Dr. Carey S. Bliss—Curator receiving presentation.



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EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I. McWhirter

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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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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ON A CLEAR DAY

The song says, "On a clear day you can see forever." It is equally true . . . on a clear day when you are thinking clearly, you know you can live forever.

There is not a person living but what is captivated by the thought. Some have searched for eternity in a utopia like ShangriLa in the Himalayas. Others, like Ponce de Leon, have searched for a fountain of youth. There is a sense in which this is no idle dream. This is what heritage is all about.

There are eternal qualities in all of us that can and should live forever. These qualities are woven colorfully into the warp and woof of one-to-one, personal relationships within the family, the community, and the church. Other times they are woven effectively into the life of institutions and corporations that can touch and change generations to come. Both the weaving and the eternity becomes a reality through our stewardship of life and possessions.

During the next three years many are determining to make a major contribution to the permanent funds of the Society. Through such contributions one's influence and one's participation in the preservation of our religious heritage can live forever. Whether it be 1980 or 2080 you can be there through your financial resources seeking to preserve those eternal qualities that make for wholeness of life as revealed through Jesus Christ and his church.

By the time this issue of Disciplina has been published the Permanent Funds of the Society will substantially exceed a quarter of a million dollars. We are pressing on toward one-half million. If you have not already sent a cash contribution or made a three year pledge during the Society's current Permanent Funds Campaign, you are cordially invited to do so. For some it will be a major gift of a lifetime. For others it will be a priority gift at this particular time. All gifts, large or small, will help assure the Society of vital income for the future. Permanent funds received will remain intact and carefully invested. Only the income will be used.

On a clear day through the investment of yourself and your resources in the preservation of our religious heritage, you can live forever.

ROLAND K. HUFF
President

THE WORLD CONVENTION OF CHURCHES OF CHRIST: 1930-1980 FIFTY YEARS OF FAITH AND FELLOWSHIP

by
Allan W. Lee*

During the mid-1920's when he served as evangelism secretary for the United Christian Missionary Society, Jesse M. Bader traveled widely across the length and breadth of the Brotherhood. He became personally acquainted with thousands of our people and churches as he visited them "in faraway places with strange sounding names"—such as, our southernmost congregation at Invergaricill, New Zealand, or Portnockie in Scotland, or Summerside on Prince Edward Island, Canada.

Jesse Bader sensed the isolationism, the loneliness and separation which these churches and congregations felt from the larger section of our Brotherhood here in the United States. As he returned from his visitations to other continental congregations, it became his hope and dream that he could help overcome this feeling of distance. He visualized a global fellowship for our people; one which would bring us together periodically in an inspirational gathering, challenging each one to a greater sense of evangelism and Bible study, where dynamic pulpites could preach and huge choirs lead the people in choral and congregational singing, and The Lord's Supper would become the closing and central climax sending our people home with renewed spiritual dedication and resolve to knit even stronger the "ties that bind us together."

Though it was not a new idea as there were other world ecclesiastical gatherings, Bader felt a world assembly of our people could bring us together, giving such a spiritual impact to those in attendance that it would reverberate around the globe and infuse a new inspirational impetus to the Brotherhood. This was Jesse Bader's dream—a World Convention of our churches.

However, he was not the only leader among the Churches of Christ, Christian Churches and Disciples of Christ of the world who hoped and worked for such a fellowship that would relate members of a worldwide church family to one another across national and organizational lines. Other men, leaders of our churches, such as, John Wycliffe Black and William Robinson

of Great Britain, Reg. Ennis and E. L. Hinrichsen of Australia, George Stewart and Hugh B. Kilgour of Canada, as well as Graham Frank, Charles S. Medbury, L.N.D. Wells, R. A. Long, P. H. Welshimer, Charles Reign Scoville and F. E. Davison of the United States—all worked with Dr. Bader in bringing to reality the World Convention. At its 1928 gathering in Columbus, Ohio, the International Convention of the Disciples of Christ of the U.S. and Canada, approved the holding of a World Convention in the United States in 1930.

WASHINGTON, D.C.—1930: There were those, of course, who negated the idea, who felt Bader was a dreamer, that because of the disastrous world-wide economic depression of 1929, people could not afford to travel to such a gathering. However, they proceeded with plans for the meeting and 9,000 people came together in Washington, D.C. October 19-24 for the first assembly of our World Convention. The Washington convention became the largest attended World Convention until the Toronto, Canada assembly in 1955, twenty-five years after its initial meeting.

Selected appropriately as first president of the convention was Jesse M. Bader, organizer, originator and oracle for this world gathering. The convention also elected him as general secretary, a position in which he served for thirty-three years until his death in 1963.

Two outstanding events taking place during this initial World Convention included the dedication of the National City Christian Church on Thomas Circle and a tea party held on the White House lawn hosted by President Herbert Hoover.

The organizers of the assembly, from its very beginning promoted the idea of a World Convention "not for the purpose of superseding or supplanting any existing convention or agency of the churches, or to attempt to regulate theology, determine policies, or interfere with the activities of the several groupings both national and organizational of our churches. But rather, the clear intention is that the World Convention should exist in order that the family of the world Brotherhood might better be acquainted with one another, assist the various churches to be of mutual help to each other in areas where they desire such help, and to promote at all times a closer

*Allan W. Lee is General Secretary, World Convention of Churches of Christ (Disciples-Christian-Churches of Christ).

fellowship among the brethren.”¹

“The World Convention is to belong to and is to be held in the interest of the whole world Brotherhood. It is not a meeting of boards or groups, but a convention of brethren of the Churches of Christ from around the world.”²

Dr. Bader, in a speech delivered at the second World Convention in Leicester, England in 1935, said, “While pleading in season and out of season for the unity of a divided Church, our world Brotherhood has neglected all too much to cultivate fellowship, cooperation and unity within itself. Unlike eight other world church families who have held world gatherings of their people for many years, no world gathering of our churches now located in many countries of the world, had ever been held.”

Probably the first and foremost work of the World Convention during its fifty years of existence has been that of holding world assemblies. After the first gathering in Washington, D.C., Bader and other convention leaders decided that this global Brotherhood gathering should be held every five years, if possible.

LEICESTER, ENGLAND—1935: Thus, the Second World Convention took place in the heartland of Great Britain at Leicester, England in August, 1935. DeMontfort Hall, in the center of the city, was the site of the assembly and John Wycliffe Black, a layman in one of our eight Leicester churches, served as president. Over 500 people from the USA and Canada traveled to this meeting. For the first time, representatives of Churches of Christ from the Ukraine, White Russia and Poland attended.

Again, the convention leaders felt it appropriate that the World Convention should come together in another five years. Toronto, Canada was selected as the spot

but as the clouds of World War II gathered on the horizon such a global meeting of our people became an impossibility. In fact, the convention had to be delayed twelve years. It became a long wait.

BUFFALO, NEW YORK, USA—1947: Two years after the conclusion of World War II found our church members coming together once again from various corners of the world to Buffalo, New York for the Third Assembly. Toronto which had originally been selected as the convention city had to decline because of inadequate hotel space. However, a Canadian, George Stewart of Winnipeg, Canada served as president. At this third meeting the assembled body authorized the establishment of a committee to prepare a constitution which would be presented and voted on at the next assembly. This was a significant step as the convention now became “organized.”

MELBOURNE, AUSTRALIA—1952: This basic constitution under which the convention now operates found approval at the Fourth Assembly held “down under” in Melbourne, Australia August 5-10, 1952. It was our first time to meet on the continent “under the southern cross,” and our seventy-six congregations in this Australian city were outstanding hosts. Reg. Ennis served as president and most meetings took place at the beautiful Town Hall.

TORONTO, CANADA—1955: The Melbourne convention attendees voted to hold their Fifth Assembly in Toronto, Canada which by now could house and accommodate the delegates. Scheduled for August 16-21, 1955 as the time, Edgar G. Burton, Toronto businessman and local church layman, was elected as president. The more than 9,000 in attendance met in the Maple Leaf Gardens, scene of most of the Toronto sessions. This was the first time a World Convention was held without being immediately preceded by a national convention of the country in which the World Convention met. It indicated the tremen-

¹ Program Book, Second World Convention, Leicester, England.

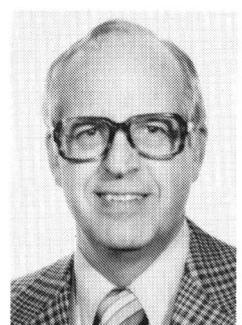
² Minutes, Administrative Committee meeting of the International Convention, February 14, 1929.



Jesse M. Bader



Laurence V. Kirkpatrick



Allan W. Lee

dous place that the world gathering had in the hearts and minds of our people around the globe.

Although conceived in 1952, the World CWF formally came into being at the Toronto assembly when the women voted rules of procedure as well as setting forth their purpose which "shall be to provide a channel by which all women members of Churches of Christ (Disciples of Christ) may be joined in fellowship and through which by prayer, study and service they may make a contribution to the extension of the Kingdom of God." Members include "all women who are members of the Christian Women's Fellowship or some other women's organization of their local church and who are in sympathy with the spirit and purpose of the World Christian Women's Fellowship." The next meeting of the World CWF at the 1980 Honolulu assembly will be their 25th anniversary. Mrs. Donald I. Black of Guelph, Ontario, Canada currently serves as president.

EDINBURGH, SCOTLAND—1960: An invitation from the British Churches of Christ to hold the 1960 assembly in Edinburgh, Scotland met with approval by all in attendance at Toronto. August 2-7 were the dates for this Sixth Assembly and Charles K. Green of Manchester, England served as president. Usher Hall provided the site for the sessions and the Scots gracious hospitality extended to over 4,000 present. Nearly 3,000 came from the USA via air and ship. Harry B. Holloway was Transportation Secretary and responsible for conveying thousands of delegates across the seas. Garfield Todd, Prime Minister of Rhodesia, served as First Vice-President making a striking appearance and capturing the attention of everyone whenever he addressed the assembly.

Through all these years Jesse M. Bader had been serving as the General Secretary of the World Convention. In the beginning, the Convention more or less became organized and housed in his New York City desk drawer where he served full-time as Evangelism Secretary for the Federal Council of Churches and later the National Council of Churches. Upon his retirement from this latter position, Dr. Bader assumed a full-time work with the World Convention, moving into The Interchurch Center in New York and occupying a small suite at this 475 Riverside Drive location.

Dr. Bader worked long and hard to establish and continue this world-wide fellowship. He remained its chief spokesman and organizer as well as making every effort to see that the convention was financially underwritten. In 1963 Dr. Bader

became ill. His tired body could not resist whatever diseases afflicted him. He died that year. The World Convention truly was his baby which he nourished and fed for thirty-three years of his fruitful life.

Laurence V. Kirkpatrick, whom Dr. Bader had trained as his replacement, assumed the leadership role as General Secretary. He continued the same high standards which Jesse Bader had upheld in the work and saw to the planning and execution of the next assembly.

SAN JUAN, PUERTO RICO—1965: This Caribbean capital served as the site for the Seventh Assembly which met August 9-15, 1965. Holding simultaneous sessions in two locations because hotel ballroom accommodations were not adequate to house the entire assembly, this gathering was the first time that our World Convention met in an area where English was not the main spoken language. Some seventy Spanish-speaking Puerto Rican congregations hosted the delegates who heard dramatic addresses by such outstanding religious leaders as Martin Niomeller of Germany and Martin Luther King of the USA. Rev. Florentino Santana, pastor of the large Calle Comerio church in Bayamon, a suburb of San Juan, led the convention as president. He was the first minister to be selected as president of the convention other than Dr. Bader who served as initial president. All other top leaders had been laymen in local congregations.

ADELAIDE, AUSTRALIA—1970: The largest attended World Convention witnessed Adelaide, Australia, capital of the state of South Australia, as the host city where 10,000 gathered for the final communion service at the Wayville Fairgrounds. Sir Philip Messent, a distinguished surgeon of the convention city, served as president. In a surprise announcement, Dr. Laurence Kirkpatrick who had been General Secretary since Dr. Bader's death in 1963, resigned that position effective July, 1971.

Dr. J. Daniel Joyce, then seminary dean at the Graduate Seminary of Phillips University, accepted the reins as president for the Ninth Assembly to be held in Mexico City, 1974. In the meantime, the Administrative Committee sought a successor to Dr. Kirkpatrick and on Sept. 1, 1971 called Dr. Allan W. Lee, pastor of First Christian Church, Seattle, Washington as the third General Secretary of the convention. Leaving an eleven and a half year pastorate in that Northwest city, Dr. Lee moved to New York where the office had been located since its inception. However, two years later at the invitation of the Dallas Area Association of Christian Churches, the office of the World

Convention moved to Dallas, Texas.

MEXICO CITY, MEXICO—1974: Once again the convention found itself in a country "south of the border" where Spanish is the main language. A summer-time assembly from July 15-20, 1974, nearly 4,500 came together at the National Auditorium nightly and daily at the ballroom of the Maria Isabel Hotel along the beautiful Paseo de la Reforma. Popular speakers and preachers included Dr. George Sweazy of Princeton, Ron O'Grady of the East Asia Christian Conference and Dr. Ernest Campbell, pastor of New York's Riverside Church. Seven youth choirs from the USA and Canada sang at different sessions. It was a musical first for the convention.

Spencer P. Austin who has attended every World Convention since its beginning presided at the three communion services concluding the Mexico City gathering. An offering of over \$6,000 was received and left in that country to assist the work of the churches there. Mexican Christians created the pottery communion sets, transporting them 300 miles from Aguascalientes to the capital city where every recipient kept his own communion cup as a remembrance of this meaningful fellowship.

As the convention looked ahead to its next assembly in Honolulu, Hawaii, July 15-20, 1980, Dr. William Barnett Blakemore, dean of the Disciples Divinity House in Chicago, assumed the presidency by election of the assembled attenders. He held the office for one year. While attending a meeting of the Administrative Committee in Dallas, May, 1975, he died in his sleep, the only president of the World Convention to die in office.

Immediately, the Administrative Committee, under the direction of First Vice-President Richmond I. Nelson of Jamaica began a search for a new president. Dr. Forrest D. Haggard, pastor of the large Overland Park Christian Church at Overland Park, Kansas seemed the man for the job. He accepted the invitation of the Executive Committee to give presidential leadership into and through the Golden Anniversary Assembly in Hawaii.

HONOLULU, HAWAII—1980: The 50th anniversary convention in the 50th U.S. state—Hawaii—will be a five day gathering hoping to attract 5,000 people. Nearly 500 from Australia are registered six months ahead of time! Our ten congregations—both Disciple and Christian Church (Independent) are all located on the island of Oahu and shall serve as hosts to this Golden Anniversary meeting. Dr. Alan Walker of Australia along with Dr. Abraham Akaka of Honolulu will be two of the featured

speakers and preachers. Numerous youth choirs, so popular at the Mexico City convention, will sing again at the Hawaiian gathering. In place of the usual All Nations Luncheon, an All-Convention Luau will feature a program typical of the Polynesian islands.

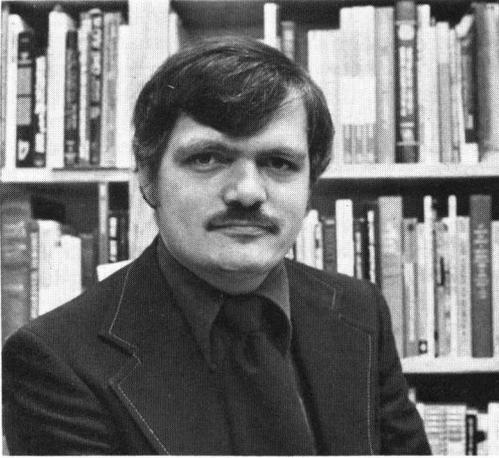
At the 1960 Edinburgh, Scotland assembly, Dr. Bader and other leaders felt the convention should be sustained and undergirded financially rather than in a haphazard way from convention to convention. A Permanent Endowment Fund was established. It was the hope of the World Convention leaders that an amount of \$250,000 could be raised between that 1960 gathering and the 1965 San Juan, Puerto Rico meeting. Unfortunately, Dr. Bader's death in 1963 was a blow to the Fund. It never really got off the ground until the mid-70's. At the World Convention Aloha Dinner held on October 27, 1979 at the General Assembly of the Christian Church in St. Louis the fund finally topped that original goal. Through Honor and/or Memorial Funds monies have come into the Endowment. A goodly number of Permanent Named Funds have been established in various categories and new goals have been set—\$300,000 by January, 1980; \$400,000 by Easter, 1980 and \$500,000 by the time of the 50th anniversary convention in Honolulu.

Following Dr. Bader's untimely death, Mrs. Golda Bader established the Jesse M. Bader Lectureship on Contemporary Evangelism. Almost annually the lectureships have been given in various Christian Church or Churches of Christ schools and seminaries as well as at the last two World Conventions. Dr. Alan Walker, formerly superintendent of the Central Methodist Mission in Sydney, Australia and now World Evangelism Secretary for the World Methodist Council will present the lectures at the Hawaii convention. Previous lecturers and schools hosting the lectureship have included: 1967, Drake Divinity School, Dr. Gerald J. Jud; 1968, Drake Divinity School, Dr. J. Daniel Joyce; 1970, Adelaide World Convention, Dr. Philip Potter; 1971, Christian Theological Seminary, various speakers; 1972, Phillips University Graduate Seminary, Dr. Colin Williams; 1973, Overdale College at Birmingham, England, various speakers; 1974, Mexico City World Convention, Dr. George E. Sweazy; 1975, Emmanuel School of Religion, Dr. William J. Richardson; 1976, College of the Bible, Glen Iris, Australia, Dr. David H. C. Read, and 1977, Lexington Theological Seminary, various professors of

Continued on p. 13

DISCIPLE IMAGES OF VICTORIAN WOMANHOOD

by Fred A. Bailey*



Fred A. Bailey

In the last third of the nineteenth century, the Disciples of Christ along with other middle class Americans experienced a profound sense of social uneasiness. The relative stability of antebellum society had been replaced by rapid industrialization and urbanization in the Northeast, by complicated agricultural problems in the Midwest and West, and by the need to rebuild in the post-war South.¹ As a result, many Americans engaged in a search for order, hoping to restore the values of a simple agrarian past. Given the Victorian faith that womankind maintained society's traditional values, middle spokesmen looked to the female sex to usher in a virtuous millennium.² The periodicals associated with the Disciples of Christ in the late nineteenth century provide a wealth of information illustrating the basic middle class concepts concerning woman's role and status in society. Almost all of the church's ministers would have agreed with an enthusiastic evangelist in the *Gospel Advocate* for 1879: "Our wives and mothers [are] the conservators of virtue and religion," and if they fail "what must become of the community"³

Christian Church ministers surveyed their congregations, and noted the numerical superiority of women in the church.⁴ Given the association of woman with moral virtue, these clergymen assumed

that she possessed the key to society's salvation. With that thought in mind, Charles L. Loos, a prominent Disciple educator, declared in 1888 that "our hope for victory in the cause of right, justice and purity . . . lies—always with God—[assisted by] woman's powerful cooperation."⁵ The Disciples of Christ never questioned whether woman would contribute to the moral leavening of society, but rather debated in what capacity she should do this. In their dialogue over woman's proper social role, church leaders tended to look upon the female sex in terms of three basic stereotypes: "the cult of true womanhood," the image of the feminist, and, by the 1890's, the development of the "new woman."

Among the Disciples, the "cult of true womanhood" dominated their perception of woman's status in society. This concept, which has been examined at length by the historian Barbara Welter, grew out of the social ferment of early nineteenth century America and reached its greatest level of acceptance in the decades following the Civil War. As men engaged in the process of nation and economy building, they aban-

¹ Several authors have discussed at length this theme of social disorder in the closing decades of the nineteenth century. Robert H. Wiebe, *The Search for Order, 1877-1920* (New York, Hill and Waug 1967), xiii-xiv, 44-47; Henry Steele Commager, *The American Mind: An Interpretation of American Thought and Character Since the 1880's* (New Haven, Yale Univ. Press 1950), 3-54; David W. Noble, *The Progressive Mind, 1890-1917* (Chicago, Rand McNally 1971), 1-22.

² Daniel W. Howe, "American Victorianism as a Culture," *American Quarterly*, XXVII (December, 1975), 530-31.

³ Preacher, "A Plea for Babies and Their Mothers," *Gospel Advocate*, XXI (October 23, 1879), 678.

⁴ Clark Braden, "Woman's Sphere and Work According to the Bible," *American Christian Review*, XXIX (November 18, 1886), 369-70; Martha Williams, "Women's Mission," *Christian*, XIII (June 10, 1875), 2; Anne R. Dobyns, "The Night Is Far Spent the Day Is at Hand," *ibid.*, XVIII (October 7, 1880), 2; A. P. Cobb, "Woman's Work in the Primitive Church," *Christian-Evangelist*, XX (December 6, 1883), 5; Catharine F. Lindsay, "Let Our Sisters Help to Prepare the Way of the Lord," *ibid.*, XXXI (February 15, 1894), 110; E. L. Frazier, "Woman and Her Mission," *Christian Monitor*, XI (October, 1872), 441-46; M. P. Hayden, "Woman's Work," in W. L. Hayden, ed., *Church Polity* (Chicago, 1894), 73.

⁵ Charles L. Loos, "Woman's Place and Power," *Christian Standard*, XXIII (May 12, 1888), 285.

*Fred Arthur Bailey is a Faculty member, Dept. of History and Political Science, Freed-Hardeman College. This article is based on his Ph.D. Dissertation (U. of TN) "The Status of Women in the Disciples of Christ Movement, 1865-1900."

done the tradition-maintaining institutions of the home and the church to women. Men became the doers, the builders, and, all too often, the destroyers, and women were supposed to preserve, to uplift, and to heal. Woman's universe was encompassed by the home, the church, and her children. Religious literature, ladies' magazines, and popular gift books combined to assure woman that when properly submissive to her father, her husband, or her clergymen, her influence could transcend society and help create a better world. By remaining passively in her domestic sphere and there pleasing her spouse and training her children, woman preserved the moral virtues of society. The essential elements of the cult of true womanhood emphasized the female sex's status in terms of purity, piety, domesticity, and submissiveness.⁶

The Disciples looked upon their wives, mothers, sisters, and daughters in terms of true womanhood. Prior to 1874, members of this religious communion saw woman's only avenue of expression as the home, and to a limited extent, the church. However, with the creation of the Christian Woman's Board of Missions and also the organization of the interdenominational Woman's Christian Temperance Union, their interpretation of woman's proper social role began a gradual evolution which eventually allowed women to advocate moderate social reform, to preach, to receive some educational opportunities, and to vote. Nonetheless, a survey of Disciple periodicals from 1865 to 1875 revealed an almost universal acceptance of a more limited social role for Christian Church women. Prior to 1875, the Disciples envisioned woman as preserving traditional values within the limited confines of the home and the church.

