

FELLOWSHIPS

April 30, 1946

Dear Mr. Barnett: It is a pleasure to inform you that you have been selected by the Committee on Fellowships of the Julius Rosenwald Fund to receive a grant of Two thousand five hundred dollars (\$2,500) for a twelve-month period to write a book on the social responsibilities of the Southern Baptist Church.

It want to point out the fact that the funds included in this award are not subject to Federal Income Tax.

Will you please let us know at once whether or not you can accept the fellowship? An announcement of the Committee's selections will soon be made, and it can include only those from whom acceptances have been received.

Sincerely yours,

WILLIAM C. HAYGOOD

Director for Fellowships

WCH:SO

Mr. (Das Kelley) Barnett  
Baptist Church  
216 Wilson Court  
Chapel Hill, North Carolina

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**Name** Das Kelley Barnett **Field:** Religion  
 Minister, Baptist Church, Chapel Hill, North Carolina  
 216 Wilson Court, Chapel Hill, North Carolina

**Plan of Work**

To write a book addressed to Southern Baptists, pointing out the original Christian ethic of the Baptist Church and its present indifference to Southern social problems.

Requests grant for one year beginning September, 1946. Will return to present position. Wishes to study at the Yale Divinity School under the supervision of Dr. Albert Outler and Dr. Liston Pope.

**Personal Data** Born Heber Springs, Arkansas, December, 1914. **Age:** 31  
 Married, one child. **Draft Status:** None

**Undergraduate Work** Hardin-Simmons University, A.B., 1936.

**Graduate Work** Southern Baptist Theological Seminary, M.Th., 1941.  
 Southern Baptist Theological Seminary, Th.D., 1943.  
 University of North Carolina, 1944-45.

**Experience** Pastor, Central City Baptist Church, Central City, Kentucky, 1939-41, \$1800; pastor, Baptist Church, Chapel Hill, North Carolina, 1943- , \$3900; acting associate professor, part-time, Meredith College, Raleigh, North Carolina, 1944-45, \$1200.

**Accomplishments** Executive Committee member, Southern Society for the Philosophy of Religion.

Dissertation: The Doctrine of Man in the Theology of Jonathan Edwards.  
 Editor-in-Chief, Christian Frontiers.

**Publications:** "Baptist in 1975," Review and Expositor, July, 1939; "The New Theological Frontiers for Southern Baptists," Review and Expositor, July, 1941; "The Return of a Theocentric Doctrine of Man," Review and Expositor, October, 1943.

**Fellowships:** Fellowship, Southern Baptist Theological Seminary, 1941-42, \$37.50 monthly.

**References**

Harold W. Tribble, Southern Baptist Theological Seminary  
 Albert Outler, Yale Divinity School  
 Gordon Blackwell, University of North Carolina  
 Howard W. Odum, " " " "  
 Rupert Vance, " " " "

**Budget Summary**

|                     |         |
|---------------------|---------|
| Total Amount Needed | \$2,950 |
| From Applicant      | --      |
| From Fund           | \$2,950 |

**AMOUNT GRANTED**





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PLEASE RETURN  
TO  
JULIUS ROSENWALD FUND

PLAN OF WORK: *Kelley Barnett*

Apropos to the problems of the Southern regions are the attitudes and actions of over five million Southern Baptists. At the present time this group, handicapped by an uneducated ministry, distrustful of the so-called social gospel and conditioned by the dominant political and economic theories of the "Bourbon" South, is at best a neutral factor and at times an actual barrier to the quest of the new South for economic justice, political equality and Christian brotherhood.

Yet latent within the historical tradition of this group is the conception of individual freedom with its corollary that new conditions demand new theological and ethical syntheses. A modified Calvinism, steady trends away from the autonomy of the individual and toward ecclesiastical centralization are rendering impotent that spirit of individualism essential to a dynamic Christian ethic so surely needed in the Southern region. To interpret to Baptists their true heritage and apply this interpretation to social and economic problems constitutes the primary task of the generation of Southern Baptist clergymen, to which I belong.

Recently a group of Southern Baptist ministers and laymen in North Carolina launched the publication of a new journal, CHRISTIAN FRONTIERS. (See enclosed prospectus and copy.) This journal offers a means of articulation hitherto unavailable to liberal minded ministers in the Southern Baptist Convention. As editor of CHRISTIAN FRONTIERS, I would like to publish from time to time in this journal chapters from an unfinished book of mine, Preface to Transition. After most of this book has appeared in this form, I would like to

*Kelley Barnett*

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PLAN OF WORK: (Continued)

have it published and circulated in the South.

Addressed to ministers and laymen of the Southern Baptist Convention and written in popular non-technical style, Preface to Transition will set forth the relevancy of the historical and currently accepted principles of the Baptist denomination to present and anticipated areas of social and economic conflict throughout the Southern region.

For some time I have been working on this book. An article expressing its basic thesis was published under the title "The New