In the decade prior to the creation of the Christian Woman's Board of Missions and the Woman's Christian Temperance Union, the Disciples repeatedly emphasized the theme of woman's passive influence in the home. "The great want of the church in these unholy times," wrote a Kentucky Disciple, "is true genuine Christian women . . . who cultivate their minds and train their children in the 'fear and admonition of the Lord.'"⁷ In a letter to the *Christian Standard*, a Disciple, identified only as "H.," emphasized that the "welfare and best interest of society depends greatly on female influence." However this was not to be accomplished through the active career of soldier, politician, or priest or through "unsexing herself by transcending her sphere" in any way. "Beside the cradle, in the nursery, at the fireside," he affirmed, "woman may gain victories for God, and man, and virtue, and liberty."⁸ Most Dis-

ciples agreed with the dictum of Mrs. Frances Elliott who wrote for the *Christian Monitor*. "To the great mass of womankind," she proclaimed, God "has indicated as if He had thundered it from Mt. Sinai, 'Your children are your central point. . . . Your glory is your Motherhood.'"⁹ Isaac Errett, the influential publisher of the *Christian Standard*, echoed this theme. "I believe in the old fashioned theory, that a woman's best 'sphere' is at home. . . . Christ had no lovelier name for heaven, than 'My Father's house.'"¹⁰

Believing that woman possessed superior attributes of kindness and sympathy to the male sex, the Disciples also thought she was more religious. An aging evangelist called woman "the pious sex." To him, women were "more religious by nature than men," and thus "with the milk of the maternal breast," she instilled piety into her children.¹¹ In 1872, another minister sermonized upon this same theme. "Number your audience on a rainy day, and you will learn that stout men have excused themselves on account of the inclemency of the weather, while frail women . . . have faithfully met the Lord at his house."¹² In their thinking woman was to use her piety in its proper place. A conservative minister reminded his sisters that to a woman, her children were a mother's "little congregation, to whom she has not only the right but the talent to speak."¹³

The Disciples also assumed that the true woman was by nature submissive. Marcia Goodwin, the editor of the *Christian Monitor*, asserted that "God has so made the sexes that women, like children, cling to men: lean upon them as though they were superior in mind and body."¹⁴ Sister Anne, a contributor to the *Apostolic Times*, insisted

⁶ Barbara Welter, "The Cult of True Womanhood, 1820-1860," *American Quarterly*, XVIII (Summer, 1966), 151-54.

⁷ Passim, "Female Influence," *Apostolic Times*, V (December 25, 1873), 6.

⁸ H., "Woman and the Gospel," *Christian Standard*, III (June 6, 1868), 129.

⁹ Frances D. Elliott, "What Can Woman Do in Domestic Life," *Christian Monitor*, X (March 1871), 125.

¹⁰ Isaac Errett, "Friendly Talk with the Girls," *Christian Standard*, VII (April 27, 1872), 131.

¹¹ Jacob Creath, "'The Fair Sex,'" *Christian Pioneer*, VI (February, 1866), 56.

¹² E. L. Frazier, "Woman and Her Mission," *Christian Monitor*, XI (October, 1872), 444.

¹³ "1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12," *American Christian Review*, XV (February 26, 1872), 66.

¹⁴ "Men Who Win Women," *American Housewife*, II (October, 1870), 150.

that God placed woman "by the side, under the protection of man."¹⁵ This doctrine held that the father headed the home and established its rules. Although they valued the wife's opinions, most Disciples agreed with the evangelist who proclaimed that "when differences of opinion arise . . . it is the duty of the mother to yield."¹⁶

Between 1865 and 1875, this religious fellowship almost universally subscribed to the true womanhood image. In their proper sphere women were to be mothers, who used their special influence to uplift society and to train their children. Without the desire to exercise the franchise or to rule, mothers were to raise their sons to participate in the active careers of politics and preaching. To the woman who wanted to vote, a writer for the *Christian Monitor* declared that "she will exercise the right of suffrage through her sons." To those women who desired to preach, he affirmed that through the "well-trained boy she will tell the story of love."¹⁷ The Disciples were in agreement with the minister who declared in the *Apostolic Times* that the "true woman is the heart of the family, of the church, and of society."¹⁸

The creation of the Christian Woman's Board of Missions in 1874 and the development of other, non-Disciple, women's organizations provided for many Christian Church women opportunities to move beyond the confines of the home and into the realms of social and religious reform. Nonetheless, the Disciples continued to employ the rhetoric of true womanhood until century's end. As late as 1894, M. P. Hayden, a prominent liberal minister, presented an almost perfect summary to true womanhood:

The relation of the sexes presents to us this picture of woman: That woman is physically inferior to man, intellectually his equal, socially his superior, morally more susceptible, and religiously more devotional; and while she is man's companion and equal, in point of authority she is subordinate to him. Her place in society and her sphere of activity should be in harmony with the qualities and peculiarities of her nature, and her work and responsibilities should be such as she is best fitted to fulfill within her proper position and relations. This indicates that her place and sphere are to be found in domestic and social life.¹⁹

In spite of this reverence for true womanhood, by the 1890's, liberal Disciples had modified their views to allow women to vote, to preach, and to engage in moral reform. However, this was accomplished through a modification of the image of true

womanhood rather than from a rejection of it. In the process, both liberal and conservative churchmen rejected the rhetoric of contemporary feminists fearing they would add to society's disorder.

Nineteenth century feminism, which for the Disciples was not an approved realm of social reform for their sisters, had its beginnings at the Women's Rights Convention of Seneca Falls, New York, in July, 1848. These resolute conventioners assumed that the equality of men and women gave to females an equal right with males to speak in public assemblies, to preach the gospel, to exercise the elective franchise, and to secure "equal participation with men in the various trades, professions, and commerce."²⁰ The participants of the Seneca Falls convention and feminists throughout the nineteenth century believed that the gaining of certain enumerated "rights" would lead to the acceptance of sexual equality. However, by century's end, many middle class Americans were responding with favor to the idea of woman's rights and at the same time rejecting the feminist appeals of equality.

Liberal Disciples eventually accepted the goals of "woman's rights"—suffrage, woman's ordination, approved reform and philanthropic activities—but at the same time they rejected the concept that males and females should be equal either in the home or in society at large. Their terminology, however, was confusing. All Disciples employed the term "woman's rights" as an epithet to condemn dedicated feminists who advocated sexual equality in society. The association of woman's rights with the free love theories of Victoria Woodhull and the anti-clericalism of Elizabeth Cady Stanton, led writers for Christian Church papers to fear that the movement would destroy both the home and the church.²¹ Isaac Errett railed against "the doctrines of 'Woman's Rights'" which promised to drag mothers from their homes. Calling these women

¹⁵ Sister Anne, "Inequality of Man—Male and Female," *Apostolic Times*, V (March 19, 1874), 6.

¹⁶ William Rowzee, "Home Culture," *ibid.*, VIII (January 27, 1876), 38.

¹⁷ J. C. Stark, "Woman's Mission," *Ladies' Christian Monitor*, VII (January 1868), 2.

¹⁸ W. F. P., "The True Woman," *Apostolic Times*, V (May 8, 1873), 2.

¹⁹ M. P. Hayden, "Woman's Work," 75.

²⁰ Elizabeth Cady Stanton, and others, eds., *History of Woman Suffrage* (6 vols., Rochester, New York, 1889-1922), I, 70-73.

²¹ William L. O'Neill, *Everyone Was Brave: The Rise and Fall of Feminism in America* (Chicago, Quadrangle Books 1969).

"justly . . . regarded fanatics," he equated their oratory with "profanity from the mouth of a suckling."²² David Lipscomb assured the readers of his paper, the *Gospel Advocate*, that wherever woman entered the public arena the result was "loose marriage, easy divorce, indisposition to bear children, and . . . attendant social impurity."²³ In the same spirit, James H. Garrison, editor of the *Christian-Evangelist*, attacked Elizabeth Cady Stanton's *Woman's Bible* as "a tendency of certain champions of woman's cause to array the two sexes against each other."²⁴ Lesser known Disciples shared in this critique of feminism. Writing for the *Christian Standard* in 1888, one minister castigated "the women who [were] loudest in their cry for . . . woman's rights" because they were "neglecting their homes and the training of their children." To him, "there [could] be no homes where true womanhood [was] wanting."²⁵

Since the Disciples equated "woman's rights" with the disapproved concepts of feminism, they had to develop other terminology to describe those females whose desires were acceptable to the church's majority: the privileges of voting, preaching, and engaging in social reform. In the 1890's the term "new woman" emerged in their periodicals to fulfill this need. While the cult of true womanhood emphasized woman's passive influence within the spheres of the home and the church, at century's end the Disciples and others of the middle class envisioned the "new woman" as being more active and exercising a positive influence for social change. Essentially the "new woman" was an extension of the image of true womanhood. The Disciples accepted the belief that greater education and more social and political privileges for women would make them better wives and mothers.²⁶

Liberal ministers approved of the activities of the Christian Woman's Board of Missions and the Woman's Christian Temperance Union, and as a result were more enthusiastic about the "new woman" than were their conservative brethren who opposed both organizations. Church liberals rejoiced that the young woman of the 1890's had greater opportunities for an education than her sisters of the past generations, they assumed that she would engage in social reform and philanthropy, and they looked to her eventually exercising the vote. Yet at the same time, supporters of the "new woman" argued that she would remain loyal to her proper sphere—the home. On the other hand, conservatives associated her with the advocates of "woman's rights," and continued at century's end to exalt the passive virtues of those

true women who remained contented in their homes. Both sides of the Disciple division envisioned woman's status as rising out of her domestic functions.

Conservative Disciples repudiated the "new woman" as a dangerous social trend which would remove wives and mothers from their intended sphere. In 1897, David Lipscomb's paper editorialized that the "new woman" was an "innovation boding no good to society." The *Gospel Advocate* criticized such women for antagonizing man by becoming "a usurper of his prerogatives." It condemned any civilization which led "woman to disregard home, home duties, and family responsibilities." The paper gravely added that the "new woman" was "not the kind which our country should desire." The editorial concluded with the prayer that "mothers who appreciated their responsibilities and keenly perceived the true sphere of womanly effort will be slow to train their daughters up for the new woman's sphere."²⁷ Writing along these same lines, a conservative sister suggested in the *Christian Standard* that the malcontented "new woman" would fail in her clamoring for more rights. By contrast, "pretty brides—God bless them—[would be] so busy and so happy with their babies, those wonderful babies . . . that they would find neither time nor inclination to discuss their rights."²⁸

Two of the most vocal proponents of the "new woman," Jessie H. Brown and Ella M. Huffman, were influential members of the Christian Woman's Board of Missions. As early as 1888, Jessie Brown indicated that women were to play an active role as social reformers. "The time has gone by," she proclaimed, "when the world can accept, as its ideal of Christian womanhood, the picture of a gray-garbed nun, shut in from

²² Isaac Errett, "Something About Women's Work," *Christian Standard*, I (October 13, 1866), 217.

²³ David Lipscomb, "Woman and Her Work," *Gospel Advocate*, XXXIV (October 13, 1892), 644.

²⁴ James H. Garrison, "An Abnormal Emphasis of Sex," *Christian-Evangelist*, XXXII (September 5, 1895), 562.

²⁵ H. M. Morrison, "Child Training," *Christian Standard*, XXIII (June 9, 1888), 351.

²⁶ Nancy F. Cott has observed that late nineteenth century "women's club activities and social reform endeavors grew out of rather than in direct opposition to, the cult of true womanhood." Nancy F. Cott, "Introduction," *Root of Bitterness: Documents of the Social History of American Women* (New York, E. P. Dutton 1972), 26.

²⁷ "The New Woman," *Gospel Advocate*, XXXIX (July 15, 1897), 446.

²⁸ Anna D. Bradley, "The Present Woman," *Christian Standard*, XXXI (November 30, 1895), 1146.

the great thoroughfares of human life by convent walls."²⁹ Five years later, she used the term "new womanhood" to describe this more vigorous role for the female sex. Not surprisingly she praised the "philanthropic movements of the new womanhood" which included not only the Christian Woman's Board of Missions, but also the Woman's Christian Temperance Union, the Red Cross, and the King's Daughters.³⁰ Brown saw the origins of the "new womanhood" as arising out of woman's entrance into colleges throughout the land, and she delighted in "this broadening of woman's intellectual advantages." Nonetheless, she carefully pointed out that this "new woman" remained loyal to the home. Noting statistics indicated "that the educated woman [had] firmer health and more endurance than the uneducated woman," Brown suggested that she would know "how to care for herself and her family, and . . . [be a] better home-maker" than her less well trained sisters.³¹



Jessie Brown Pounds

Ella M. Huffman also praised the "new womanhood." She observed that the "whole world [was] talking of the *new* womanhood—the *higher* womanhood," which she compared to "God's ideal of womanhood." Like Jessie Brown, she assumed that woman's enhanced status resulted from increased educational opportunities, and from the efforts of such organizations as the Christian Woman's Board of Missions to make woman aware of her ability to bring about reform. Still Huffman believed that in woman's "higher conquest," she would remain true to her basic nature. She would emulate "the housewifely Penelope . . . whom the alluring voices of the world can never win from a higher duty."³²

Ironically, the best Disciple analysis of the "new woman" appeared in the *Gospel Advocate*. From July, 1896, to April, 1897,

Mrs. T. P. [Selina] Holman, a Fayetteville, Tennessee, housewife and soon to be the state president of the state's Woman's Christian Temperance Union, praised the "new woman" as a positive model for her sex. For years, she had been a frequent critic of what she considered David Lipscomb's patronizing attitudes toward women. In December, 1895, the *Gospel Advocate* reprinted from a non-Disciple periodical an attack upon the "new woman," accusing her of deserting the home and motherhood.³³ Mrs. Holman mulled over this article for six months before writing her reply.

She began her analysis of the "new woman" by separating this image from the concept of "woman's rights," which she believed was in opposition to "wifedom and motherhood." If "woman's rights" was the same as the "new woman," then she proclaimed that "no calamity that could affect God's green earth could be so great or so destructive to the human race." Nonetheless, Mrs. Holman noted that she knew many young girls who fitted her image of the "new woman" and who "would indignantly deny that they were 'woman's rights women' even in a small degree." In common with Jessie Brown and Ella Huffman, this Disciple sister saw the "new woman" as developing out of better educational advantages and she hoped that the "new woman" would use her "womanliness," her "purity," and her "goodness" for the betterment of society. But above all, Mrs. Holman believed "that when the 'new woman' [came] into her kingdom, wide-awake, alert, thoughtful, up to date, she will not depreciate, but [rather] magnify and glorify the profession of motherhood."³⁴ Despite this moderate inter-

²⁹ Jessie H. Brown, "Christian Womanhood," *ibid.*, XXIII (October 20, 1888), 663.

³⁰ Jessie H. Brown, "Woman in Philanthropy," *ibid.*, XXIX (June 17, 1893), 474.

³¹ Jessie H. Brown, "New Womanhood," *ibid.* (May 6, 1893), 354.

³² Ella M. Huffman, "The Higher Conquest," *Christian Oracle*, X (October 26, November 2, November 9, 1893), 675, 692, 708.

³³ "The New Woman and the Old Man," *Pacific Christian*, reprinted in the *Gospel Advocate*, XXVII (December 5, 1895), 770.

³⁴ Mrs. T. P. Holman, "The 'New Woman,'" *ibid.*, XXVIII (July 9, 1896), 438; Mrs. T. P. Holman, "The New Woman, No. 2," *ibid.* (July 16, 1896), 452-53; Mrs. T. P. Holman, "Reply to Brother Lipscomb's Strictures on the Earlier Education of Women," *ibid.* (August 6, 1896), 511; Mrs. T. P. Holman, "Wanted—Mothers," *ibid.*, XXIX (April 1, 1897), 198.

pretation of the "new woman," David Lipscomb sadly replied: "It gives a body the blues to read Sister Holman's article."³⁵

The "new woman" grew out of, rather than in opposition to, the cult of true womanhood. Liberal Disciples, and those of the middle class who agreed with them, saw such organizations as the Christian Woman's Board of Missions and the Woman's Christian Temperance Union as a justified extension of woman's role as the protector of virtue and tradition. They found the status change from the passive "true woman" to the active "new woman" more palatable when assured that her sphere had been extended, not radically altered.

Despite the vast amount of rhetoric expended by liberal and conservative Disciples over the question of woman's status, they differed only slightly in their emphasis. Conservatives believed that woman best served by remaining cloistered in the home and there protecting it from the evils of the outside world; their liberal brethren affirmed that she best served by securing rights sufficient to enable her to go into the world and there combat the evils that threatened her domestic felicity.

³⁵ David Lipscomb, untitled reply to Holman, "The 'New Woman,'" 438.

NEW MEMBERSHIPS As of January 15, 1980

LIFE

- 680. Viox, Mrs. Dixie, Erlanger, KY
- 681. Fellers, William O., Carmichael, CA
- 682. Fellers, Mrs. Nancy Lee, Carmichael, CA
- 684. Gleason, E. H. Jr., Shreveport, LA
- 685. Smith, George W., El Cajon, CA
- 686. Smithson, Mrs. Katrine Kleihauer
Manhattan Beach, CA
- 687. Brink, Eugene K., Dallas, TX
- 688. Tuckett, Mrs. Guinivere M.,
Hazelwood, MO

PARTICIPATING TO LIFE

- 683. Reynolds, Mrs. Edna, Bradenton, FL

REGULAR INCREASED TO LIFE

- 679. Moudy, James M., Fort Worth, TX
- 689. Branaman, David E., Salem, IN

PARTICIPATING INCREASED TO SUSTAINING

- Hobbs, Mrs. Ruth P., Jackson, MS

REGULAR INCREASED TO PARTICIPATING

- May, Meril A., Garrettsville, OH
- Sandercox, Robert A., Bethany, WV

ORGANIZATIONAL

- National Conference of Christians and
Jews, Wichita, Kansas Branch

REGULAR

- Crowley, Paul J., Akron, OH
- Donaldson, Dorothy, Toledo, OH
- Hanan, Benton Roy, Rockville, MD
- Hartling, Harvey C., Centralia, WA
- Herrmann, Richard E., Gallatin, TN
- Holman, Paul, Glasgow, KY
- Jackson, John M., Huntsville, AL
- Jennings, Miss Katie, Birmingham, AL
- McCleary, Mrs. Nettie, Houston, TX
- Padfield, David A., Bowling Green, KY
- Patton, Mrs. Mary B., Birmingham, AL
- Reinhardt, Wayne, Lima, OH
- Shodean, Roland L., Phoenix, AZ
- Simonson, Mrs. Betty, Bartlesville, OK
- Simonson, H. E., Bartlesville, OK
- Spleth, Ms. Martha Jean, Fort Worth, TX
- Spleth, Randall A., Claremont, CA
- Stembridge, Mrs. Eleanor K., Birmingham, AL
- Terrell, Robert C., Destin, FL
- Thomas, J. Harold, Los Angeles, CA
- Weathers, Elizabeth, Paris, KY
- Weesner, Mrs. Leslie B., Fairhope, AL

STUDENT INCREASED TO REGULAR

- Bass, William L., Nevada, IA
- Pfaff, Tom, Tillamook, OR

STUDENT

- Aaron, Andy, Memphis, TN
- Blankenship, Phoebe, Waterloo, IA
- Brunsmann, Jeff M., Milligan College, TN
- Lee, Gary L., Atlanta, IL
- Marten-Llewellyn, Karen, Chicago, IL
- Stevens, Bruce A., Claremont, CA

World Convention—continued

LTS during the Kentucky Institute for the Christian Ministry.

Program Chairman for the various assemblies have given countless hours and days to the Convention activities. They have included: 1947, O. L. Shelton; 1952, O. L. Shelton; 1955, Theo O. Fisher; 1960, Theo O. Fisher; 1965, Ernest E. Thompson; 1970, J. Daniel Joyce; 1974, James L. Christensen and 1980, Jo M. Riley.

Since the 1955 Toronto convention, the Central Study Committee has functioned in a new and effective manner, making available guides for the Study Breakfasts held at three early morning sessions of the World Assemblies. Prior to each assembly, numerous study groups in various countries met to give thought and discussion to a number of theological topics of special interest to our churches. From their notes and manuscripts submitted to the Study Committee, books were developed and used for the Study Breakfasts.

Some of the topics published include: The Nature of the Unity We Seek, The Theology of Evangelism, The Nature of the Church, The Lord's Supper, The Congregation and the Body of Christ, The Ethical Demands of the Christian Gospel, The Christian Ministry, The Christian Hope, Christian Baptism, Who Is Jesus Christ? The Nature and Work of the Holy Spirit, Biblical Authority for Today, Churches of Christ Within Ecumenical Christianity and Christianity in a Revolutionary Age.

For the 1970 Adelaide and the 1974 Mexico City assemblies, study topics were developed around the total convention themes. At the Australian gathering, the study groups concerned themselves with various aspects of The Good News: As the Basis of Fellowship, The Bible and its Proclamation, The Good News and Man, The Good News and Political and Economic Structures, The Good News for the Church and The Good News in Proclamation and World Mission.

At Mexico City, the overall topic concerned God With Us . . . In Music, Art and Drama; In Work and Play; In Home and Community; In the Worshipping Community; In the World of Nature and In the World of Public Life.

O. L. Shelton, Stephen J. England, Parker Rossman and Roger N. Carstensen have served effectively as Study Chairmen through these past twenty-five years.

Another important relationship which the World Convention has is the various ecumenical ties with other denominations both world-wide and interdenominational. For many years the World Convention has

been the one fellowship through which our Brotherhood became related to other world bodies.

Our ecumenical involvements have seen the World Convention represented at the annual meeting of Secretaries of World Confessional Families (now known as Christian World Communions), fraternal representation at the Central Committee and assemblies of the World Council of Churches; fraternal representation at certain national and regional ecumenical gatherings and representation at the assemblies of other world church bodies. At Vatican II, the World Convention was invited to send representatives for our Brotherhood and attending the various sessions were, W. B. Blakemore, Basil Holt, Wm. G. Baker, Howard E. Short, James M. Whitehead, Jesse M. Bader and Magdalena Parrilla. At these historic sessions of the Roman Catholic Church, the World Convention and its delegates represented the Christian Church (Disciples of Christ) adequately and well.

The World Convention seeks to serve and provide fellowship for our brethren in some sixty countries. A number of these lands are areas where our churches in Australia, New Zealand and Great Britain have maintained overseas efforts and work. Also, where former missionary churches have terminated ties with their missionary boards and entered into national church relationships, we, too, have attempted to find a common ground and meeting place for fellowship with these bodies regardless of organizational patterns or of group or national allegiance.

In the preamble and constitution of the World Convention, it is clear that the Convention makes every effort to be related to all Christian Churches, Churches of Christ and Disciples of Christ in all countries where these churches are located. Since its purpose is for inspiration and fellowship among these churches, the World Convention does not attempt to align itself with any single grouping of these churches. The World Convention seeks to be "inclusive" of all segments of our historic Brotherhood everywhere.

The First Resolutions Committee of the World Convention in 1930 stated the purposes of the World Convention which are still appropriate for today and tomorrow:

We recommend that the World Convention be a continuing organization and that its purposes be:

First, the promotion of a better acquaintance with one another,

Second, the deepening of interest each in the other,

Third, the promotion of Christian

goodwill and the increase of more intimate fellowship in the things of Christ Jesus, our Lord.

At the 1980 Honolulu World Convention, this global assembly will celebrate fifty years of faith and fellowship. Previous world gatherings of our people have been uplifting and inspirational, giving spiritual impetus to our work around the world. The Honolulu meeting hopes to revitalize the faith of our fathers for the future. "Sharing The Word With the World," the theme of the 50th anniversary convention in the 50th

U.S. state, is an appropriate one—an evangelistic message for our members who have always been a "people of the Book."

We can be grateful that the World Convention has given the Churches of Christ/Christian Churches fifty years of global faith and fellowship. As He has in the past, it is our prayer that God will continue to bless these efforts for Christian goodwill and fraternity among the peoples of our "fractured fellowship" by bringing us into a spiritual oneness during the next half a century.

Bibliographic Notes

Hayden, Amos Sutton. *Early History of the Disciples in the Western Reserve, Ohio*, with biographical sketches of the Principal Agents in their religious movement. Unigraphic; Chase and Hall, 1875. (Reprinted 1979 by Unigraphic, Inc.), 476 p. \$17.00 + \$1.00 for mailing. New index added. Available from East Cuyahoga Chapter, OGS, 29471 Eddy Road, Willoughby Hills, Ohio 44092.

A. S. Hayden writes in his original preface: "As far as possible the whole work has been brought within the following plan:

1. A sketch of the condition of religious society at the opening of the work.
2. A short account of the agencies by which it was accomplished.
3. A history of the work itself.
4. Biographical notices of the principal actors.



Mrs. Evelyn Pearson greeted by President Huff during the Celebration of Heritage (see story p.8). Mrs. Pearson is the Great-granddaughter of Samuel Rogers, pioneer Kentucky preacher.

AUDIO-VISUAL LIBRARY

The Audio-visual section of the Society's library and archives has now been more fully established and processed. This section of the library and archives has now been catalogued and indexed, making these resources more readily available: 54 phonodiscs, 41 cassettes, 385 tape recordings, 44 filmstrips, 54 motion pictures, and 37 slide sets.

The following equipment has been purchased to enhance the listening and viewing of these audio-visual resources: a reel to reel recorder, two cassette recorders-players, a filmstrip projector, and turntable-amplifier. Additional shelving, cabinets, and files were also required.

The Olean E. Scott Foundation made a grant of \$5,000 for the development of this audio-visual section of the library and archives, with the understanding it was to be matched. Drs. Jennie and Rudy Renner provided the matching funds. Others made additional contributions. The Society is indebted to all who made this project

possible.

Jean Monson Archer, who had just completed her MLS degree in the School of Library Science of Peabody College and had experience in establishing audio-visual libraries, was secured to work two months on this project. Ms. Archer has the following to say about the project:

"Each day brought new appreciation and enjoyment as the audio-visual collection at the Disciples of Christ Historical Society was classified and cataloged. Even though the material had been stored in boxes and cabinets for many years, it was obvious that great love and respect had produced it and brought it to the Society for preservation.

The non-print media adds new dimensions to the Historical Society's collection. The book, *CHRIST AND THE FINE ARTS*, becomes more meaningful after hearing Cynthia Pearl Maus reading, on tape, selections from her work. Also, the musical ability of Director J. Leslie Pierce may be described in words, but a deeper

appreciation is ours when we listen to recordings of his choirs in performance.

Certain names seem to weave their way into every type of media. For instance, the viewer may visit various mission stations with Dr. Virgil A. Sly through filmstrips, films and slides. The listener may hear him speak on various occasions. His charge to new missionary candidates during commissioning services is especially inspiring.

One cannot help but be saddened, then, to hear the tape of the funeral service for Dr. Sly.

A wide diversity of materials—oral histories, church dedications and other special occasions, sermons, addresses, debates, radio and TV programs, music historical tours, etc. . . . are now indexed in the card catalog and are accessible to researchers."

EXHIBITS! TRY ONE

Have you ever thought about an exhibit for your church? There are many types, lifting up various themes or great events in the life of our movement. The possibilities are unlimited!

In particular, let's think about an exhibit lifting up the history of your congregation. This will create interest and in doing so you will become more aware of your religious heritage.

The question is often asked . . . "But how do I start?" All you need are several individuals, maybe just one or two, who are keenly interested in history to head up the project. Many congregations are appointing Historical Committees. This would make a splendid project for the committee. It is important that you clear with the programmatic channels of your church. You will be delighted with the excitement such an exhibit can create! You will learn things about your congregation you never dreamed happened. You will find photographs of years gone by that will amuse you: those funny old cars, ridiculous looking hats! Yellowed newspapers will come out of trunks, dresser drawers, and boxes that will embellish the events of the era.

The next question is . . . "Where do I start on such a project?" Here are a few suggestions:

- 1) Write to the Disciples of Christ Historical Society for free documents giving guidelines for special celebrations, histories, and displays. They may also be able to supply you with dates and materials regarding your local church.
- 2) Suggest to each adult church school class that they bring items about their class activities. Perhaps someone will write a thumbnail sketch of the class.
- 3) Contact your local newspaper and make arrangements for someone to read the church news items of years gone by.
- 4) Write to former ministers and see about getting pictures, personal "I remember when" and other informa-

tion they might have.

- 5) Try and get photographs of your past ministers, evangelists and all of your church buildings.
- 6) Do a bit of snooping around your church premises (attics, furnace rooms, it's amazing what turns up!) Look for old pulpit furniture, other articles that have been a part of your history.

You will have worlds of ideas of your own to fit your situation. You may wish to have one big exhibit, or a series of small ones.

Now, you have secured the materials. Your exhibit may be as simple or as elaborate as you wish.

- 1) Tables may be used in the fellowship hall, with pictures attractively arranged on them. You may wish to easel some for contrast and eye appeal. Newspaper articles and old photographs can be placed under glass, both for preservation and attractiveness. Then, just stand back and listen to the remarks: "Do you remember when?" The young people will giggle, "Mother, is that really you?"
- 2) If you are fortunate to have a separate room for your library, this may make an excellent exhibit area.
- 3) You may wish to use the entry to your church or educational building. Place a case containing your old pulpit Bible, communion ware, constitution, original membership book, church minutes, charter, deed, diaries, ledgers, or other items of the past.

Now this gives you only a bird's eye view, you will find "wonders to behold" in your search. In doing all of this, your church will become alive and appreciative of its history, be it ten years, or one hundred and ten! In this you will realize, from whence we came, and where we are going.

THIS IS HERITAGE. . . .

All the best in your venture, and let us hear about those fantastic exhibits.

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CELEBRATION OF HERITAGE



L. to R. Dr. Robert Fife, Rev. Homer Hill, Dr. Ronald Osborn, Mrs. Margaret Wilkes, President Huff, Dr. Jerry Rushford, Dr. Paul Piersell and Dr. Myron Taylor.

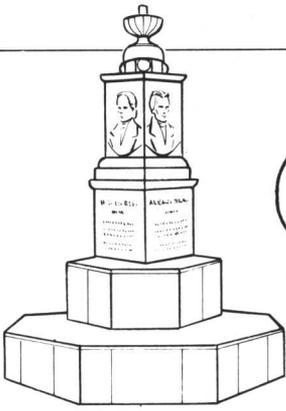
A Disciples of Christ Historical Society Task Force worked months planning a Celebration of Heritage in the Los Angeles area. Over three hundred attended this celebration held in Westwood Hills Christian Church, November 27. Those attending came from the Christian Church (Disciples of Christ), Christian Churches and Churches of Christ, and Churches of Christ. The three church bodies emerging out of the Campbell-Stone Movement were approximately equally represented. Ronald E. Osborn, Professor-School of Theology in Claremont, presided for the exhilarating celebration.

Jerry Rushford, Professor for Pepperdine University, gave a fascinating and informative slide presentation. Recognition was given to descendents of early church pioneers. Roland Huff spoke about preserving our religious heritage through the Historical Society. Myron Taylor, pastor of the Westwood Hills Christian Church led in

worship, with Paul Piersall of Pepperdine University directing congregational singing. A reception followed. All agreed it was a rich experience.

Enthusiasm was so great the Task Force has already determined to remain active and consider future activities together. Margaret Wilkes, a Trustee of the Society, serves as convener of the Task Force. Other members include: Robert E. Fife, Homer Hill, Dorothy Malcor, Ronald E. Osborn, Mary Anne Parrott, Jerry Rushford, Myron Taylor, and Charles Malotte-Consultant.

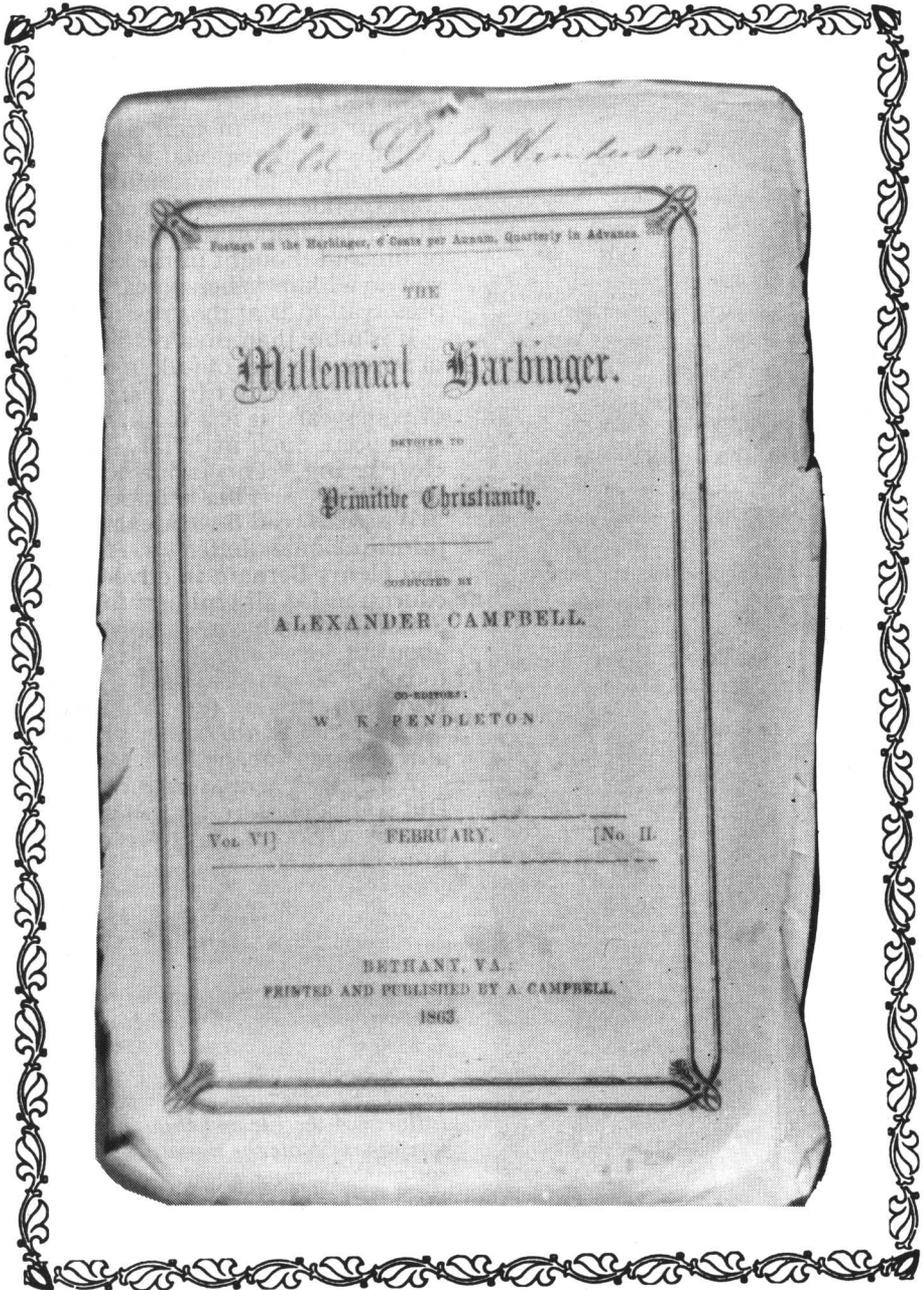
The Task Force arranged for President Huff to speak for other groups, while he was in Southern California, including groups in: the California Christian Home, Disciples Seminary Foundation at Claremont, First Christian Church in Orange, and Pepperdine University. Important materials were received for the Society's library and archives. The Society is indebted to all who helped make this series of meetings most successful.

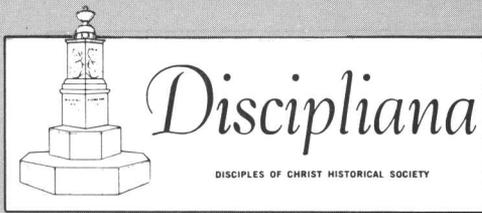


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EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I. McWhirter

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PRESERVATION AT THE
CROSSROADS

What a captivating title for an article appearing in the April issue of History News published by the American Association for State and Local History. The article deals with the crisis at the level of American government. Certain acts of Congress pertaining to national preservation are running out. Preservation is at the crossroads!

It is equally true in the life of the church. Every time you hold materials of historical value in your hands PRESERVATION IS AT THE CROSSROADS. You can pitch it in "file thirteen!" Or, you can see that a copy is placed in the historical files of your congregation or institution, and another copy sent to the Historical Society.

So you have been involved in the church all your life . . . in your congregation . . . perhaps at the regional level . . . or even nationally or internationally! You have correspondence, journals or other materials that reveal important relationships, trends of life and thought in the church. What do you do with it? When you ask that question, preservation is at the crossroads.

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Who can read how Alexander Campbell joined Thomas Jefferson, Horace Mann, and Henry Bernard in advocating public education for all children in the United States without having a burning conscience about the deterioration of public schools today. Who can read of the sacrificial leadership that brought our own respective congregations into being without catching a new vision for the future.

When were you at such crossroads last? Did you pitch it or did you preserve it? The Historical Society stands ready to assist you in preservation.

ROLAND K. HUFF
President

The cover photo pictures the front page of the first issue of the Millennial Harbinger, January 4, 1830. This year marks the 150th anniversary of the beginning of this publication which was edited by Alexander Campbell and greatly influenced the life and thought of our religious forefathers. Note the signature of D. Pat Henderson, early pastor-evangelist-educator, indicating this was his personal copy.

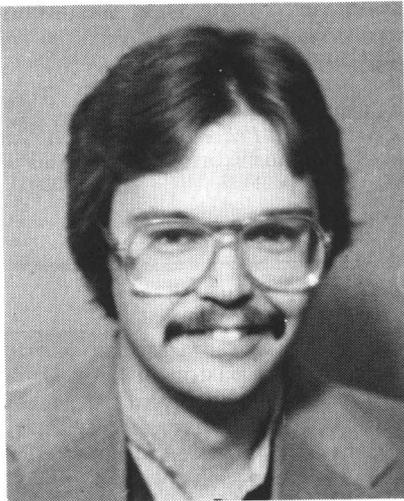
DISCIPLES PEACE FELLOWSHIP HISTORICAL FORMATION AND THE FIRST TWENTY YEARS 1935-1955

by Mark A. May*

The topic of the Disciples Peace Fellowship: The First Twenty Years (1935-1955) is fascinating because it is this time period that represents the emergence and initial activity of the first formal pacifist body within the Christian Church (Disciples of Christ) barely a century after the Stoneites and Campbellites first united. The first twenty years represent a rising tide of pacifism and the challenge posed by the Second World War as well as the postwar years. The author proposes that this pacifist activity must be studied within the context of the history of Disciples' efforts at peacemaking in order to understand the basis of the peace witness of the Disciples Peace Fellowship.

DISCIPLE PACIFISM THROUGH WORLD WAR I

Even though the Disciples' plea for church unity on the basis of the authority of the scriptures and the call to restore the New Testament church did not deal specifically with the issue of pacifism; nevertheless, pacifism was not foreign to our church fathers. Such men as Alexander Campbell,



*Mark A. May is a student at Christian Theological Seminary. This essay won first place in the Disciples of Christ Historical Society Essay Competition, June 1979.

Barton W. Stone, Benjamin Franklin, J. W. McGarvey, T. P. Haley, J. J. Everest, T. W. Allen, et al were all pacifists.¹ Even the non-violent position of Thomas Campbell, coupled with his political views, lead to his emigration from Ireland to the United States in 1807.²

The close of the War of 1812 brought with it the advent of organized pacifist groups, beginning with the American Peace Society in 1828. Disciple pacifism did not pick up until later with the beginning of the Mexican-American War in 1845, due to the fact that the Disciples were in no state of organization before 1845. Although not activists, many Disciple leaders were sympathetic to the Christian pacifist message. In 1846 Alexander Campbell wrote, "... as citizens of Christ's Kingdom according to the precepts of the king himself and his Apostles, we cannot become soldiers, and engage in broils and battles for our own sake, or for the sake of religion ... this (pacifism), indeed, is a great question and must be carefully considered."³ Campbell's pacifist sympathies seem to imply a reluctance toward accepting absolute pacifism, but his words become stronger in 1848 when he spoke before the Lyceum at Wheeling, West Virginia on May 11, 1848:

War is not now, nor has it ever been, a process of justice. It was never a test of truth, a criterion of right. It is either a mere game of chance or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can, in no way whatsoever, countenance a war as a proper way of redressing wrongs or deciding justice or settling controver-

¹ Garrison, Winfred E. and DeGroot, Alfred T., *The Disciples of Christ: A History*, (St. Louis: Christian Board of Publication, 1948,) p. 335.

² McAllister, Lester G., Tucker, William E., *Journey in Faith: A History of the Christian Church (Disciples of Christ)*, (St. Louis: Bethany Press, 1975,) p. 99.

³ Campbell, Alexander, *The Millennial Harbinger*, (Nov. 1846) 642.

sies among nations?⁴

Further into the body of this speech Alexander Campbell affirmed that the early Christians were pacifists.⁵ This is significant since the Disciples' plea for the restoration of the New Testament Church implies with it the call to restore New Testament pacifism as well. Indeed this was unfortunately realized rather late in the life of Campbell's work, and he expressed regrets for not expressing his views on pacifism even more. "... I must confess that I wonder at myself and am ashamed to think that I have not spoken out my views (pacifism), nor ever before written an essay on the subject (war)."⁶

Due to the congregational structure and the lack of distinction between laity and clergy, the views of many of the pacifist Disciple leaders were never representative of the attitude of the church as a whole. The Disciples, at the beginning of the war, represented a rather small, young, and yet growing church body. The Disciples witnessed schism within the Baptists, Methodists, and Presbyterians over issues involved in the Civil War, particularly abolition. There was fear that the Disciples would divide over the same issues, consequently abolition and pacifism were issues that the Disciples tended to avoid and so they never grappled with these issues to reach any kind of consensus. For the church, the Civil War was not a war of reason, but a war of fear. There was for the Disciples a trade-off between pacifism (and abolition) and church unity, and in the end unity took the front seat and the secular powers demanded participation in the war (unless the inductee could afford to pay a substitute to fight the war for him.) The Disciples have never had any real theological foundations for Church-State issues of power and

authority; and so when the secular state demands participation in a war, the church finds itself taken off guard as we shall see also in later wars. Incidentally the desire for peace in the Disciples has strangely enough even come from secular authority and this can be seen as reflective of a weak Biblical and doctrinal foundation for peacemaking within the Disciples. For example consider this excerpt from the International Convention of 1930 in Washington D.C.: "We believe that since the nation itself has renounced war as an instrument of national policy it is the solemn duty of the church to refuse to countenance or approve any policy which violates the letter or the spirit of the Pact (of Paris)"⁷

Here we see the church not acting as an independent body apart from the state, and not as a body which transcends secular authority, but here the church is acting as *a body dependent upon secular authority*. The authority of the scriptures, the Gospel of Christ, the witness of the Holy Spirit are all of secondary importance when the church dictates its position based on secular authority rather than the church's witness of Christ.

The Civil War did bring to light one attempt toward peace. Although it was not grounded in solely pacifist ideals, it was nevertheless promulgated as the "Missouri manifesto." A group of fourteen Missouri clergy including John W. McGarvey signed this manifesto in 1861 denouncing participation in war on the grounds that it is not condoned in the New Testament and

⁴ *Ibid.*, (June 1848) 377.

⁵ *Ibid.*, (June 1848) 384.

⁶ *Ibid.*, (June 1848) 385.

⁷ *The Richmond Peace Resolution: A Guide to Study*, (St. Louis: Christian Board of Publication, 1939), p. 14:

E. RICHARD CRABTREE — New Trustee 1980 - 1983



Life Member in DCHS; Senior minister of First Christian Church in Canton, Ohio, since 1969; prior to that time pastor of the White Oak Christian Church in suburban Cincinnati for nineteen years; degrees: B.A.-Cincinnati Bible Seminary, degree in education-University of Cincinnati, D.D.-Pacific Christian College; President of the North American Christian Convention in 1972; a Trustee of Emmanuel School of Religion; on Publishing Committee of Standard Publishing Company; on Board of Directors of European Evangelistic Society; on Board of Advisors of Milligan College and Malone College; a Vice President of the World Convention of Churches of Christ. Dr. Crabtree and wife, June have one son, Steven.

that many church members would engage each other in combat. This was written before the instigation of compulsory military service in the Civil War.⁸ Even though these views were pacifist—they only called for withdrawal from war service and tended to ignore the call to be peacemakers during a time of war. Unfortunately the Missouri manifesto was not efficacious among the Disciples as a peace witness since the signers of the manifesto represented a dwindling minority of Disciples opposed to war after compulsory military service came into being.

The Civil War did see many pacifist leaders in the church and John W. McGarvey was probably the most outspoken. Most journal editors opposed the war, but maintained moderate positions to foster church unity. Among pacifist editors opposing the war were Elijah Goodwin, Tolbert Fanning, Philip S. Fall, E. G. Sewell, O. T. Craig, and David Lipscomb.⁹

The close of the Civil War brought many debates regarding the war, and in the decades that followed, many refinements in Disciple pacifism appeared in the periodical literature of the Disciples. David Lipscomb, editor of the *Gospel Advocate*, continued to publish many pacifist articles and remarked at the growth of the pacifist character of the southern church.¹⁰ This may be attributed to the fact that the southerners were exploited severely in the postwar years, and in the church this may have led to pacifist tendencies similar to the way in which the exploited and persecuted Anabaptists and Society of Friends tended to become pacific. This trend continued to grow in the South up until the mid-1890's, the emotionally charged years prior to the destruction of the "Maine" in Havana, the "Yellow Press," and finally with the last war of the 19th

century, the Spanish-American War. In the early 1980's, however, southern Disciple leaders reprimanded Christians who belonged to veterans' organizations, and Lipscomb called for a general re-evaluation of the school system which glorified war.¹¹ In 1898 with the outbreak of the war, Lipscomb advocated that Christians should never become involved in the conflicts of human governments, and called for pacifists to gain exemption from military service.¹² In fact up until 1898, the 1890's showed that for the first time mainstream Disciples were pacifists!¹³ This was reflected in many of the Disciple journals. Even the conservatively based *Christian Standard* felt that international arbitration was a necessary commitment we must face in seeking world peace.¹⁴ Unfortunately all the efforts of the pacifist reformers in the church to raise consciousness ended in total failure as the excitement of 1898 caused the Disciple journals, almost without exception, to become as bellicose and jingoistic as the secular press in this country.¹⁵ Perhaps issues such as Protestant Manifest Destiny and Anglo-Saxon racism played a role in beginning a very rash war against the dark-skinned Catholic Spanish. Pacifism may have been a virtue a year earlier, but now

⁸ Crain, James A., *The Development of Social Ideas Among the Disciples of Christ*, (St. Louis: Bethany Press, 1969) p. 123.

⁹ *Ibid.*, p. 123.

¹⁰ Harrell, David Edwin, Jr., *The Social Sources of Division in the Disciples of Christ*, Vol. II., (Atlanta: Publishing Systems, 1973) p. 246.

¹¹ *Ibid.*, p. 246.

¹² "War and Christianity," *The Gospel Advocate*, XL, (May 10, 1899) 317.

¹³ Harrell, *Op. Cit.*, p. 247.

¹⁴ "Notes and Comments," *The Christian Standard*, VII, (August 17, 1872) 260.

¹⁵ Harrell, *Op. Cit.*, p. 249.



JOHN E. HURT — New Trustee 1980 - 1983

Life and Life Patron Member of DCHS; Senior partner in the law firm of McNutt, Hurt & Blue with offices in Martinsville and Indianapolis, Indiana; banker; former secretary of the Indiana Democratic Central Committee; has served as Trustee and chairman of the Building Committee of the National Benevolent Association; returns to the Board of Trustees after an interim period off of the Board; in prior years rendered significant service as a Trustee and Chairman of the Board for a period of four years; active lay leader in the First Christian Church of Martinsville. Mr. & Mrs. Hurt reside in Martinsville.

racism and religion outweighed its appeal as the church and the state dived headlong into war.

The period following the end of the war marked the beginning of a new century with renewed optimism as many new peace movements formed in America. Disciples, as well as other American churches, became aware of the uncompromised pacific positions of the historic peace churches—the Quakers, the Mennonites, and the Church of the Brethren whose members refused military service and many were sent to prison. The end of the First World War, the trade corruption involved in the war, and the feeling that the war did not make the world safe for democracy made pacifist position a more popular alternative for the church. There was also a general lack of faith that the Treaty of Versailles would prevent future wars. And when the United States Senate refused the entrance of the United States into the League of Nations, pacifism was seen as a necessary force to prevent the threat of future wars. The life of Mohandes Gandhi and Kagawa even fueled America's desire for peace activism and the churches were equally affected as many decided to become instruments of peace as they heard the call to Christian pacifism and suffering love.

Forty-five nations, including the United States, had signed the Paris Pact denouncing war as an international crime. Peace was on everyone's mind and it was taught in the schools, preached in the churches, and hoped for by everyone. The hope for peace was threatened when Japan invaded Manchuria in 1931 and Italy invading Ethiopia in 1935. This is the context in which the Disciples Peace Fellowship was formed in 1935—from a period of optimistic pacifism to the period of hopeful pacifism and growing fear in the prewar years.

Peace resolutions were passed by the Disciples in the International Conventions. In 1933 in Pittsburgh, after receiving a petition to endorse recognition of the conscientious objector of military service, the convention passed the resolution:

“... be it resolved that this International Convention . . . file with the proper authorities of the government of the United States of America a statement of fact that there are within the membership of the Churches of Christ individuals who as conscientious followers of Jesus cannot take active parts as combatants in any military warfare, and request that these individuals be granted complete exemption from military service on this conviction of Christian faith.”¹⁶

Again in 1934, a peace resolution was passed in Des Moines, Iowa, condemning war as a pagan institution and claiming never to again bless or sanction any war.¹⁷

It is possible that the Disciples could have kept on passing peace resolutions and publishing editorials condemning war for some time to come, but the need was felt to organize a body within the Disciples for the explicit purpose of promoting peace. This body became known as the Disciples Peace Fellowship.

THE DISCIPLES PEACE FELLOWSHIP

From 1930 to 1935 the church saw several state and local peace organizations arise within the Disciples. A very strong peace presentation during the Indiana Disciples convention in 1935 resulted in the formation later that year of the DPF as the first and

¹⁶ *Richmond Peace Resolution, Op. Cit.*, pp. 14-15.

¹⁷ *Richmond Peace Resolution, Op. Cit.*, p. 15.



MRS. SUSIE L. MARTIN — New Trustee 1980 - 1983

Life Member of DCHS; attended University of Georgia and graduated from Draughon's Business College; teacher of Glory Appelles Class in Peachtree Christian Church of Atlanta, where she has also held numerous leadership positions; member of Altar Guild and past president; Board member for Atlanta United Nations Chapter, U.S. Daughters of 1812, 1978-1981; past president of: United Church Women of Atlanta, United Church Women of Georgia, Georgia Federation of Women's Clubs; author of two books and a chapter in a third. Mrs. Martin is a third generation Disciple and a daughter of a Disciple minister.

only international Disciples peace organization. The DPF was formed in an evening after-session of the San Antonio convention on October 18, 1935 in which seventy-five concerned persons attended. The DPF was then organized and Joseph P. Hunter, pastor of the Pulaski Heights Christian Church, Little Rock, Arkansas, was elected as the first president; Willard E. Shelton, editor of the *Christian Evangelist*, vice-president; Dr. Mary Roberts Crowley of Cincinnati, Ohio, secretary-treasurer; and James A. Crain, executive secretary of the Dept. of Social Welfare of the UCMS, was elected executive secretary.¹⁸ Apart from the DPF, the 1935 convention also affirmed the Ludlow Resolution to be amended to the United States Constitution requiring a popular vote be taken before Congress could authorize war. Compulsory military training in schools and colleges was also condemned.¹⁹

The DPF was formed as an organization independent from the international convention and all other agencies so that it could be free to speak and act without official approval. This does not mean that the DPF works alone either, for the DPF has cooperated and worked closely with other organizations—especially the Dept. of Social Welfare in the area of peace education and CO status.

Probably the greatest problem in the formulation of a body to perpetuate the Disciple peace work and witness is that there is not, nor has there ever been, any firm, solid, or universal theological basis for peacemaking within the Disciple tradition. The call to be peacemakers was an afterthought for Alexander Campbell, and so it also became the case for many Disciples to follow; for within the Disciples tradition, pacifism has not represented a single absolutist stance as seen in the historic peace

churches, but instead there exists a continuum of pacific ideals ranging from absolute pacifism to conditionalism. (By absolute pacifism I refer to those who denounce *all* wars and refuse to condone or participate in any war; conditional pacifism, or conditionalism, refers to those persons who condemn war, but feel that some wars are justified and may even participate in some just wars if necessary.) This is important because when the DPF was formed, its members consisted of both absolutists and conditionalists. This diversity in ideology proved to be very counter-productive and many times kept the DPF from being an efficacious body of peace reformers. However the *Christian-Evangelist* has taken note of this, and even though the diversity in peace thought is well known to exist in the DPF, certain optimism remained, "... these two groups (absolutists and conditionalists) of thought are in the long run mutually incompatible. Both groups can, it seems to us, reasonably cooperate in the membership of the DPF. They can exert their total force against militarism, for the establishment of international justice—on which a permanent peace must be based."²⁰

We must not ignore two important facts: 1.) The DPF was not directly responsible for all Disciple peace activity since 1935. A significant amount of peace work was accomplished outside the DPF, however many DPF members held other important positions in the church as editors, directors of national offices, and pastors of local congregations which have all helped in effecting peace reforms. It has always been through its members that the greatest

¹⁸ Crain, *Op. Cit.*, p. 129.

¹⁹ Richmond Peace Resolution, *Op. Cit.*, p. 15.

²⁰ "A Peace Fellowship," *The Christian Evangelist*, LXXII (October 10, 1935), 1314.



HIRAM J. LESTER — New Trustee 1980 - 1982

Dr. Lester comes to the Board filling the unexpired term of Dr. Wm. E. Tucker. Life Member; Professor of Religious Studies and Director of development in Bethany College; came to the faculty of Bethany in 1965; attended Johnson Bible College; degrees: B.A. & B.D. from Phillips University, M.A. & PhD from Yale University; member of the Alpha Sigma Phi Fraternity, American Association of University Professors; and elder in the Bethany Memorial Christian Church. Dr. and Mrs. Lester reside in Bethany and have a son, Keith.

amount of peace work has been accomplished. 2.) The DPF has always been a rather small group, and it never represented any real consensus of the Disciples. In fact a perusal of various articles and editorials in the *Christian Standard* has revealed a significant body of Disciples who not only disapprove of the DPF, but feel that the pacifists are more of a threat to America than the Germans, or they prefer to have DPF and similar groups removed from the USA and placed in Europe instead where they are "really" needed. (NB: This material comes from reading *Christian Standard* editorials from 1900 to 1940.) In general the *Christian Standard* has preferred to be at least moderately hostile to DPF and pacifism, while the *Christian Evangelist* has usually offered support for the DPF, especially in its articles and DPF news updates. As a matter of fact the *Christian Evangelist* is the primary source of information of the DPF from 1935 to 1955 since DPF newsletters did not appear until 1967 and since the DPF minutes and records for the first twelve years have been lost!²¹

THE CONCEPT OF COVENANT

Even though the DPF consisted of both absolutist and conditionalist pacifists (CO's and non-CO's), an attempt was made not of reconciliation, but of mutual recognition and of covenanting together to work for peace. The concept was to adopt an inclusive covenant for the DPF which would signify the existence of both parties. The covenant was written in 1935 but it was not really inclusive because the covenant is written in uncompromising absolutist terms. (NB: the italicized portion of the DPF covenant.) The covenant-membership card for the DPF were also included in this edition of the *Christian Evangelist*.

**The Covenant of
 The Disciples Peace Fellowship
 Adopted At
 San Antonio National Convention
 October 18, 1935**

WHEREAS: The Disciples in International Convention assembled in Des Moines, Iowa, on October 20, 1934, adopted the following action:

"We believe that war is pagan, futile and destructive of the spiritual values for which

the Church of Christ stands. We also believe that it is a violation of the solemnly pledged word given by the United States and other nations in the Pact of Paris, which binds the high contracting parties to renounce war and never again to seek the solution of international dispute by any except pacific means. As Disciples of Christ we therefore disassociate ourselves from war and the war system, and hereby serve notice to whom it may concern that we never again expect to bless or sanction another war."

Therefore, we, in loyalty to the teachings and spirit of Jesus Christ, desiring to give support to our brotherhood in thus severing itself from the war system;

In harmony with the solemnly pledged word of our government as given in the Pact of Paris;

And in order to sustain each other in carrying out these purposes,

WE DO SOLEMNLY covenant together to use our powers to the uttermost, to promote peace and to oppose war now and always.

We propose to carry out this covenant for the abolition of war by fostering good will among nations, races, and classes, by opposing military preparations;

By striving to build a social order which will remove the causes of war;

By resisting the exploitation of individual groups for profit or national aggrandizement;

By supporting such methods of dealing with offenders against society as will transform the wrongdoer, rather than inflict retributive punishment;

By striving to manifest respect for personality in all relations of life, especially in the home, in education, and in association with those of other classes, nationalities and races;

By avoiding bitterness and contention and maintaining the spirit of self-giving love, in the struggle to achieve these purposes;

*And by seeking to provide fellowship and support for those who for conscience' sake may be compelled to suffer for these principles.*²²

²¹ This information was provided by Marilyn Digweed of the DPF office at 222 S. Downey Ave., Indianapolis, Indiana.

²² *The Christian-Evangelist*, LXXIV (April 16, 1936), 501.

DPF AND CONSCIENTIOUS OBJECTORS

Rapid growth to a membership of 700 persons within its first year²³ was a display of the early optimism of the time. Ever since its conception the DPF has sought support for the recognition of the conscientious objector—this is even affirmed in the DPF covenant. This optimism in securing official and legal status for Disciple CO's waxed in the prewar years and declined sharply after the beginning of World War II in December 1941. The call for recognition of CO status was probably at its peak during the 1939 Richmond Convention which not only affirmed CO status, but urged all Disciple CO's to register within their churches and with the Dept. of Social Action and Social Education, and also urged cooperation with the historic peace churches in providing alternate service.²⁴ The outbreak of the Second World War dealt a heavy blow to the DPF support of CO's. The conditionalists did not support CO's after the Japanese invasion of Pearl Harbor and the absolutists did. Consequently during the war years the DPF was surprisingly silent with regard to the support of Disciple CO's. During the war there were 12,000 CO's in alternate service, and Disciple CO's are estimated to constitute "a definite 83, and perhaps a hundred more."²⁵ One might speculate that the low number of Disciple CO's is the result of a very real fear of resisting the dictates of the state. After all, in the previous war, the state executed seventeen CO's, sentenced 142 CO's to life imprisonment, and sentenced another sixty-four CO's with prison sentences of 25 years or more.²⁶ Still it is amazing that there were 83 Disciple CO's during World War II since there is only *one* known Disciple CO during World War I!²⁷ The division of attitude of Disciples with regard to pacifism resulted in many Disciple men entering military service as combatants, some as non-combatants, and still a few declaring themselves as CO's. Congress declared that persons "who because of religious training and belief could forfeit military service in lieu of assigned work of national importance under civilian direction," however no funds were ever appropriated for such projects. Basically a National Service Board for Religious Objectors was formed and funded by the historic peace churches to provide alternate service. The NSBRO revived the old CCC

camp and installed new Civilian Public Service Camps for alternate service. Food, clothing, supplies, tools, and medicine were supplied by the sponsoring churches. Because some Disciple CO's were working in these NSBRO camps, the Dept. of Social Welfare and the DPF sought ways of securing funds to pay the Mennonites, Friends, and Bretheren for providing alternate service for Disciple CO's. It must be remembered that the CO was not paid for his work and his family received no compensation while the CO was working in Civilian Public Service Camps. This led to extreme hardship for the CO and his family. The division of sentiment in Disciple churches over pacifism and conscientious objection made it impossible to use general funds or educational funds to repay the NSBRO. A CO committee of the Dept. of Social Welfare and the DPF worked closely together to petition individuals and congregations to provide funds to repay NSBRO for Disciple CO's. After the war, \$40,000 was successfully raised and the Disciples paid off their portion of their debt to NSBRO.

The *Christian Evangelist* reports the DPF as actively pleading the cause of the CO. The 1941 St. Louis Convention witnessed the midnight session of the DPF and the theme "the Church's responsibility to CO's." Numerous accounts of imprisoned Disciple CO's (both lay and clergy) were noted. The DPF also heard a speech by Thomas E. James, director of the Civilian Public Service Camps of the AFSC. Accounts were given not only of the suffering endured by the CO's, but also of the great accomplishments made in the camps. The camps were described not as an escape from military service, but as "training schools in a way of life." Offerings and pledges were taken to support the civilian camps.²⁸

After the war the *Christian Evangelist* reports the DPF active in "protesting against the denial of Disciple CO's of their

²³ "Disciples Peace Fellowship," *The Christian Evangelist*, LXXIV (October 22, 1936,) 1381.

²⁴ Richmond Peace Resolution, *Op. Cit.*, p. 11.

²⁵ Inexact numbers represent the difficulty in determining which churches listed by CO's are Disciple. Crain, *Op. Cit.*, p. 135.

²⁶ "Conscientious Objector," *Encyclopedia Americana*, Vol. IX, 1972, p. 609.

²⁷ Crain, *Op. Cit.*, p. 133.

²⁸ "Church and CO is DPF Theme," *The Christian Evangelist*, LXXIX (May 15, 1941) 96.

right to be assigned work of national importance and their sentencing to long terms in prison *since the end of the war.*" The DPF even petitioned President Truman to declare general amnesty.²⁹

It must be remembered that even though the Second World War was the first war in which the United States allowed alternate service to CO's, the war also saw the imprisonment of 6000 CO's as well.³⁰ We must assume that this number also represents a significant number of Disciple CO's as well.

In general, since the DPF is not a homogeneous body of pacifists, the issue becomes whether or not DPF will support Disciple CO's rather than first offering unconditional support to Disciple CO's then proceeding toward further steps in peace reforms. It remains that conscientious objection to war service has always been the exception rather than the rule among twentieth century Disciples and consequently support for Disciple CO's tends to remain weak at times.

GENERAL ACTIVITY OF THE DPF 1935- 1955

In general it has been the International Conventions that have seen the most activity from the DPF. Not only were the above issues tackled, but peace education was studied. Evening after sessions dealt with such topics as military training in high schools and colleges, the merger with the Fellowship of Reconciliation, current political developments in Germany and Asia, reports on the work of Kagawa and Gandhi, and finally studies in atomic warfare after the war.

The number of articles in the *Christian Evangelist* reporting on the DPF is quite reflective of their activity. There were 3 articles in 1935, 4 in 1936, 1 in 1937, 1 in 1938, 1 in 1939, 1 in 1941, 2 in 1942, 2 in 1946, 1 in 1949, and then the next article appears in 1957! This shows a sharp decline in the interest and activity of the DPF after the war.

The first twenty years have seen many changes in the DPF. At first, as a body of absolutists and conditionalists together, it finally tended to gravitate toward the absolutist position with time in its desire to continue to support the CO, a trend which

alienated many conditionalists. Also the DPF has worked closely with the Dept. of Social Welfare and yet the DPF has maintained its identity as an individual and unique body among Disciples. The DPF also considered joint affiliation with the F.O.R., but this was turned down and the DPF remained a separate autonomous body. Another growing trend was for the DPF and the Campbell Institute to hold joint sessions during the International Conventions. One might conjecture that many of these actions have resulted in a decline of membership and activity as the conditionalists and less-enlightened members have vacated leaving a stronger core of absolute pacifists in the membership. Perhaps it is due to both a lack of concrete and well articulated peace theology coupled with the perplexing and fearful situation after the war and during the new cold war that kept the DPF practically inactive during its second decade. Any synthesis among Disciples for a real hope for peace was lost during the cold war of the 1950's as many were too busy building fallout shelters.

This is still pretty much the case today. Without a well articulated theology of peace, the DPF remains somewhat impotent. Instead of articles in the *Christian Evangelist*, the DPF newsletter takes over with less circulation, and the prime objectives of the DPF today are: 1.) to circulate news of peace to DPF members through the newsletter, 2.) to sponsor a handful of students as peace counselors during summer church camps, and 3.) to prepare for the DPF breakfast for every General Assembly.

Historically the Disciples of Christ have had an on-off affair with pacifism. Pacifism in the Disciple tradition tends to be strong during times when pacifism is popular in general. We have seen periods of pacific expression alternating with periods of war. Pacifism has never been a steady practice among Disciples, and the biggest question facing a body of Disciple pacifists is "how can a group of pacifists function in a church in which peace has never been the cornerstone of its faith but an afterthought?"

²⁹ "Protest Denial of CO's Legal Rights," *The Christian Evangelist*, LXXXIV (January 13, 1946) 96.

³⁰ "Conscientious Objector," *Op. Cit.*, p. 609.

DESCRIPTIVE CHARACTERISTICS OF DISCIPLES-RELATED COLLEGES

by Phillip D. Robinette and Gerald C. Tiffin*

This report about Disciples-related colleges limits itself to those which were post-secondary degree-granting institutions. The findings are based upon an archival study conducted at the Disciples of Christ Historical Society, a review of the literature written about the colleges, responses to a survey questionnaire sent to the presidents of all the living colleges and interviews with persons knowledgeable about the histories of one or more of the institutions. The research is continuing and some of the descriptions which follow may need revision as additional information is received.

The Disciples of Christ as a religious movement have founded 182 institutions of higher learning. One hundred seven of these have died and 75 are still operating today. Colleges were founded from 1836 to 1975 and died from 1857 to 1979. Ninety three of

the colleges founded are related to the Disciples of Christ, 42 to the Churches of Christ, and 47 to the Christian Churches and Churches of Christ.

The size of student bodies for the first year of operation for all the colleges ranged from 2 to 313 students. The range for the fifth year of operation was 7 to 425, and for the tenth year was 8 to 1,723. For those colleges which died, the number of students two years before expiration ranged from 7 to 6,412. The reason why some institutions with large enrollments could die is that they died (ie. lost their separate identity) by merging with one or more institutions.

A serious empirical question still being pondered is why so many of the colleges died. The archival investigation uncovered the following stated reasons for the demise of some of the colleges:

Table 1: Stated Reasons for College Deaths

Number of Colleges	Stated Reason for Dying
19	Merged with other institutions
3	Doctrinal Controversy
14	Financial Failure
2	Leadership's Poor Health
1	Taken Over by Creditors
3	Competition of Non-Disciples Colleges
2	Competition of Other Disciple Colleges
7	Sold to Public Education Systems
4	Sold to Other Religious Groups
5	War
2	Fire
62	Total Colleges Reporting Reasons

Most of the colleges, both living and dead, were coeducational. Racially, 54 were white, 7 black, 50 integrated and data for 71 is missing. Of those colleges for which student conduct codes are known, 76 operated under "strict" codes and 22 under more "lenient" ones. The amount of religious content in the curriculum varied widely from 1% through 100% (i.e., seminaries). Thirty of the colleges were fully accredited. Eighteen held

professional accreditation. One hundred thirteen held no accreditation. The first Disciples-related college was accredited in 1915.

Regionally, only four of the colleges were located in the Northeast part of the United States, while 24 of the colleges were located in the West, 58 were located in the North Central region and the largest portion (95) were in the South. One hundred twelve of the colleges were located in rural areas and 68 in urban areas. Information about endowments is known for only 51% of the

*Drs. Phillip O. Robinette and Gerald C. Tiffin are professors at Pacific Christian College, Fullerton, California.

colleges. Of those, 47 had endowments and 45 didn't. The size of endowment ranged all the way from a low of \$2,000 to a high of \$50,000,000. Thirteen claimed endowments smaller than \$100,000; 11 reported endowments of over \$100,000 but less than

\$1,000,000. Twenty-three claimed endowments of over \$1,000,000.

Table 2 shows the founding dates for Disciples-related colleges by historical periods.

Table 2: Disciples-Related College Birthdates by Period

Number of Colleges	Period	Description
16	1836-1859	Pre-Civil War
11	1860-1869	Civil War
81	1870-1913	Rise of Urbanization-Industrialization
19	1914-1939	World I to World War II
49	1940-1979	After World War II
<u>6</u>	<u>---</u>	<u>Founding dates unknown</u>
182		Total Colleges

Table 3: College Survival Rates by Branch

Survival Status	Disciples of Christ	Churches of Christ	Christian Churches & Churches of Christ	Total
Dead	75.3% (70)	59.5% (25)	25.5% (12)	58.8% (107)
<u>Alive</u>	<u>24.7% (23)</u>	<u>40.5% (17)</u>	<u>74.5% (35)</u>	<u>41.2% (75)</u>
Total	100% (93)	100% (42)	100% (47)	100% (182)

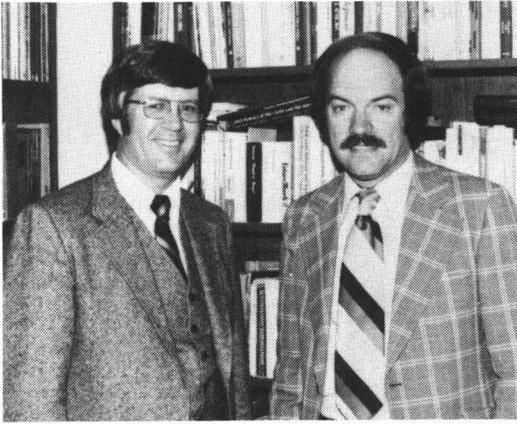
Several differences between the colleges founded by the three branches were observed. Survival rates varied widely.

Generally, integrated schools tended to live longer than segregated ones except for the Christian Churches and Churches of Christ whose colleges survived regardless of social composition. More of the Disciples of Christ colleges with "lenient" conduct codes survived. Most Churches of Christ colleges utilized "strict" codes, yet several died. More of the Christian Churches and Churches of Christ colleges (hereafter referred to as Independent colleges) survived regardless of the nature of their student conduct codes. The percent of religious courses taught was not correlated with the survival of Disciples and Independent colleges; whereas, most of the Churches of Christ colleges for which we have information offered less than 25% religious content in their curriculum, including those which died. The absence of accreditation was highly correlated to the death of Disciples and Churches of Christ colleges, but apparently not highly correlated to the survival of the Independent colleges (i.e., 21 of the 35 living Independent Colleges hold

no accreditation). The region of location of the colleges was not related to survival for any of the branches.

The influence of urbanization varied markedly between the branches. More of the Disciples colleges died than lived regardless of whether they were located in urban or rural areas. Conversely, more of the Independent colleges lived than died whether in urban or rural proximities. More of the Churches of Christ colleges situated in urban areas lived than in rural ones. Endowments were correlated to the survival of the colleges of all the branches, but were least correlated for the Christian Churches and Churches of Christ. The amount of the endowment appeared to be more important than its mere presence or absence. In general, colleges which were both accredited and which held endowments were highly coordinated with survival regardless of branch as were accredited colleges residing in urban areas.

Explanations for the differential survival rates observed are still tentative. Surprisingly, hypotheses derived from a "Resource-Dependence model" which suggests that the branches with the largest number of poten-



Phillip O. Robinette (left) and Gerald C. Tiffin (right)

tial supporters should survive best were not supported. Similarly, hypotheses based on the "Institutional model" arguing that colleges highly correlated with the institutional elements of the larger environment were only partially supported. The "Population-Ecology model" advocating a strategy of specialism instead of generalism for marginal institutions in a diverse and rapidly changing society was the most strongly supported. This was true inasmuch as the Christian Churches and Churches of

Christ, which support a preponderance of "Bible Colleges" as distinguished from liberal arts institutions, had a higher survival rate than the other two branches. A second hypothesis predicting that colleges having over 50% religious content in their curriculums (i.e., strategy of specialism) would outlive those with under 50% was also substantiated by the research data.

In conclusion it appears that each of the three branches of the Disciples Movement have been at least somewhat successful in fulfilling their own purposes through their affiliated colleges. The Disciples of Christ have attempted to offer their academic input to the larger general population in keeping with their ecumenical commitments. The Churches of Christ have systematically tried to utilize their colleges to prepare students for the occupational marketplace while leaving the spiritual training primarily to the local congregations. Colleges supported by the Christian Churches and Churches of Christ have chosen to serve churches by equipping students for ministry within the local church.

Hopefully, this report will both clarify and stimulate continuing inquiry into the nature and history of Disciples-related colleges.

LIFE PATRON MEMBERSHIPS

We recognize with great appreciation two new Life Patron Members, MRS. MARGARET RUBICK of Indianapolis and MISS HELEN CLEAVER of Cape Girardeau, Missouri.

Mr. & Mrs. Wade Rubick shared together in the gift for Mrs. Rubick's membership. Margy Rubick, as she is known by her friends, is active in the life of her congregation, a writer of religious materials, a mother of two sons, and a gourmet cook. Mr. Rubick is General Counsel for the Christian Church (Disciples of Christ). (See page 30 for picture of presentation)

Miss Helen Cleaver first heard about the Society and was attracted to it through her Disciple minister father, Ben Cleaver. She recalls how her father helped to gather material for the library and archives in the beginning days of the Society. From this heritage she has acquired a similar keen interest in the Society and its work, and has become one of its strong supporters. Miss Cleaver is a leader in her congregation and active in community life.

Each Life Patron Membership represents

a gift of \$1,000 for the advancement of the work of preserving our religious heritage and the development of the Society as a major church history research center in American Protestantism.

PERMANENT FUNDS CAMPAIGN

Since the Winter issue of *Discipliana* \$3,052 has been received and credited towards the Permanent Funds Campaign. Several additional \$1,000 pledges have been received to be paid over the next three years. This is in response to the challenge to have one hundred persons each pledge \$1,000 to be paid over the three year period of the campaign. We are well on our way.

You are encouraged to share in this campaign, thus helping to substantially increase the permanent funds of the Society. The income from these funds can give the Society the stability it has needed ever since its inception. It can enable the Society to process and manage an ever expanding library and archives, and extend its services to a growing membership, congregations, and higher education institutions.



President Huff presents Life Patron Membership No. 57 to Margaret Rubick, while her husband Wade D. Rubick looks on.

BOOK REVIEW

Increase in Learning: Essays in Honor of James G. Van Buren, edited by Robert J. Owens, Jr., and Barbara E. Hamm. Manhattan, Kansas: Manhattan Christian College, 1979.

Reviewed by Robert O. Fife*

It is appropriate that a *Festschrift* honoring Dr. James G. Van Buren would be marked by breadth of subject material. Professor Van Buren is, himself, a "Renaissance Man" of many gifts and interests. His competence as a preacher, teacher, and man of letters is only exceeded by a vibrant quest of learning.

As with many such publications, the essays vary in approach and methodology. Several, such as those of S. Scott Bartchy and Ronald E. Heine, are in-depth studies of key passages of Scripture. Others, of which the essays of LeRoy Lawson and Barbara Hamm are examples, portray the broader thinking of literary figures—Jonathan Swift and John Milton.

Dean E. Walker provides reflection on recent developments among Disciples of Christ, while Edwin V. Hayden gives a portrait of W. R. Walker.

Cohesion amidst such diverse writings is provided by the very apt title, "Increase in Learning." Certainly, the various essays contribute toward that goal.

One who has never been introduced to Milton, Swift, or F. Scott Fitzgerald (Wanda B. Morgan's Essay) will want to read more of these authors. Those familiar with their writings may discern elements previously overlooked.

In like manner, the historical perspectives of Walker and Hayden afford occasion for renewed discussion of issues which concern Christian Churches and Churches of Christ.

The three theological essays by Bartchy, Heine, and Fred P. Thompson ("The Restoration of Man") are worthy of serious examination by all who are concerned for the reformation of the Church. Of particular significance for a people who have long emphasized the place of the Lord's Supper is Bartchy's contribution, "Table Fellowship With Jesus and the 'Lord's Meal' at Corinth."

Of special value to students whose world view is influenced by Atheistic Existentialism is John E. Greenlee's essay, "Albert Camus: the Absurd and the Revelation."

Taken as a whole, this collection of essays is a most fitting tribute. He who reads it will, indeed, experience an "Increase in Learning."

Library and archives open Monday—Friday, 8:00 a.m. to 4:30 p.m. Open at other times for tour groups and research by special arrangements.

*Dr. Robert O. Fife is Director of Westwood Christian Foundation, Los Angeles, California.

NEW MEMBERSHIPS
As of April 7, 1980

LIFE PATRON

58. Cleaver, Helen, Cape Girardeau, MO

LIFE TO LIFE PATRON

57. Rubick, Mrs. Margaret,
Indianapolis, IN

REGULAR TO LIFE

690. Lester, Hiram J., Bethany, WV
691. Hopson, Mrs. Jayne, Tulsa, OK

PARTICIPATING

Moore, Dorothy W., Malibu, CA
Murphey, Paul W., San Pedro, CA

REGULAR TO PARTICIPATING

Harrell, Fred E., Cleveland, OH

CHURCH MEMBER

Oakland Christian Church,
Columbia, MO

REGULAR

Bickell, Mrs. Marion, Los Angeles, CA
Campbell, Dyre, Edmond, OK
Fowler, J.C., Summerville, S.C.
Garrett, Donald O., Cleveland, TN
Guthrie, A.K., Lynchburg, VA
Mills, Paul C., Jackson, MS
Payne, John Wade, New York, NY
Sheats, Doris H., Winder, GA
Summerlin, Philip H., Rome, GA

STUDENT TO REGULAR

Prill, Paul E., Nashville, TN
Wille, Bob E., Dallas, TX

STUDENT

Brooks, Mrs. Pat L., Garland, TX
Byrd, John C., Seoul, KOREA
Curry, Robert F., Trenton, TN
Dunnivant, Anthony L., Guthrie, KY
Followell, Kenneth L. Jr., Milligan
College, TN
Lenoir, Mrs. Nancy, Mobile, AL
Moreland, Mark, Canton, MO
Newell, Clifford, Bells, TN
Plumbley, Tom, Nashville, TN
Wood, John, Enid, OK

NAMED FUNDS ESTABLISHED

A Named Fund has been established in the Disciples of Christ Historical Foundation in memory of DR. CLAUDE E. SPENCER, Curator Emeritus. Following his death in July of 1979 friends sent gifts in his memory. Dr. Spencer's wife, Maud, and his son, Lt. Col. John O. Spencer, have added to the gifts already received the amount required for the establishment of a Named Fund in memory of this one who was so instrumental in the establishment and development of the Historical Society.

Mrs. A. V. Jones of Albany, Texas has established a Named Fund in honor of DR. & MRS. WILLIAM E. TUCKER. Dr. Tucker was inaugurated as Chancellor of Texas Christian University on April 16. Mrs. Jones is the mother of Mrs. Tucker (Jean). We are pleased Mrs. Jones has chosen this means of honoring the Tuckers as Dr.

Tucker assumes this significant leadership position.

A ROLAND K. and KATHRYN GORDON HUFF Named Fund has been established. Roland and Kitty Huff have established this fund as an expression of their confidence in the future of the Historical Society and desire to be perpetually related to the work of preserving our religious heritage.

All Named Funds established during this three year period count toward the Permanent Funds Campaign. This is an excellent way to participate in the campaign, while at the same time honoring or memorializing a loved one or friend. Establishing a Named Fund in one's own name is also a meaningful way to symbolize one's personal commitment to the preservation of our religious heritage for a lifetime and beyond.

Discipliana

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

DEBT RETIRED



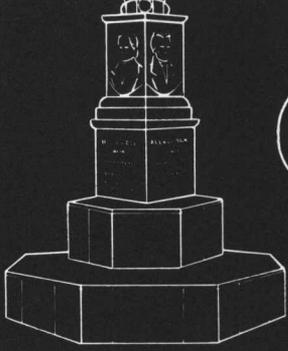
Robert H. Edwards, Chairman of Board of Trustees, burns final note of long-term indebtedness while Treasurer, Risley Lawrence, assists. Other ceremony participants: J. Robert Moffett, Chairman of Financial Resources Committee; Lorenzo Evans, banner bearer; David I. McWhirter, bagpiper.

The Society has been in debt since 1956. The beautiful Thomas W. Phillips Memorial building was made possible by Phillips Trust Funds. It was necessary to incur an indebtedness, however, to furnish and equip the building. The indebtedness, though never large, in relationship to assets, reached its peak of \$45,000 in 1960 and 1961.

In 1975 the Society borrowed the balance required to pay off the bank loan from itself. April 5, 1980 was a day of rejoicing. The final payment was made, eliminating this long term indebtedness. Miss Helen Cleaver of Cape Girardeau, Missouri contributed the funds for the final payment with these words accompanying her check: "We hear many happy sounds in these years we are privileged to live, but there are few happier than those that mark victory. I sincerely

hope that this enclosure will enable you to give that shout of achievement as you pay off the last of that long term debt."

President Huff in writing Miss Cleaver and acknowledging the gift said: "This is a day we have been looking forward to for many years. Eliminating this indebtedness frees the Society to move strongly forward into a whole new era of its existence. I am most optimistic about that future and feel it will provide a tremendous challenge for all of us who sense the importance of preserving our religious heritage. I know you have given many gifts for the work of the church across the years, but you will always know this gift was a very special, historic gift, which freed the Society from indebtedness. We will be eternally grateful."



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1980, Vol. 40, No. 3



ALEXANDER CAMPBELL
1788 - 1866

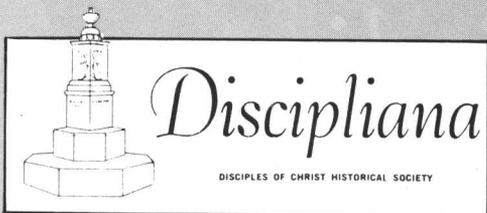
COLLEGES AND CHURCHES
GO HAND IN HAND IN THE
PROGRESS OF CHRISTIAN
CIVILIZATION

THE SPIRIT AND SOUL OF
ALL REFORMATION IS FREE
DISCUSSION

BARTON WARREN ST
1817 - 1844

LET THE UNITY OF
CHRISTIANS BE OF
POLAR STAR

LET EVERY CHRISTIAN
BEGIN THE WORK
UNION IN HUMILITY



Fall 1980, Vol. 40, No. 3

EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I. McWhirter

DISCIPLIANA (USPS 995 - 060), 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 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 P.O. Box 1986, Indianapolis, Indiana 46206.

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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRMAN Robert Edwards
VICE-CHAIRMAN Eva Jean Wrather
SECRETARY Roscoe Pierson
TREASURER Risleigh P. Lawrence

MY WIFE GAVE ME FITS!

The church leader went on to say: "My wife visited the library and archives in Nashville recently and was tremendously impressed. She was bubbling over with enthusiasm when she came home and said, 'Why have you not sent anything for your biographical file?'"

Then my friend said to me: "Why don't you write us and tell us what you want from us?" We try to get the word around, but we need to keep trying.

Here are the basic materials desired:

—A concise biographical sketch including birth date, training, ordination, pastorates indicating years, major involvements, and recognitions.

—A current black and white glossy picture.

—The manuscript of one of your sermons, representative of your preaching.

—Copies of any major publications.

If you are a minister, keep on the alert for lay persons who have been a part of the historical development of a congregation, region, the general life of the church, an institution, or organization of the church. Urge such a person to send a concise biographical sketch of themselves and their leadership, along with a current black and white glossy picture.

Let me allay your fears. This is not a matter of egotism. Hardly a week passes but what representatives of one or more congregations write saying, "We are writing the history of our congregation. We have no information about the following ministers who served our congregation. Can you help us?"

Why leave it up to members of your family to sort through your memorabilia after you are gone? (If you have ever done the sorting under such circumstances, you know it is not easy.) Why leave it up to succeeding generations to search for a rare copy of your installation that perhaps took place recently. Send a copy while copies are still readily available.

Be faithful in your witness. Leave a record of it. You are making history!

Roland K. Huff



A Poet's Misfit Dream

by
Walter R. Naff*

Nicholas Vachel Lindsay

For nearly five years he could be found going through the lobby of Spokane's elegant Davenport Hotel. The poet was not hard to find in the crowd for he was a blond man with a certain upward swing to his walk and a certain musketeer flourish of his long arms. He might have been seen gazing at the marble floor or watching the palms and birds along his way. Behind his blue eyes, fringed by the blondness of his eyelashes, was "one of the most essentially American writers since Mark Twain," the poet laureate Nicholas Vachel Lindsay.

My first serious interest in Lindsay was the result of serendipity. I had recently become pastor of the historic Central Christian Church in Spokane, Washington and was searching old records for data needed to write a brief history of the church. There I first learned that the poet had not only lived in Spokane but had indeed been a member of this congregation.

There were no more significant years in the life of this unusual man than the few years he spent in Spokane, Washington, though the pens of historians have been strangely silent about these years. This is true, perhaps more because of the nature of Spokane than of the man himself. In 1927, two years before leaving his adopted city, that "walled town," he wrote:

"The attitude of the Spokane gentry, who are all millionaires or pretend to be, is that if I be a good boy all my days, maybe I can be a columnist on the evening paper. . . . I am to stop eccentricities, change my church, my party, (both of these were dear to him, for he once described himself as "a 'dry,' a Campbellite and a democrat—) "my wife and my opinion on golf."

While Lindsay had many friends in Spokane, he was never well understood. He was close to the height of his fame when he came to Spokane in June 1924 prior to that having been "practically run out of Springfield (Illinois)," his home town and

the place he was to die on December 5, 1931. By 1925 he had married Elizabeth Conner, a Presbyterian minister's daughter who taught in Lewis and Clark High School. He was 45; his bride was 23, a fact of serious consequence in a few years.

The marriage took place on May 19, 1925 in the poet's bachelor apartment at the Davenport Hotel, the ceremony, if it could be called that, read by a Rev. Charles Pease, a Unitarian minister. There were no vows or responses in the ceremony which followed an engagement of one night. Eleanor Ruggles in her biography of Lindsey, explains the brief engagement and proposal in these words:

Two things the torn and transported poet had suddenly resolved: that his need for love brooked no postponement, and that his characteristic tendency to brood, overelaborate and lay too-long plans was his snare and destruction.¹

On that Tuesday morning, May 19, Elizabeth was in her classroom at Lewis and Clark High School, when unexpectedly, Dr. Pease arrived and beckoned her outside. The somewhat bewildered clergyman delivered Vachel's intent to marry and the somewhat more bewildered Elizabeth consented, "after learning how much Vachel's heart was set on it, that if that was what was required to make him content, he should be content."² Accounts of the marriage do not describe the bride's attire in detail—only that it was a simple yellow print, but significantly report that Vachel wore an all black hiking suit, perhaps not so much reflective of the poet's personality as that they left immediately to "tramp the highways somewhere" in lieu of a honeymoon. It was learned later from poems written at the time that most of their honeymoon was spent in Glacier National Park, a favorite haunt of Lindsay's—but not until August.

Cont. on p. 38

*Walter R. Naff is Director of Field Service Education, Britte Divinity School of Texas Christian University, Fort Worth, Texas.

¹ Eleanor Ruggles. *The West-going heart*. (N.Y., W. W. Norton, 1959). p. 341.

² *Ibid.* p. 341.

PERMANENT FUND

\$113,769 credited toward Permanent
Make the Society a priority in your "over and above"
Goal in addition to gifts large or small: 100%

FOUR NEW NAMED FUNDS

Four new Named Funds have been established since the listing in the Summer issue of *Discipliana*. These funds become a part of the permanent funds of the Society and are credited toward the Permanent Funds Campaign in which the Society is currently engaged. Named Funds are proving to be an excellent way to participate in the future of the Society and at the same time honor or memorialize loved ones or friends. A gift of \$500 or more establishes a Named Fund.

ENOCH W. HENRY, SR. — Enoch W. Henry, Jr., Annie L. Fain, Ruthye M. Jackson, Kenneth E. Henry, Mattie Henry Ester, Bettye J. Cannon, Cora L. Jackson, Carol Boyd, and Charles E. Henry, sons and daughters of Enoch W. Henry, Sr., have joined together in establishing this Named Fund in honor and memory of their father.

Enoch W. Henry, Sr. was born in Rusk County Texas, September 12, 1894. He came to Palestine, Texas in 1916 and resided there for 52 years. He and his wife Ophelia Spencer Henry had nine children. Ordained to the Christian ministry, Enoch Henry, Sr. served as an active minister for fifty-two years until his death in 1968.

Enoch Henry, Sr. was awarded the Shepard of Distinction Citation by the National Christian Missionary Convention in 1960. He was named the most outstanding man in the area of religion in 1966 by the Negro Business and Professional Womens Club.

FRANCES R. AND JOSEPH J. MILLER — Mr. and Mrs. Miller have established this fund in their names as a means of perpetuating their participation in the preservation of our religious heritage. Mr. and Mrs. Miller of Harrison, Arkansas are owners of one of the major hardware companies in the state. Both give significant leadership in the First Christian Church of Harrison. Mrs. Miller is a past president of the Arkansas Christian Women's Fellowship.

Mrs. Miller is currently a member of the Board of Trustees of the Society. Mr. Miller makes himself available to the Society for valuable counsel.

EMORY ROSS — Mrs. Myrta Pearson Ross establishes this Named Fund in memory of her beloved husband. Dr. Ross was born July 28, 1887 and died March 16, 1973. An ordained, Disciple minister, Dr. Ross served as a missionary to Liberia, 1912-1916. He and his wife then served as missionaries in Belgian Congo, 1917-1933, where Dr. Ross was the first general secretary of the Congo Protestant Council.

Dr. Ross became an international authority on Africa. He served as the executive secretary of the Africa Committee on the National Council of Churches, 1935-1953. He also served as president of the following organizations, ever seeking to advance the work among Africans: Board of the Phelps-Stokes Fund, American Leprosy Missions, and the Albert Schweitzer Fellowship. He was a board member of the International African Institute in London.

Dr. Ross was the author of several books, including *Out of Africa* and *African Heritage*.

In addition to maintaining interest and support for the work of the Society, Mrs. Ross has carefully prepared significant materials of her husband's for preservation in the library and archives of the Society.

HARVEY M. AND CHRISTINE EVERTS HARKER — Christine Everts Harker died August 20, 1976. Harvey M. Harker died May 26, 1977. Both of these wonderful friends of the Society included the Society in their wills. These bequests have now been received and totaled \$32,273. In recognition of these bequests and the Harkers' significant contribution to the total church, including the Society, this Named Fund has been established in their memory.

Cont. next page

CONTINUE TO GROW

Funds Campaign to date

iving. Give a cash gift or make a three year pledge
ns giving \$1,000 each over a three-year period

HERITAGE WINDOWS COVERED

The beautiful art medallion windows in stained leaded glass at the Society have been covered with Plexiglass. While not detracting from their beauty, the Plexiglass will help prevent vandalism and destruction. The Plexiglass will also give added security to the vast resources and historical materials in the library and archives.

One night several months ago twenty-seven prisms of glass were broken by thrown rocks. This heightened the concern of the Trustees who voted to take emergency action and cover the windows as soon as funds could be secured.

The Society is indebted to many in-

dividuals who have toured our building in recent years. Many have contributed funds for this project. Mrs. Ruth Lansaw of Danville, Illinois contributed \$500 in memory of her husband, Jesse Lansaw; her mother and father, Mr. & Mrs. Oscar M. Huff; and sister, Clementine Huff Carter. The First Christian Church of Jefferson City, Missouri had recently experienced the need to cover their windows and generously contributed \$1,000. The Disciple Commission on Budget Evaluation approved a grant of \$3,000 from the Year-end Adjustment Fund. Our thanks to all who helped us meet this emergency.

(see cover photo).

Named Funds (cont.)

Prior to retirement Harvey was an executive with Monsanto. Both Harvey and Christine gave tireless leadership in the First Christian Church of Houston. Both were

Life Patron Members of the Society. Harvey was a Trustee Emeritus. In 1969 the Harkers provided the funds for the W. E. Garrison Memorial Room.

I WISH TO PARTICIPATE...
in the Disciples of Christ Historical Society
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A poet's . . . dream (cont.)

There is evidence that she was fired from her position the morning after the announcement of her marriage because "married women are not employed." In 1931, however, she was asked back to substitute for the remainder of a term.

He became the father of two fine children, Susan who was born May 28, 1926 and grew up to become the wife of a son of Bertrand Russell. His son, Nicholas D., was born on September 16, 1927. He had become a member of the "Disciples Church" in Springfield at about 11 years of age and according to records still on hand, Lindsay transferred his church membership by letter from Springfield to the Central Christian Church in Spokane on January 1, 1928. Dr. Henry Van Winkle, long-time pastor, received him into that congregation. Mrs. Laurence Jack, Sr., long-time member of the church remembered Lindsay well and recalled with a tear that the people of the church made fun of him and refused to recognize him as a serious poet. Edgar Lee Masters in his biography says, "Spokane treated Lindsay shabbily."

Spokane, however, was an inspiration to him and in 1926 he wrote to his wife, "I am in sight of a new nationalism in poetry" and a year later was "settled happily in Spokane, with an entirely new start that I would not give up for the world."³

He worked with a "folks first" quality. He loved people and responded freely when invited by schools and colleges to chant his songs. He appeared at TCU on two occasions to read his poetry, the second being on February 27, 1924. It will be noted

that many of his poems carry, almost as a subtitle, directions that the poem is to be read aloud; often instructions, inflections and tonal qualities are written in the margins. Because of the rich and powerful qualities of his voice, he regarded himself as something of a troubador and read his poetry almost as a chant. He rejected all ideas to put his voice to music, saying that his voice was music in itself. He was a lyrical poet and therefore was interested in sharing his emotional moments rather than the events which caused them.⁴

Much of his best work was done in Spokane, indeed, after returning to Springfield, except for a few verses still to be published, his work as a poet was over. "Andrew Jackson," "Virginia," "These Are the Young," (which was dedicated to the Rev. Pease) "Going to the Stars," "The Candle in the Cabin," and "The Bitter Country"—a story of the Columbia River, were among works of the Spokane poet. In 1928 he was awarded a \$500 prize by "Poetry, A Magazine of Verse" edited by Harriet Monroe, for "Every Soul a Circus," which has to do with P. T. Barnum's presentation of Jenny Lind. The Spokane years were times of love and warmth and personal victory over many deep-seated fears and inhibitions.

This is reflected in his writing. The frenzy, loud and harsh chords so prevalent in his early work were replaced by soft spoken words of love, butterflies, clowns and mountain grandeur in the Spokane poems.

Remember the Typical phrases of "The Congo":

"Solemnly
chanted"

"A rapidly piling
climax of speed
and racket"

Then I saw the Congo, creeping through the black,
Cutting thro the forest with a golden track
Then along that riverbank
A thousand miles
Tattooed cannibals danced in files;
Then I heard the boom of the blood-lust song
And a thigh-bone beating on a tin-pan gong,
And "Blood" screamed the skull-faced, lean witch-doctors,
"Whirl ye the deadly voo-doo rattle,
Harry the uplands,
Steal all the cattle,
Rattle-rattle, rattle-rattle,
Bing,
Boom-lay, boom lay, boom-lay, BOOM."

³ Edgar Lee Masters. *Vachel Lindsay : a poet in America*. (N.Y., 1935). p. 346.

⁴ *Ibid.*

“Like wind in
the chimney”

Listen to the yell of Leopold's ghost.
Burning in Hell for his hand-maimed host.
“Like wind in the chimney”
Hear how the demons chuckle and yell
Cutting his hands off, down in Hell.
Listen to the creep proclamation,
Blown through the lairs of the forest-nation . . .

“Last line
whispered”

Be careful what you do,
Or Mumbo-Jumbo, God of the Congo,
And all of the other.
Gods of the Congo,
Mumbo-Jumbo will hoodoo you,
Mumbo-Jumbo will hoodoo you,
Mumbo-Jumbo will hoodoo you.

Something of the same timbre and frenzy is to be found in “The City That Will Not Repent,” “Abraham Lincoln Walks at Midnight” and others written prior to his move to Spokane in 1924.

Contrast, if you will, the quiet beauty and tenderness of “True Love” written on a page of her diary sometime during the month of his marriage to Elizabeth.

True love is founded on rocks of remembrance,

In stones of forbearance and mortar of pain
The workman lays wearily granite on granite
And bleeds for his castle mid sunshine and rain.

Love is not velvet, not all of it velvet,
Not all of it banners, not gold-leaf alone.
’Tis stern as the ages and old as religion,
With patience its watchword, and law for its throne.

Of Elizabeth, he wrote:

Her hair like curly sunbeams,
Her voice a bell,
I saw a fairy come
From an apple as it fell;
She was scattering little flowers,
And she spread her little hand
With a blessing for the grass
And the orchard land.

There is no question the great difference the Spokane years made in the poet and his poems. The fears instilled in him as a boy now somehow caused him less suffering. The heart broken by his first love affair at Hiram College no longer bled. As the marsh hen builds on watery sod, he built a new life on the tender love of wife and children.

Prior to coming to Spokane, Lindsay

wrote in the loneliness of some strange highway or cheap hotel. But in Spokane his poems were often the result of shared reading of an idea. His wife wrote: “Like most poets, my husband revised his work often as much as 15 or 20 times before he was satisfied. But unlike most poets, he would read it aloud while in the making, to me or to a group of friends, and then ask for their opinion. If we did not like a particular word we would say so, and he would substitute something else in its place, often a word which we ourselves had suggested.”

On one occasion, Elizabeth told her husband, “I’m going to get behind you and push till you just can’t bear it.” It is my judgment that she was a great factor in Vachel’s new productivity and life.

Lindsay had originally wanted to be a doctor like his father and had this in mind while a student at Hiram College. William F. Rothenburger tells of the demise of this dream. “The story floated about the campus that one evening while preparing a hard lesson in Gray’s ‘Anatomy’ with a fellow student, Vachel paused abruptly and said, ‘Price, if you were ill and I were a physician, would you call me to treat your case?’ The answer was, ‘Frankly, Lindsay, I don’t believe I would.’ Whereupon Lindsay closed his book, pounded it with his fist as he exclaimed, ‘Well, I don’t believe anybody else would either. I’ll never make a doctor.’ ”

While writing was always his first interest, he loved also to paint, a pastime which he regarded as “a minor vice” but used it effectively to illustrate his verse. Once he wrote:

Writing and drawing are as one,
And every scribe an artist.

His art was described by Hannah Hinsdale in “The Spokesman Review,” Spokane’s

morning paper, as having "opulence, the gift of design, the bravery of color and the romantic eagerness of his symbolism."

His "Self Portrait" displays not only his art form but reveals something of his impression of himself. The original draft of "True Love" could not be finished until a little butterfly had been sketched in the upper right hand corner.

Lindsay had a passion for the Disciple Brotherhood, a compelling desire to please the Brotherhood, who he regarded as "mine own people." He was given to long appraisals of Alexander Campbell, Edward S. Ames, and F. W. Burnham who bothered to stop in Spokane on one occasion to visit the poet and wife. He considered himself "a Campbellite of the Campbellites," and since he proudly used the name, a term members of the church rejected, he added fuel to the fires of dissatisfaction that burned for him in Spokane.

He thought of himself "as a cornfield songbird before the whole Disciple Brotherhood." But pleasing the Brotherhood was important since "there are about two million of them so they are worth pleasing, just as a sizable crowd." In a more serious sense he wanted to speak to and for the Disciples, a fact he admitted in a letter dated July 4, 1927 to Marguerite Wilkinson, life-long friend and former dancing partner, when he expressed the hope that his friend, Edward Scribner Ames, might interpret his true intentions to "all his following in the Brotherhood." He had hoped that the publication of the poem "Alexander Campbell" might gain for him acknowledgement and fellowship among the Disciples. He did not think of himself as a religious man but an "incurable follower of that high champion of the intellectual frontier 'primitive' life, Alexander Campbell."

His religion was described by one biographer, Anna Massa, as "supraecumenical movement" with "Humanistic overtones" influenced by John Dewey and George Santayana; skeptical of institutions "with a kind of theological Marxism."⁵

H. L. Menchen remarked that Lindsay was the only poet listed in *Who's Who* who insisted on giving his religious affiliation—the Christian (Disciples) Church, though on one occasion referred to himself as "a Catholic with a few fads." What attracted him to Hiram, for example, was not its church affiliation but "its idealistic, community-conscious mood."

As a community, Spokane was committed to the Republican Party and so strong were Lindsay's Democratic loyalties that he made

a divinity of William Jennings Bryan and described a speaking tour Bryan made through Springfield by declaring:

And the angels in the trees,
The angels in the grass,
The angels in the flags
Peered out to see us pass.

Lindsay's intolerance of reality included his native land. He had many implicit suggestions of how America fell short of her potential and considered himself his own sort of "100% American" nationalist. He was impatient with the nationalistic criticism of George Horace Lorimer and H. L. Mencken who were often "iconoclastic for the sake of Iconoclasm"; while Mencken indicated that he believed Lindsay's "slashing technic was an impetus to improvement." The fact that "he called you a swine and an imbecile . . . increases your will to live," wrote Walter Lippman in 1927.⁶

Marriage and his years in Spokane, made a basic change in Lindsay's political temper. His avid Anti-Saloon League mentality only softened. Liquor, loose women, dancing and jazz were all of one cloth to Vachel. The jazz age was to him "midnight dirt and a sad morning after," and the dances in the great ballroom of the Davenport caused all the sexual inhibitions bred into him in childhood to give way to "inescapable sexual incitement." He evaded this fact, however, when he wrote "The Jazz of this Hotel":

I like the slower deeper violin
Of the wind across the fields of Indian corn:
I like the far more ancient violincello
Of whittling loafers telling stories mellow.

And of all jazz he despised the saxophone most vigorously. In "A Curse for the Saxophone" he struck out at all of the social ills that bothered him:

Twenty thousand pigs on their hindlegs
playing
"The Beale Street Blues" and swaying and
saying:
"John Wilkes Booth, you are welcome to
Hell,"
And they played it on the saxaphone, and
played it well.
And he picked up a saxaphone, grunting
and rasping,
And he played a typical radio jazz,
He started an earthquake, he knew what for,
And at last he started the late World War!

⁵ Anna Massa. *Vachel Lindsay: fieldworker for the American dream*. (Bloomington, Ind., Indiana U. Press, 1940).

⁶ *Ibid.* p. 193.



Walter R. Naff

As I have noted marriage in 1925 brought some satisfaction to his fanatical prohibitionist mentality.

Hannah Hinsdale asked Spokane at the conclusion of an interview with the poet:

Do you realize the man with a mind as wide as the prairies and prejudices as narrow as the aisle of his Christian Church? Do you see the freshness of his vision and the tragedy of his humanity, to fight as ever a poet must, against the little lacks, the little troubles that grieve poets more than lesser men?

No, his neighbors in Spokane did not realize the mind and heart of the poet and even now only a few remember him with appreciation due so great a soul. But she thought him "one of the original folk in the world today," and "original folk" are seldom truly appreciated, are they? He had accepted the invitation to come to Spokane, "absolutely besieged to come," and had believed at first that it fitted a poet's dream. So soon he was to discover what a misfit his dream seemed to be.

Gifted with a rare, if odd, sense of humor, Lindsay was misunderstood when he "adopted" two dolls who were his frequent companions. If Mrs. Lindsay was out of the city or in a conflicting meeting, Lindsay could be seen in the hotel coffee shop, seating his two dolls in high chairs, and caring for them with all the suave demeanor due a queen. He "chose for his darlings two of the most sophisticated, wicked-looking, long-legged, bobbed-haired, cigarette smoking French dolls he could find." On occasion he and Mrs. Lindsay would take one of the dolls, a lavender one, out for a stroll along the city streets causing eyebrows to lift and lend reinforcement to the feelings about his "unusualness."

His "Moon" poems were after the manner of Hans Christian Anderson and reflect this sense of humor the Spokane citizenry

mistook for oddity. They view the moon through the eyes of everything from a carpenter to a rattlesnake. For instance,

"What the Rattlesnake Said:"
The moon's a little prairie dog,
He quivers through the night,
He sits upon his hill and cries
For fear that I will bite.

Like Samson, Lindsay brought down his castle with his own hands. In 1929 he left Spokane, a city whose hospitality was "bunco from first to last" again to live in a city which had also displayed "hostility" to him—Springfield. With no one to whom he could turn for help, in December of 1931 with only \$76 on hand and debts of \$4,000, late on the night of the 5th he went downstairs in the same house in which he had been born 52 years before, and drank Lysol. His death quieted "the leonine roar and stopped the virile pen of one of the unique modern poets of the English speaking world," appraised one writer in his death notice in Spokane. L. M. Davenport who had been his landlord for part of his years in Spokane wrote, "His passing is a shock to us, for he was a most wonderful man; and unusual man; a man of his word. He made his home at our hotel for several years and everybody admired and loved him . . . We have lost a friend."

In five short years in Spokane Nicholas Vachel Lindsay found his wife who brought new meaning, new creativity, and a new pinnacle to his work. In Spokane his two children were born. Many of his finest poems were penned in Spokane. While a citizen in Spokane he was nominated for a U.S. Nobel Prize in December of 1928. Never again after he left Spokane were the cadences and frenzied rhythm of his voice heard reciting his now famous poems or playing his "poem games" before university audiences. He traveled, as ancient pilgrims did, with only faith, a staff and script. He died so lonely and misunderstood that he found his only companionship in yellowed newspaper clippings for though "clippings are nonsense, they are better than complete loneliness."

Masters summarizes well the man Spokane never accepted and yet helped to create, "How *little* of the scholar he was, the man of conscious artistry, the precious jeweler of verse! How *much* the man who believed, who loved, who felt, whose character and moral fervor were his style, that style in truth which cannot be learned, but is bestowed at birth by the good fairy, even upon lame boys!"⁷

⁷ Masters. *Op. cit.* p. 374.

Tom Sawyer, Barton Stone's Grandson

by
Donald S. Tingle*

Some of you may stop at Mark Twain's boyhood home in Hannibal, Missouri. If you do, there are some interesting facts concerning Twain and the early leaders of the restoration movement that you may want to remember.

Samuel Langhorne Clemens (Mark Twain) was born in the small village of Florida, Mo., November 30, 1835. Since the town had a hundred people (according to Twain), and he increased the population by 1 percent, he decided he could have done it for any town, even London. Just twenty months earlier a Christian church evangelist by the name of Thomas had received a strongly favorable response from preaching in the area of Florida. Most of the townspeople had come from Kentucky as Old School Baptists, Presbyterians, or Methodists, but many of them joined the Christian church in the 1830's.¹

When the family moved the short distance from Florida to Hannibal, young Sam Clemens stepped into a quaint town that was to be the inspiration of much of his later writing. In the stories about Tom Sawyer and Huck Finn, the characters live in the idyllic village of St. Petersburg. The name was chosen to show how heavenly Hannibal had been, but it also showed that the village of the memory was sweeter and more beautiful than the real Hannibal.

Will Bowen was young Sam's closest playmate and was included in the band of boys that created *The Adventures of Tom Sawyer*. Dixon Wecter calls Will Bowen "one of the prime ingredients in the composite creation of Tom Sawyer;"² naturally, Sam also included himself in the character. A little known fact, however, is that Will Bowen was also the grandson of Barton W. Stone, the famous restoration preacher and the editor of the *Christian Messenger*. Stone was Tom Sawyer's grandfather!

Baptism

On one occasion Sam was in Will's home playing cards (euchre) when Barton Stone

arrived unexpectedly. In their haste the boys hid the deck of cards in the sleeve of a "baptizing robe" hanging in the closet. A few days later when Barton Stone was baptizing someone in the river, cards began to float out upon the water—"the first cards being a couple of bowers and three aces." During their punishment one of the boys stoutly remarked, "I don't see how he could help going out on a hand like that." Years later Sam would tell the story as though it had happened to his comic friend, Artemus Ward.³

The measles epidemic in chapter 17 of *Tom Sawyer* is reminiscent of two episodes Sam remembered from boyhood. In the book a measles epidemic hit the town and spared neither Tom Sawyer nor his friends. For two weeks Tom lay dead to the world. During this time a revival came to town and everybody "got religion." When he recovered, he sought his friends; one was reading a Testament, another was distributing tracts, a third explained to Tom that measles had been a warning, and even Huck addressed Tom with a Scriptural quotation. That was too much for him, and he went home to bed.

That night during a terrible thunderstorm he "covered his head with the bedclothes and waited in horror of suspense for his doom; for he had not the shadow of a doubt that all this hubbub was about him. By and by the tempest spent itself and died without accomplishing its object. The boy's first impulse was to be grateful, and reform. His second thought was to wait—for there might not be any more storms." Three weeks later, after recovering from a relapse of the measles, Tom discovered to his great satisfaction that his boyhood friends were back to normal.

One true episode Sam Clemens never forgot was when Will Bowen came down with the measles. Sam decided to come down with them, too, and have done with it. So on two occasions he crawled into bed with Will

¹ Ralph Gregory, *Mark Twain's First America—Florida, Mo.* pamphlet, 1965, pp. 14, 15.

² Dixon Wecter, *Sam Clemens of Hannibal* (Boston: Houghton Mifflin Company, 1952), p. 140.

³ *Ibid.*, p. 88, 89. Also see Walter Blair, *Mark Twain's Hannibal, Huck & Tom* (Berkeley: University of California Press, 1969), p. 346.

*Don Tingle is the minister of Park Avenue Christian Church, Bloomfield, Connecticut. Article also printed in *Christian Standard*, July 29, 1979.

only to be evicted by Mrs. Bowen (Stone's daughter). Sam finally did come down with the measles, and a severe case at that.

Revival

Another true episode from which Sam may have drawn for the Tom Sawyer piece mentioned above is the time a Christian church revival hit Hannibal. In his autobiographical notes he made near the end of his life, Sam wrote, "Campbellite revival. All converted but me. All sinners again in a week."⁴

Captain Samuel Bowen (Will's father) received Barton Stone into his home in October, 1844, and Stone preached in the area several times. "While there, he was taken sick, and for 7 or 8 days suffered the most acute pain. . . . On Saturday morning at 4 o'clock, Nov. 9, 1844, he fell asleep in the arms of Jesus."⁵ Although Sam Clemens never wrote about the episode, his best friend, Will, must have described the whole tender scene to him. Sam was not yet nine years old.

When Sam's father, Judge Clemens, died in 1847, Sam had to go to work as a typesetter. While working for Joseph Ament, Sam got his first big typesetting job. Alexander Campbell came to town and preached. In his autobiography Sam wrote, "When he (Campbell) preached in a church many had to be disappointed, for there was no church that would begin to hold all the applicants; so in order to accommodate all, he preached in the open air in the public square, and that was the first time in my life that I had realized what a mighty population this planet contains when you get them all together."

Sermon

The townspeople collected sixteen dollars for the printing of one of the sermons. Sam and Wales McCormick set the type. Wales read the proof and discovered that the name Jesus Christ was left out in "a thin-spaced page of solid matter," and to correct the

error several pages of type would have to be reset. This would take up a good part of the afternoon, and Wales wanted to go fishing. "Wales reduced it in the French way to J.C. It made room for the missing words, but it took 99 percent of the solemnity out of a particularly solemn sentence."

When Campbell read the proofs, he told Wales, "So long as you live, don't you ever diminish the Saviour's name again. Put it *all in*." So Wales spent the afternoon resetting type, and he even made an addition to the sermon out of devilment.⁶

After leaving the printing business, Sam tried his hand at riverboat piloting, which was the highest ambition of many boys back then. Since Will Bowen had already followed his father's footsteps and become a riverman, Sam used Will's name as a reference when he signed up for Horace Bixby to take him on as an apprentice.⁷ In time, Sam was to become one of the greatest pilots of the river, and it was from the river that he chose his pen name Mark Twain.

When the Civil War broke out, Sam's river days were ended. He joined the Confederate Army for a time, and served with another Bowen boy, Samuel Barton Stone Bowen (named after his grandfather).⁸ Sam had enough of army life and left. He later explained that after he deserted, the Confederacy fell.

Sam's life took some strange turns, and with a mixture of luck and genius, he became one of America's greatest authors. Mark Twain belonged to the people of the world. But even after success came his way, Sam would still write to Will Bowen, addressing him "My First and Oldest and Dearest Friend."⁹

⁴ *Ibid.*, p. 88.

⁵ *Christian Messenger*, XIV, 317.

⁶ Albert Bigelow Paine, ed., *Mark Twain's Autobiography* (New York: Harper & Brothers, 1924), pp. 279-282.

⁷ Blair, p. 346.

⁸ *Ibid.*, p. 347.

⁹ William Pellowe, *Mark Twain Pilgrim from Hannibal* (New York: Hobson Book Press, 1945), p. 29.

THAT'S THE WAY IT WAS

Evanston, Illinois, September 1915 — While O. F. Jordan, minister at Evanston, was reading the Scripture, preparatory for the evening sermon recently, a mischievous lad hurled a live cat into an open window of the church, the animal alighting on the neck of Mrs. Anna R. Kean, one of the members.

The lad was old enough to have refrained from such unbecoming conduct, and the judge sentenced him to make an apology to the minister and the lady upon whose neck the cat alighted. (*Christian Evangelist*, Vol. LII, 284)

NEW MEMBERSHIPS As of July 7, 1980

LIFE

694. Jones, Mrs. Dorothy Brooks,
Atlanta, GA
695. Bloss, John E., Elk City, OK
696. Church, Mrs. Frances,
Los Angeles, CA
697. Kent, Mrs. Mary Elizabeth,
Omaha, NE

REGULAR TO LIFE

692. Hall, Mrs. Kathleen, Austin, TX
693. Burkey, Jonas M., Louisville, KY
698. Wooten, Mrs. Ruby Lee, Dallas, TX

PARTICIPATING

- Wray, Johnny, Oak Ridge, TN

REGULAR

- Bruton, Mrs. Florrie E., Birmingham, AL
Garner, Allen C., Birmingham, AL
Gregory, Mr. John W., Birmingham, AL
Gulledge, Dennis, Jackson, TN
Hargrove, K. David, Forest Lake, MN
Hostetter, Richard L., Elizabeth City, NC
McCullough, Mrs. Georgia, Moulton, IA
McLean, Ralph, Springfield, IL

- McLean, Mrs. Zella, Springfield, IL
Mauldin, Leon, Hohenwald, TN
Rickman, Mrs. Mary Catherine,
Columbia, MO
Walker, Frank Ed. Jr., McAllen, TX
Wilson, Walter A., Des Moines, IA

CHURCH MEMBER

- Princess Avenue Christian Church
St. Thomas, Ontario, Canada

STUDENT

- Brown, Steven L., Germantown, TN
Bunton, Rebecca J., New Palestine, IN
Casey, Michael, Pittsburgh, PA
Henderson, Jennifer, Indianapolis, IN
Hernandez, Abed N., Bayamon, P.R.
Hogg, Frank, East Point, GA
Klein, Kenneth H. Jr., Memphis, TN
Link, Rhonda S., Indianapolis, IN
Patton, Bethany A., Indianapolis, IN
Rodriguez, Juan, New York, NY
St. John, Dave, Indianapolis, IN
Sanders, William, Crawfordsville, IN
Southwick, Jay S., New Palestine, IN
Wiedenhaupt, William A., Mitchell, IN
Williams, Tamah L., Sulphur, LA

NOMINEES FOR BOARD OF TRUSTEES

SEND YOUR SUGGESTIONS BY OCTOBER 15. The Nominating Committee at the time of the November Board meeting will prepare a slate of trustees for 1981 - 1984 and of officers for 1981 - 1982. Send your suggestions to Mrs. Margaret Wilkes (chairperson), 4263 Lemp Avenue, North Hollywood, CA 91604, or the Historical Society and they will be passed on to the committee.

The other members of the committee are Edward G. Holley and Lester G. McAllister.

Terms expiring April 30, 1981: Paul A. Crow, Jr., Robert H. Edwards, Ruth Hobbs, Frances Miller, J. Robert Moffett, Mildred

Phillips, Roscoe M. Pierson, and Fred P. Thompson, Jr.

Terms expiring April 30, 1982: Lorenzo Evans, Robbie N. Chisholm, Edward G. Holley, Helen S. Mann, Nancy Brink Spleth, Hiram J. Lester, Mildred B. Watson, and Eva Jean Wrather.

Terms expiring April 30, 1983: Dale Wallis Brown, E. Richard Crabtree, John E. Hurt, Risley P. Lawrence, Susie L. Martin, Lester G. McAllister, Howard E. Short, Margaret Wilkes.

Use Your Church Archives Fruitfully!

The use of archives and historical displays in the local congregation

by
Evelyn R. Ling*

The 'stuff' that we called our historical collection, took on a whole new meaning after our fire!

Yes, after our fire! Our Sanctuary and Fellowship Hall burned to the ground on August 14, 1975. All of our 'old' church records were stored in the former office of the Associate Pastor. That room received much smoke damage, and some water damage.

After being at the fire into the 'wee' hours of the morning, I went down to the church on the morning after the fire—to see what needed to be done in the church library. The Educational Building had water damage on the first floor—in fact, 18" of water had flooded down the stairs!

As the men of the Church were going into the 'burned out' areas of the building in order to get as many things as possible out, the Property Chairman asked what he should do with all of the old records. I replied by saying that I would take charge of caring for them.

And that is how we began. Many of the records were water damaged and needed to be dried out—many of the records were smoke damaged, or their protective wrapping was smoke damaged.

At that time, many people felt very helpless but wanted to help—so we enlisted them in unwrapping, inventorying and re-

wrapping each of the items that were found.

The pulpit Bible was brought out by one of the firemen—he found it among the charred timbers at the base of the Pulpit—water soaked and charred. The wife of our retired minister worked several days, carefully turning each page, thus preserving this precious Bible by proper care. We now cherish that Bible in a display case in the Archives Room.

We stored these items in the Church Library, in boxes, behind a drapery, until we found a new home for them.

As the Building Committee met to plan the re-building of the Sanctuary and Fellowship Hall in the previous location, they asked for suggestions of things to be included. I wrote a letter suggesting that we have a Church Archives Room—a place to store the records that we were so lucky to have.

Rather than just a room filled with dusty filing cabinets and shelving for storage, our Church Archives Room has become a 'tourist' attraction in our Church. Our visitors, old members and friends, spend much time in this room.

We formally opened the room on Dedication Sunday, September 10, 1978. It has become a source of reference and value in the life of our congregation.

By the time of our formal dedication, we had carefully opened all of the packages that had been wrapped three years before, and placed them in very general categories to be further separated and re-filed at a later time. On the walls we had framed and hung photographs of all the old church buildings that had been on our site—three in all. We hung framed photographs of our former ministers (by the way, we found that we did not even have a picture of our most recently retired minister or one of our present minister—these had to be added.) We hung a composite picture of our Church School Superintendents through the years. We were fortunate to find a display case at a lumber company which they sold to us for a very nominal cost. We cleaned it up, installed the necessary shelving, had glass shelving cut for it and among the artifacts or relics displays are the burned Pulpit Bible, some old church dishes that we didn't know we had, old communion ware, building materials used in the construction of our



*Evelyn R. Ling is Church Librarian of the High Street Christian Church, Akron, Ohio.

new Sanctuary and Fellowship Hall, the trowel used in placing the cornerstone and a picture of our Building Committee.

We found many very old photographs which we mounted on the wall in a temporary manner so that they could later be changed and we placed many of the photographs in clear acetate folders and put them in three-ring binders so that our congregation could look at them without having them handled too much.

The Archives Room was a 'stop' on the tour route on Dedication Sunday. It was staffed by our Archivist and many helpers.

We put together a slide presentation of slides through the years, taken by various members of our congregation, which we projected on a screen which had been placed at the junction of two hallways—so that people could watch as they passed to or from some other part of the building. Many would stop to watch, saying, "that was me in the third grade" or "my little Mary was only 5 at that time." It was great fun for everyone!

Since the grand opening of our Archives Room, many changes have taken place. We have further refined our cataloging system—our records are stored in filing and storage cabinets when not on a special display. We have located and framed pictures of our present ministerial staff, and our associate pastors (which were not a part of our original collection—be sure to get these photos as your associate pastors come, because when they are gone, it's too late). We acquired photographs of our three Elders Emeritis.

We added another display case in which we place special displays to correspond with the overall church activities.

In October, 1979 we celebrated the 140th Anniversary of our Church. In our special display case, we placed all the things that we could find that were used in the celebration of the 100th Anniversary of our Church and invited our congregation to visit.

One of our church school classes, the Mr. and Mrs. Class, celebrated its 25th Anniversary at the same time and we had the scrapbooks which the Class had placed in the Archives for safe keeping, on display.

In April, 1980, our Church School held its 69th church school banquet and on the special bulletin board that we mounted earlier, we displayed the church school banquet programs through the years.

Many of our church school classes and most of the organizations and boards of our church are now beginning to place with us for safe keeping, records that someone has been storing at home, in a closet or under the bed. As our members realize that there is a

place for storage and safe keeping, they are usually willing to place their 'treasure' with us. Many times we take an item 'on loan' acknowledging the temporary donation with the appropriate donor card placed by the display item. After a period of time, they will usually place the item in our care permanently:

We are learning many interesting things about our congregation through our Archives:

- 1) On our walls framed, is the first check for over \$1,000 ever received from a Bible School in the United States for home missions. It came from the High Street Church. We are still a church who cares about outreach.
- 2) In our Akron Disciple (local newsletter), we learned that we had the first church radio broadcast in Akron, Ohio on April 17, 1927 over WADC, 258 meters. This information coming at a time when we were considering using 'spot' announcements on the radio.
- 3) When gathering together figures for the 1979-80 budget, the information was given from our 1929 budget—50 years ago.
In 1929, the Operating Budget was 72% of the total budget.
In 1979, the Operating Budget was 82% of the total budget.
Items for World and Home Missions, New Church programs, Summit County work, broadcasting, temperance, advertising, and the inevitable light, heat and power were in the 1929 budget. In the 1979 operating budget the same items occupied the major area of expenses, totaling 82% of the budget. (So you see—what we are learning about our congregation and ourselves from the Archives.)

The Church Archives section of your church can be run as a subcommittee of your church library as we do at High Street or it can be managed by a separate historical committee or department.

Whoever is responsible should remember to save the things that your congregation is doing now. Keep copies for your own archives and send one copy of all significant historical materials to the Disciples of Christ Historical Society for preservation there. Remember to take photographs of the important things in the life of your current congregation. (Be sure to include full names

Cont. next page

FORREST F. REED LECTURES

April 27-28, 1981

Nebraska Center for Continuing Education

Lincoln

Dr. Fred B. Craddock, Lecturer

Watch for detailed information

PLAN NOW TO ATTEND

Dr. Craddock will deliver three lectures on the use of the scriptures and our biblical roots. Sessions will begin at 2:00 P.M. on Monday, April 27. The second lecture will be that same evening. The third lecture will be delivered Tuesday afternoon, April 28. There will be two forums on Tuesday morning. There will be time for fellowship and worship together. You will enjoy the excellent facilities for the lectures, lodging, and meals in the Nebraska Center for Continuing Education, University of Nebraska-Lincoln East Campus. The cost for registration, including meals and lodging, to be announced as soon as available.

Church Archives . . . (cont.)

of the people and the date of the event—Do this immediately, you will not remember next month!) Even if you do not have a large collection of historical archives, the things that you are doing now will be the archives

of your congregation in a few years.

We were lucky! Don't wait until you have a fire—it will probably be too late—you may not be as fortunate as we at High Street Christian Church were!

DIVINITY SCHOOL CHAIR HONORS ALEXANDER CAMPBELL

A Chair has been established in the Divinity School of the University of Chicago in honor of Alexander Campbell. Dean Joseph Kitagawa states the creation of this Chair symbolizes the close relation between the Christian Church (Disciples of Christ) and the University of Chicago.

Professor Don S. Browning has been

appointed the first Alexander Campbell Professor to fill the Chair. The Professorship in the future will be reserved for distinguished Disciples of Christ scholars. Professor Browning also serves as Dean of the Disciple Divinity House, a position held since 1977.

Discipliana

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Disciples of Christ Historical
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Nashville, Tennessee and at
additional mailing offices.

GIFT MEMBERSHIPS FOR CHRISTMAS

Christmas may seem a long way off, but it will be here before you know it. Also, the next issue of *Discipliana* will come just before Christmas—too late to call this matter to your attention.

Many of you have members of your family or friends that have been related to our religious heritage for many years. Why not give them a unique Christmas gift this year? Make them a member of the Historical Society in one of the various membership categories. Some may wish to make those

who are already annual members, Life Members. All those receiving gift memberships will receive *Discipliana* quarterly.

Either keep the membership application below close at hand for later use, or send it in immediately. Two weeks prior to Christmas the recipient will receive notification of your gift. Make your Christmas historical this year. If Christmas is too long to wait, perhaps you will be looking for a birthday gift even sooner.

clip and return

I wish to make the following person a member of the Historical Society as a _____ gift: (\$_____ enclosed)

Name of Recipient _____

Street _____

City, State, Zip _____

ANNUAL MEMBERSHIPS

—Sustaining	\$50.00
—Participating	\$25.00
—Regular	\$ 7.50
—Student	\$ 2.50

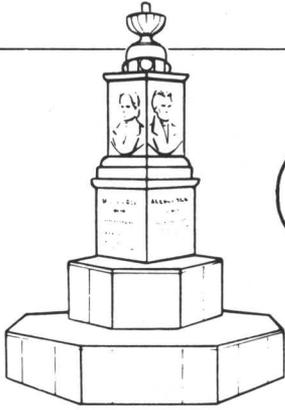
LIFE MEMBERSHIPS (one payment)

—Life	\$ 100.00
—Life Link	\$ 500.00
—Life Patron	\$1,000.00

Donor _____

Street _____

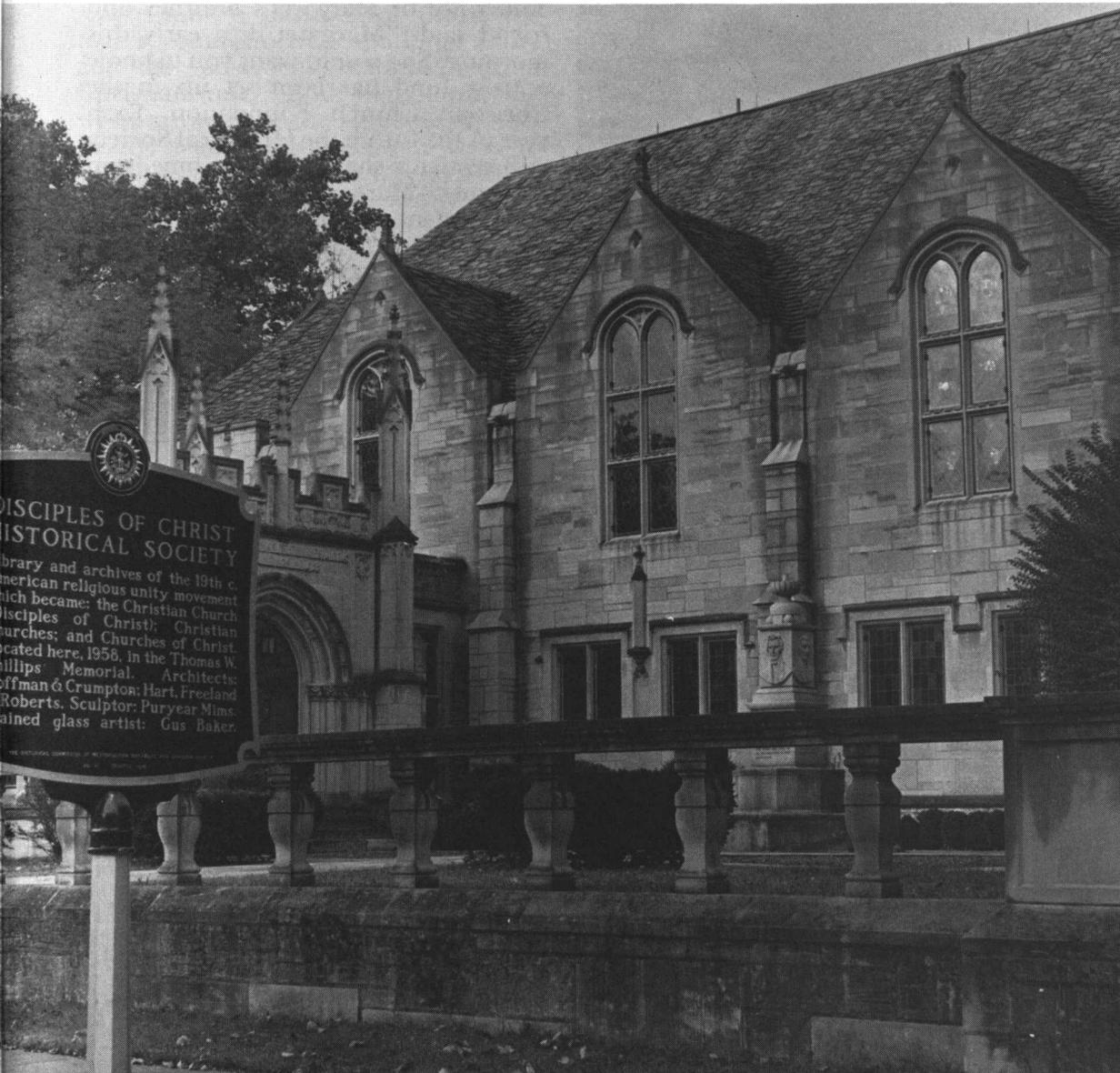
City, State, Zip _____



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1980, Vol. 40, no. 4





Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1980, Vol. 40, no. 4

EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I. McWhirter

DISCIPLIANA (USPS 995 - 060), 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 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 P.O. Box 1986, Indianapolis, Indiana 46206.

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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

- CHAIRMAN..... Robert Edwards
- VICE-CHAIRMAN..... Eva Jean Wrather
- SECRETARY..... Roscoe Pierson
- TREASURER..... Risley P. Lawrence

"LIFE" UNINTERRUPTED

She was a gracious lady. She had maintained the family farm home in Indiana after her parents died. Margaret Paddock loved the church and the ministries of the church. In recent years she resided in the N.B.A. Kennedy Memorial Home in Martinsville, Indiana.

In 1967 Margaret became a Life Member of the Historical Society. This was her way of declaring: "The preservation of our religious heritage is important!" It was her way of becoming an active participant. About the same time Margaret became a Life Member she wrote the Society into her Will, along with other causes of the church.

Yesterday I received a telephone call. The voice of Margaret's attorney and friend said: "Margaret died early this morning. She would want you to know a trust fund has been set up in the Christian Church Foundation. Each year in the future the Historical Society will receive a share of the income from that trust." Margaret Paddock's lifetime commitment to the work of the Disciples of Christ Historical Society will continue uninterrupted.

As an expression of your commitment to Christ, to what great causes have you committed yourself for a lifetime? For many this is the place to start. Too often commitment remains as vague generalities. As long as this is true, life will be less than full and you will never know the fullness of its luster and meaning.

Once lifetime commitments have been made, will those commitments continue after your death? They can. With a firm resolve and a stroke of a pen Margaret Paddock made it a reality. So can you.

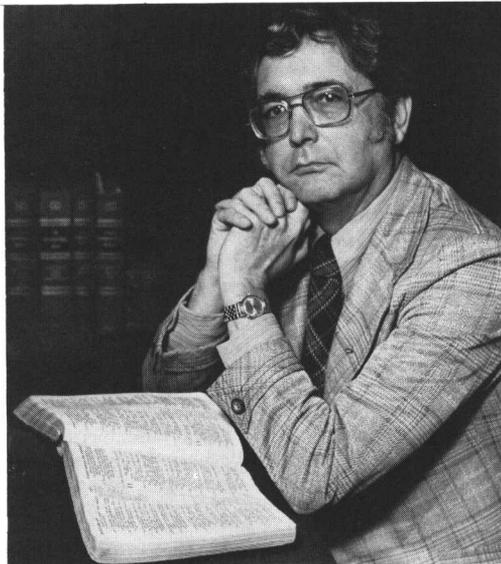
Roland K. Huff

The cover photo is of the attractive, new historical marker recently erected in front of the Historical Society. The marker was authorized by the Historical Commission of Metropolitan Nashville and Davidson County.

Lincoln's Religion and the Disciples

by Charles L. Woodall*

On a cold Sunday morning in February, 1809, Abraham Lincoln was born on Nolin Creek in what is now LaRue County, Kentucky. In that same year on a hot day in August the movement that was to become the Disciples of Christ was born on Buffalo Creek in what is now Washington County, Pennsylvania.¹ The man and the movement had a remarkably parallel existence. The genius which was to bring both to greatness lay in a single-minded passion for unity: the man's commitment to national unity and the movement's commitment to Christian unity.² Both were to migrate westward and find their greatest support in the frontier settler. Both were to continually act out their role in history in the radiance of the other. And yet, in their proximity of time and space and even in many of their ideas, there is surprisingly little direct contact between the man and the movement.



*Charles L. Woodall is minister of Bethany Christian Church, Eads, Tennessee. This was an address delivered for the 21st annual D.C.H.S. Breakfast at the Regional Assembly of the Christian Church (Disciples of Christ) in Tennessee, on April 19, 1980.

How can we explain that Lincoln, who has been called, "Of all the Presidents . . . the most religious,"³ was not in any way a part of the movement initiated by Thomas and Alexander Campbell and Barton W. Stone that became the largest indigenous religious group in America?

How can we explain that Lincoln, who is reported to have said he never united himself to any church because of their "long and complicated statements of Christian doctrine,"⁴ cannot be shown to have been significantly influenced by his friends who were followers of Campbell, or even by the Disciple pastors among his close acquaintances?

Nearly every religious body in America makes some kind of claim to Lincoln, either that he espoused their position, or that they had a great influence on Lincoln. Articles such as "Abraham Lincoln's Baptist Background"⁵ and "Lincoln's Catholic Kinship"⁶ appear in nearly every

¹ The Disciples of Christ celebrate anniversaries based on the date of publication of the *Declaration and Address*. It was authorized at a meeting at Buffalo, Pennsylvania, of the Christian Association of Washington on August 17, 1809. McAllister, Lester G., *Thomas Campbell: Man of the Book*, (St. Louis, The Bethany Press, 1954) p. 106.

² See Garrison, Winfred Ernest and DeGroot, Alfred T.: *The Disciples of Christ: A History*, (St. Louis, The Bethany Press, 1948). p. 331.

³ "Of all the Presidents of the United States, Lincoln was probably one of the least Orthodox, yet the most religious." Sherwood Eddy as quoted in Jones, Edgar DeWitt: *Lincoln And The Preachers*, (New York, Harper & Brothers, 1948) p. 134.

⁴ Congressman Henry Champion Deming of Connecticut as quoted in Warren, Louis A., "Lincoln Lore," No. 1062 (August 15, 1949)

⁵ Brooks, Noah: "Abraham Lincoln's Baptist Background," *The Baptist Messenger*, February 7, 1952.

⁶ Hurley, Doran: "Lincoln's Catholic Kinship," *Columbia*, February, 1957.

denominational magazine's February issue, and books such as *Was Abraham Lincoln A Spiritualist?*⁷ and *Was Abraham Lincoln An Infidel?*⁸ have been published regularly since his death. Even Elton Trueblood in his splendid book on Lincoln's religion speaks of the "profound" influence a Quaker woman had on Lincoln's spiritual development.⁹ Of course, Trueblood is Quaker. And the late Independent Christian Church editor and pastor, James DeForest Murch, has claimed Lincoln as a genuine Evangelical Christian in an article entitled, "Was Lincoln A Real Christian?"¹⁰ Unfortunately, most of the attempts to show that Lincoln embraced or was significantly influenced by a particular religion or ideology tell us more about the author's individuality than Lincoln's.¹¹

But the interpreter of Lincoln and the Disciples is faced with the different question: In the light of Lincoln's access to Disciple thought, his proximity to the vibrant growing edge at a time of significant expansion, his apparent agreement with basic tenets of the Disciple position—in the light of all this, why was there not a greater influence of the Disciples on Lincoln?

Disciple Contacts

When we visit the little cabin near Hodgenville, Kentucky, where Lincoln was born, we picture it as separated from religious or cultural influence, isolated from neighbors, friends and family and on the very edge of civilization. Such was not the case. Within three miles of the birthplace was a thriving Separate Baptist congregation, the South Fork Church, that was organized twenty seven years before, and Abraham Lincoln's uncle was one of the leading laymen. That is, it had been thriving up to six months before Abraham's birth when fifteen of the members "went off from the church on account of slavery."¹² The trouble in the congregation had been brewing for a year because the dissident members had declared themselves to be opposed to slavery. Abraham's uncle was one of those who had left. Because of the schism, the church was not meeting in the two years

that Abraham's parents lived on the farm. But when they moved across the county to the Knob Creek farm, his parents undoubtedly did become associated with the Little Mount Church, also a Separate Baptist, where his uncle had joined. The distinguishing mark of their being "separate" was that they were Armenians, opposed to the Calvinism of the Regular Baptists. The authoritative historian of the Baptists in Kentucky, J. H. Spencer, writing in 1886, says of the Separate Baptists, "a majority . . . [opposed] all human creeds and [refused] to have even rules of order or decorum written." "Most of them practiced open communion." This description of the Kentucky Separate Baptists with which the Lincolns were affiliated sounds more like pioneer Disciples than the traditional Baptists of early Kentucky history, so it comes as no great surprise when Spencer later says, "In 1830 the Armenian element was sloughed off with the Campbellite faction."¹³

In the light of this early influence of the church on Lincoln, it is understandable that he should write to a Kentucky editor in 1864, "I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I can not remember when I did not so think, and feel."¹⁴

While Lincoln's father and step-

⁷ Maynard, Nettie Colburn: *Was Abraham Lincoln A Spiritualist?*, (Chicago, Progressive Thinker Publishing House, 1917).

⁸ Wettstein, Carl Theodor: *Was Abraham Lincoln An Infidel?*, (Boston, C. M. Clark, 1910).

⁹ Trueblood, Elton: *Abraham Lincoln: Theologian of American Anguish*, (New York, Harper & Row, 1973), p. 45.

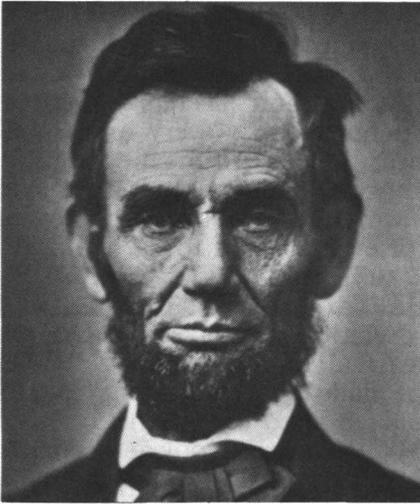
¹⁰ Murch, James DeForest: "Was Lincoln A Real Christian?" *United Evangelical Action*, February 1, 1953, p. 8.

¹¹ "Very much more than is the case with other men, Lincoln means different things to different persons, and the aspect which he presents depends to an unusual degree upon the moral and mental individuality of the observer. Perhaps this is due to the breadth and variety of his own nature." Morse, John T., Jr.: *Abraham Lincoln*, (Cambridge, Riverside Press, 1893), Vol. II, p. 356.

¹² Warren, Louis Austin: *Lincoln's Parentage & Childhood*, (New York, The Century Co., 1926), p. 288.

¹³ *Ibid.* p. 234.

¹⁴ Basler, Roy P., Editor: *The Collected Works of Abraham Lincoln*, (New Brunswick, N.J., Rutgers University Press, 1953), Vol. VII, p. 281.



mother were baptized on profession of faith in the Baptist Church, when Thomas and Sarah moved to Illinois they became members of the Disciple Church in Coles County. When Thomas died it was a Disciple minister, Rev. Thomas Goodwin, who preached his funeral sermon. It is attested that the funeral oration could be distinctly heard for a half a mile in that day when eloquence was at least one half volume.¹⁵

Barton W. Stone, who was the heart though not the light of the Disciple movement, had great influence in western Kentucky and had put his name to the "Last Will and Testament of the Springfield Presbytery" not many miles from where Lincoln was born. In 1834, when Lincoln was a surveyor in Sangamon County, Illinois, Stone moved into the same county and united the Disciples and the Christians in Jacksonville.¹⁶ Stone may have had a chance to vote for the young Lincoln when he was elected a representative from Sangamon County to the Illinois General Assembly. A Disciple church was organized that year in Clary's Grove adjacent to New Salem. While Lincoln lived in Springfield, Stone was editing his *Christian Messenger* just a few miles away in Jacksonville. Another influential Disciple magazine, *The Christian Sentinel*, was published by W. A. Mallory in Springfield.¹⁷ There were eleven Disciple churches in the county. Disciple colleges like Eureka were being established, public debates were held between the Disciples and the

"denominations," and when Lincoln was serving in the U.S. Congress from Illinois the *Millennial Harbinger* reported that there were 11,636 members in Illinois, making it one of the stronger religious bodies in the state.

One of Lincoln's closest friends in Springfield was Edward D. Baker, and Lincoln named his second son after him. Baker was what we would call a "lay preacher" of the Disciples and often preached at the Springfield church. He was later to become a U.S. senator from Oregon and would introduce Lincoln at the first inauguration. He was a colonel in the army when he was killed at Ball's Bluff, Virginia. In 1843 these two friends were political opponents, both wanting the Whig nomination for Congress. Out of this confrontation came the only mention Lincoln ever made in writing of the Disciples. Here is the way that secretaries, Nicolay and Hay, report it in their biography of Lincoln:

Baker and his wife belonged to that numerous and powerful sect which has several times played an important part in Western politics—the Disciples. They all supported him energetically, and used as arguments against Lincoln that his wife was a Presbyterian, that most of her family were Episcopalians, that Lincoln himself belonged to no church, and that he had been suspected of deism, and, finally that he was the candidate of the aristocracy. This last charge so amazed Lincoln that he was unable to frame any satisfactory answer to it.¹⁸

Lincoln's own words about the event are in a letter to a political friend: "Baker is a Campbellite, and therefore as I suppose, with few exceptions got all that church . . . With all these things Baker, of course had nothing to do. Nor

¹⁵ Barton, William E.: "The Religion of Abraham Lincoln," *The Christian Century Pulpit*, Vol. I, No. 5 (February, 1930), p. 3.

¹⁶ Garrison & DeGroot, *op. cit.*, p. 304.

¹⁷ *Ibid.*, p. 305.

¹⁸ Nicolay, John G. and Hay, John: *Abraham Lincoln: A History*, (New York, The Century Co., 1890), Vol. I, p. 221.

do I complain of them.”¹⁹ Neither Baker nor Lincoln received the nomination.

Another close friend of Lincoln’s who was an active Disciple was his second law partner, Stephen T. Logan. Logan introduced Lincoln to his pastor, Benjamin H. Smith, and according to Smith, Lincoln attended the Christian Church in Springfield several times. On one occasion, Smith says, he preached a sermon to Lincoln as an audience of one. The two had to wait two hours for a late train and Lincoln invited the pastor to his office and said, “Now, Elder, I want you to begin at A and go clear on down to Izzard. I want you to tell me the whole system of religion as taught by your people.” Then, according to Smith,

I began to preach to Lincoln for one full hour, setting forth the plea that the Christian Church was making with the churches and the world to return to the ancient order of things. And Lincoln never moved or said a word . . . And when I was done, I said: “Now Mr. Lincoln, if you have anything to say, say on.”

He said, “Elder, that is all very plain. I like that. It is sensible. It all commends itself to the head and heart of any hearer.”²⁰

If this account is true, and there is much in the whole story that is very Lincolnesque, then Lincoln was exposed to the position and plea of the Disciples by one of the major Disciple preachers of the day. Why then was there no response?

We Take Him In

To correct this deficiency, the Disciples through the years have reacted by saying that only the assassin’s bullet prevented him from joining, or by saying that he actually was a baptized member of the Disciples.

The *Christian Standard* in 1911 reported that a Disciple minister, W. H. Morris, convinced Lincoln of his need to be baptized. A reader reports that

in 1862, while [Morris’s] regiment was in Washington, or just across the river in Arlington Heights, he held a protracted meeting of about two weeks, during which he

baptized many of the soldiers of his regiment. Mr. Lincoln and his Cabinet attended his meeting. Mr. Lincoln and Secretary Stanton attended nearly every night, and, near the close of his meeting, Mr. Lincoln came to him and said: “Morris, do you think it necessary for every person to be baptized?” He replied: “It is not a matter of think-so with me! It is a matter of revelation. Jesus said, ‘Go and teach all nations, etc. . . .’” When he made these quotations from the old Book, Mr. Lincoln said: “Well, Morris, I look at this matter just as you do, and I intend to attend to it.” Bro. Morris says he thinks from what he saw that Secretary Stanton and other members of his Cabinet persuaded him to defer the matter for the time being, and he never had a favorable opportunity after that, or, at least, he never attended to it.²¹

However, the intention to be immersed is not enough for most Disciples and this deficiency was corrected by a Chicago reader of the *Christian-Evangelist* in 1942. Frederick D. Kershner in an article, “Was Lincoln Immersed?”, published the letter of G. M. Weimer:

I met Brother John O’Kane who was state evangelist in Illinois. It was at a convention. We were together about all the time. The Lincoln matter as to whether [Lincoln] had ever been baptized came up. Brother O’Kane told me one day, “Yes, Brother Weimer, I know all about the affair. On the night before Lincoln was to be baptized his wife cried all night. So the matter was deferred, as she thought. But soon after Lincoln and I took extra clothing and took a buggy ride. I baptized him in a creek near Springfield, Illinois. We changed to dry clothing and

Cont. on p. 59

¹⁹ Basler, *op. cit.*, Vol. I, p. 320.

²⁰ Jones, *op. cit.*, pp. 74-75.

²¹ As quoted in Warren, Louis A.: “Abraham Lincoln And The Disciples,” *Lincoln Lore*, No. 675, March 16, 1942.

MAKE IT PERMANENT !

DISCIPLES OF CHRIST
HISTORICAL FOUNDATION

Nineteenth Annual Report

PERMANENT FUNDS APPROACH \$300,000

The future of the Historical Society is being assured as permanent funds continue to increase. During the past year a total of \$46,788 was added to the permanent funds of the Foundation.

The Foundation is fortunate to have investment expertise within its own Foundation Committee and also seeks outside counsel. Through careful investment, earnings from permanent funds through September of 1980 have exceeded projections by \$9,631. This is helping to give the Society the financial stability it has needed. As we press on to a short-range goal of \$500,000 and a long-range goal of \$1,000,000 in permanent funds, the Society's financial stability will be enhanced much more.

PERMANENT FUNDS CAMPAIGN

The Society's Permanent Funds Campaign continues. Special meetings have been held in Houston, Los Angeles, Cleveland, Saint Louis, Indianapolis, Kansas City, and Nashville.

During the campaign cash gifts and/or pledges to be extended over a three year period are being received. It is hoped every member and friend will make the Society a priority as they plan their "over and above" giving sometime in the near future.

NAMED FUNDS

Named Funds continue to be a popular way to remember and memorialize deceased family or friends.

Twenty-five Named Funds have been established since the beginning of the Permanent Funds Campaign, ten since the last Foundation report a year ago.

A Named Fund is an excellent way to honor living persons, whose lives and services have nurtured the heritage we cherish.

Still others are establishing Named Funds in their own names, symbolizing their commitment to the preservation of our religious heritage.

Five hundred dollars or more will establish a Named Fund. Once established, gifts of any amount may be added to the fund at any time.

S. S. MYERS

NAMED FUND ANNOUNCED

The most recent Named Fund established is in honor of Dr. S. S. (SERE STACY) MYERS. Dr. Myers is one of the distinguished black leaders of the Christian Church (Disciples of Christ). He served as pastor of the West Paseo Christian Church in Kansas City for forty-two years, retiring in 1974. Previously he held pastorates in Austin, Texas and Oklahoma City.

Dr. Myers served as president of the National Christian Missionary Convention for four years and as second vice-president of the 1967 International Convention. Dr. Myer's leadership also extended into many other areas of the

Cont. on p. 58

Foundation Report

TRUST FUND ASSETS

(As of Oct. 1, 1980)

	Shares	Market Value
Common Trust Fund I — Stock Fund	1,475	\$ 60,349.00
Common Trust Fund III — Bond Fund	6,169	51,951.00
Prolease Inc. Demand Note		6,000.00
Uninvested Cash		<u>320.71</u>
		118,620.71

NAMED FUNDS

OVER \$80,000

Anne M. White

OVER \$45,000

R. Merl and Helen R. Hickman

OVER \$25,000

*Harvey and Christine Harker
Hugh T. and Mary Morrison

OVER \$10,000

Pansy Cruse
Winfred E. and Annie C. Garrison

\$5,000 - \$10,000

Edgar Dewitt and Frances Willis Jones
Nellie Mustain
Roger T. and Nancy M. Nooe
The Pendleton Fund
Hattie Plum Williams

\$2,500 - \$5,000

Ben H. Cleaver
Barbara T. and
Edwin Chas. Magarey Earl
Mr. and Mrs. J. Melvin Harker
Emmett Errin McKamey
The Moseley Fund
Hazel Mallory Beattie Rogers
The Wrathier Fund

\$1,000 - \$2,500

Rexie Bennett
Ernest A. and Eldora H. Brown
Brown - McAllister
Edward E. and Meribah E. Ritchey Clark
*Junior W. Everhard
Mr. and Mrs. Arthur A. Everts

Erma Holtzhausen

Edward M. and Laura C. Hoshaw

*Roland K. & Kathryn Gordon Huff

James Franklin and Etta Doyal Lambert

J. B. Logsdon Family

Joseph Alexie Malcor

Helen S. and C. Frank Mann, Jr.

Lena J. Marvel

*Frances R. and Joseph J. Miller

G. Edwin and Alma E. Osborn

Virginia Elizabeth Osborn

Franklin S. and Stella Riegel

John W. and Marcie Rodgers

William W. and Jennie Knowles Trout

*Dr. and Mrs. William E. Tucker

Orra L. and Florence M. Watkins

George W. Watson

\$500 - \$1,000

James V. Barker

Charles E. Crouch

Eileen June Davis

Corinne Gleaves Eastman

Ivy Elder

William Madison and Mary Ann Greenwell

Viola Young Chenault Grubbs

Dot Rogers Halbert

*Enoch W. Henry, Sr.

F. H. and Dorothea Watkins Jacobsen

Willis R. and Evelyn B. Jones

*S. S. Myers

B. D. Phillips

*Emory Ross

*Claude E. Spencer

William and Callie Davis Stone Wintersmith

*since October 1979

OTHER GIFTS

(October 9, 1979 - Oct. 9, 1980)

IN MEMORY OF:

Lorena Winkle Cole
Dr. Wm. Moore Hardy

Mrs. Harriet B. Rosborough
Dr. Frank See

Mrs. Nettie B. Starnes

Foundation Report

ENDOWMENT FUND ASSETS (As of Oct. 10, 1980)

Board of Church Extension Certificates.....	\$ 64,750.00
Farm Credit Bank Notes.....	95,443.41
Money Market Certificates.....	15,000.00
Cash: Savings Account	12.42
Checking Account	748.38
	175,954.21

DISCIPLES OF CHRIST HISTORICAL FOUNDATION Donors October 9, 1979 - Oct. 9, 1980

- | | |
|--|---|
| <p>Mr. & Mrs. Andrew W. Allen, Jr.,
Alexandria, VA
James H. Brandt, Fort Worth, TX
Mr. & Mrs. James Russell Burton,
Fayetteville, AR
Mr. & Mrs. Robbie N. Chisholm,
Silver Spring, MD
Mr. Homer M. Cole, New Castle, IN
Juan F. Dahilig, Mililani, Hawaii
Dr. Robert H. Edwards, Nashville, TN
Junior W. Everhard Estate
William W. Fellers, Silver Spring, MD
Mr. & Mrs. Homer L. Ferguson,
Jefferson City, MO
First Christian Church of Tulsa, OK
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Dr. Leroy Garrett, Denton, TX
John Garver, Washington, DC
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Mr. Shirley Haile, Carmel, CA
Dr. C. H. Hamlin, Wilson, NC
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Dr. Enoch W. Henry, Jr., Indianapolis, IN
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Foundation Report

Myers Named Fund (cont.)

church and community life.

The West Paseo Christian Church has honored Dr. Myers through this Named

Fund. Recognition was given Dr. Myers as the establishment of the Named Fund was announced in the National Convocation meeting in Cincinnati.

MAKE IT PERMANENT!

Here are some other ways you can help make your Historical Society permanent:

1. As you review your giving and determine priorities for year-end gifts, include the Foundation.
2. Send a gift to the Foundation in memory of deceased loved-ones or friends in lieu of flowers.
3. Name the Foundation in 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 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 operational support of the Disciples of Christ Historical Society."
4. Name the Foundation as beneficiary of insurance, if you no longer have family that needs the residue of your insurances. 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.
5. Negotiate a gift annuity. An annuity assures steady income for life and will help preserve our religious heritage in the future. Rates available upon request, related to specific ages.

Clip and return to: Disciples of Christ Historical Society
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Nashville, TN 37212

I wish to "MAKE IT PERMANENT" by:

- _____ giving a gift to the Foundation during the PERMANENT FUNDS CAMPAIGN
Cash gift \$_____
Pledge \$_____ to be paid: _____ monthly, _____ annually over three years.
_____ negotiating a gift annuity

I have named the Foundation:

- _____ in my will
_____ as beneficiary of insurance

PLEASE SEND ME MORE INFORMATION ABOUT:

- _____ including the Foundation in my will
_____ establishing a Named Fund in the Foundation
_____ a gift annuity
_____ naming the Foundation as my insurance beneficiary

Name _____

Street _____

City _____ State _____ Zip _____

returned to the city. And by his request I placed his name on the church book. He lived and died a member of the Church of Christ."²²

This hearsay evidence of an unreliable witness²³ tells of an alleged event that took place in Springfield and had to be prior to the "almost persuaded" event from the *Christian Standard*. But so many Disciples wanted it to be true that they paid no attention to Disciple Lincoln authorities like Louis A. Warren and Edgar DeWitt Jones who assured them that the *Evangelist* story was surely apocryphal and the *Standard* story probably was too.²⁴ So by reversing the obvious chronology of the events, Disciples could believe that Lincoln was a properly immersed member of the Disciples. This is why Murch can say that Lincoln was "a true Christian in every sense of the word."²⁵ Christian Church papers still repeat the stories.²⁶

To other Disciples who recognized Lincoln's essentially Christian character with or without immersion, there was another reason for taking him into the Brotherhood. Two months after Lincoln's death, Congressman Henry Deming of Connecticut made a speech in which he said,

I am here reminded of an impressive remark which [Lincoln] made to me upon another occasion and which I shall never forget. He said he had never united himself to any church because he found difficulty in giving his assent, without mental reservations, to the long and complicated statements of Christian doctrine, which characterize their Articles of Belief and Confessions of Faith. "When any church," he continued, "will inscribe over its altar, as its sole qualification for membership the Savior's condensed statement of the substance of both law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church

will I join with all my heart and all my soul."²⁷

On the basis of this statement, Dr. Edward Scribner Ames, minister of the University Christian Church in Chicago, said, "Lincoln could very well be a member of this church. Why not take him in?" The following year Dr. Ames unveiled a Lincoln bust and said, "Mr. Lincoln, we receive you into the membership and fellowship of this church."²⁸

Why Lincoln Was Not A Disciple

But Lincoln cannot be made a Disciple posthumously nor through spurious anecdotes in spite of his close ties with Disciple thought and personalities. To say why is to enter into conjecture and that is always dangerous. The explanation of some Disciples already indicated is that he was not a Disciple because of the opposition of Secretary of War Stanton or because of the emotional pleas of his wife.

The poet Edgar Lee Masters in his diatribe against Lincoln suggests a Freudian hatred against his father and his father was a Disciple.²⁹

More likely, the reason lay in the wide separation between the basic concerns of Lincoln and the Disciples. The period of Disciple growth was the time of great contentiousness and dogmatism on ecclesiastical matters. At the same time Lincoln's political and religious concern lay in social relationships. By way of illustration, in the presidential

²² Kershner, Frederick D.: "Was Lincoln Immersed?," *Christian Evangelist*, February 5, 1942, p. 162.

²³ John O'Kane died in 1881. The first published report of the incident came sixty-one years later by Mr. Weimer who has been shown to be a rather inaccurate observer. See: Patterson, Harley: "Abraham Lincoln's Religion," *Discipliana*, Vol. 36, No. 4 (Winter, 1976), p. 35.

²⁴ Kershner, Frederick D.: "Abraham Lincoln and the Disciples," *The Shane Quarterly*, Vol. 4, January, 1943.

²⁵ Murch, *op. cit.*, p. 12.

²⁶ For example, *The Blue and White*, Johnson Bible College, Vol. xxix, No. 2.

²⁷ Warren, Louis A.: *Lincoln Lore*, No. 1062 (August 15, 1949).

²⁸ Warren, Louis A.: *Lincoln Lore*, No. 1401 (February 13, 1956).

²⁹ Lincoln became a Whig "to be as different as possible from his father." Masters, Edgar Lee: *Lincoln, The Man*, (New York, Dodd-Mead, 1931), p. 11.

election, Lincoln learned that of the twenty-three clergymen in Springfield, twenty were going to vote against him. Lincoln is quoted to have mused,

“Here are twenty-three ministers, of different denominations, and all of them are against me but three. . . . I am not a Christian,—God knows I would be one,—but I have carefully read the Bible, and I do not so understand this book;” and he drew forth a pocket New Testament. “These men well know . . . that I am for freedom . . . and my opponents are for slavery. They *know* this, and yet, with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me; I do not understand it at all. . . . I know that there is a God, and that He hates injustice and slavery. . . . Douglas doesn’t care whether slavery is voted up or down, but God cares, and humanity cares, and I care . . .”³⁰

At a time when the Disciples were wrestling with such questions as immersion, church polity, and clerical authority, Lincoln was wrestling with questions about the role of God in human history and particularly the history of this nation. Gary Wills has truly said, “he made politics religious.”³¹ His greatest public addresses are not just masterpieces of eloquence in the language of the Bible, they are the words of a man who, like the classical prophets of the Old Testament, is seeking to see the hand of God in the course of this nation’s history, to divine God’s purpose for the nation, and to interpret that purpose to her people. The Gettysburg Address and the Second Inaugural Address are not just products of a gifted, rational leader, they are the oracles of a man who has sought God’s guidance from the Bible, from the religious leadership of the nation, and most of all from the depth of his own soul to comprehend the hand of God in the terrible cataclysm of Civil War.

The greatness of Lincoln lies on no frail foundation of myth and legend. He is not great because he, as a result of his

martyrdom, became the symbol of the greatest ideals of America; rather, he became the symbol of the greatest ideals of America; because he was a whole man, a complete human being. With his death men and women began to reflect on his life and in doing so they began to reflect on the very meaning of America, the meaning of civilization. The English historian, H. G. Wells, author of *The Outline Of History*, lists Lincoln as one of the six most notable persons which civilization has produced and the only one on his list in the past seven hundred years.³² This propensity for thinking beyond Lincoln when you study Lincoln continues today over a century after his death. One may begin by studying his life, but in doing so must be led to consider the very meaning of the American nation, the meaning and source of freedom, and even the way God directs men and nations. This could be said to be true of many of the great personages of history, but, because he was such a complete human being, it is more true of Lincoln than any other person our land has created, and it continues to be true year after year.

Some have said that Lincoln has become the American saint, we have canonized him surrounded him in myth and legend. True. But perhaps the myth reveals more of the truth than do the facts. Vachel Lindsay’s poem, *Abraham Lincoln Walks At Midnight*, conjures up a vision of the shawl-draped, high-hatted figure who restlessly paces the dark streets of Springfield because he knows of the hungry, oppressed people in the world. He cannot rest until justice and righteousness prevail. One who would understand America should recognize that this myth is a vehicle of the truth—that Lincoln did nurture in the breast of the nation the sense of justice and righteousness. If “the better angels of our nature” do not prevail, if our collective national behavior shows

³⁰ Carpenter, F. B.: *Six Months In The White House*, (New York, Hurd and Houghton, 1866), pp. 193-194.

³¹ Wills, Gary: *Inventing America*, (Garden City, Doubleday, 1978), p. xix.

³² Warren, Louis A.: *A Man For The Ages*, (Fort Wayne, Louis A. Warren Lincoln Library and Museum, 1978), p. 23.

little of justice and righteousness, it does not negate the prophetic message of Lincoln; on the contrary, the very fact that we use justice and righteousness as a measuring stick, though we do not measure up, is evidence of the authentic victory of the message.

Why was Lincoln not a Disciple? Perhaps Dean Willard L. Sperry of Harvard Divinity School has the answer. Lincoln "is one of the few men in history, our own and all history, whose religion was great enough to bridge the gulf between the sects, and to encompass us all."³³ Perhaps Lincoln transcends the Disciples. Alexander Campbell had a great vision of the disciples of Christ as one great united people brought about by a return to the practices of the New Testament. Lincoln had a vision, too, though it was less distinct. In a speech at Trenton on February 21, 1861, he called America "the almost chosen people."³⁴ Lincoln's vision was of a great nation of people "under God" united in freedom under law and dedicated to the unfinished work of liberty and justice for all.

In 1865 the Disciple minister of the church in Memphis said that he wished the "people of the North were upon one

vast platform, with a magazine of powder beneath, and that he might have the pleasure of applying the match to hurl them all into eternity."³⁵ That was the year that Lincoln said, "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds."³⁶

We today who share the heritage of both Campbell and Lincoln will feel a bit of sadness at lost dreams. Too few today share the vision of Campbell of the Church of Christ on earth as essentially, intentionally and constitutionally one. And precious few Americans share the vision of Lincoln of a united America being chosen of God with a purpose of liberty and justice. In our sophistication we may think we have grown beyond the vision of this prophetic movement and this prophetic man. In truth, we haven't grown to the visions.

³³ Trueblood, *op. cit.*, p. vii.

³⁴ Basler, *op. cit.*, Vol. IV, p. 236.

³⁵ Norton, Herman A.: *Tennessee Christians*, (Nashville, Reed and Company, 1971), p. 94.

³⁶ Basler, *op. cit.*, Vol. VIII, p. 333.

LIFE PATRON MEMBERSHIP

Dr. Jennie Steindorf Renner has become Life Patron Member No. 59. Jennie, as she is known by her many friends, is a Trustee Emeritus of the Historical Society. She served with distinction as a Trustee for 18 years. Jennie Renner, along with her late husband, Dr. R. Richard Renner, have been generous benefactors within the total life of the church, including the Disciples of Christ Historical Society. Among other generous contributions to the Society they provided matching funds for the recent development of the Audio-visual section of the library and archives.

We are honored to have Dr. Renner become a Life Patron Member of the Historical Society, symbolizing her continued interest and love for the work of preserving our religious heritage.

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The Eighth Forrest F. Reed Lectures

"THE BIBLE IN THE PULPIT OF THE CHRISTIAN CHURCH"

Dr. Fred B. Craddock, Lecturer
Continuing Education Center, University of Nebraska-Lincoln East Campus
April 27-28, 1981

Monday, April 27

Afternoon

Registration
2:00 P.M. Opening session
First Lecture

Evening

Dinner
Second Lecture
Reception

Tuesday, April 28

Morning

Breakfast
Forum "The Ministry of the Laity"
Leader — Peter Morgan
Forum "The Ordained Ministry:
Historical and Contemporary"
Leader — Dr. Lester G. McAllister

Noon — Lunch

Afternoon

Third Lecture
Closing Worship — Richard and Nancy
Brink Spleth
3:00 P.M. Adjournment

Attendance

Pastors and lay persons from the Christian Church (Disciples of Christ), the Christian Churches, and the Churches of Christ are cordially invited and urged to attend. The lectures provide a time for thought, study, and renewal. The schedule is planned to allow free time for fellowship.

Lectures Endowed

The Forrest F. Reed Lectures were established in 1964, endowed by a gift in trust from Forrest F. Reed, prominent Nashville churchman and business man. Mr. Reed was a member of the Society's Board of Trustees prior to his death, serving as Chairman of the Board for a number of years. The lectureship periodically provides series of lectures for developing and nurturing interest in the background, origins, development, and general history of the three church bodies emerging out of the Campbell-Stone Movement.

Location

For the first time the lectures are being held outside of Nashville. This is part of a planned strategy to move the lectures about the country, stimulating the awareness and importance of our religious heritage. The Continuing Education Center in Lincoln provides a beautiful setting for the 1981 lectures. The Center is a modern conference/hotel/dining complex on the University of Nebraska-Lincoln East Campus, located at 33rd and Holdrege Streets.

Transportation

Lincoln is located on Interstate 80 and U.S. Highways 2,6,34, and 77. For those coming by car the Center provides free parking. The Center is 10 minutes from the airport, which is served by Frontier, United, Air Wisconsin, and Air Midwest. Those coming from a distance can possibly fly in on Saturday, qualifying for supersaver rates, pay for extra lodging and meals—and still save money.

DR. FRED B. CRADDOCK, LECTURER



that institution in 1965. Dr. Craddock holds the degrees: B.A.-Johnson Bible College, B.D.-Phillips Graduate Seminary, Ph.D. in New Testament-Vanderbilt University. He has done post-doctoral study at Tübingen, Germany and at Yale.

Dr. Craddock is in great demand for preaching and teaching in church assemblies and ministers' conferences, and has served as a guest professor in other seminaries. He has delivered the Lyman Beecher Lectures at Yale, Scott Lectures at Claremont School of Theology, the Adams Lectures at Southeastern Baptist Seminary, and the Schaff Lectures at Pittsburgh Theological Seminary. He is the author of three books: *The Pre-Existence of Christ in the New Testament* (1968), *As One Without Authority* (1971, 1974, 1979), and *Overhearing the Gospel* (1978).

Dr. Craddock became Professor of Preaching and New Testament in the Candler School of Theology, Emory University, in 1979. Prior to that he joined the Phillips University Department of Religion faculty in 1961, moving to the Graduate Seminary of

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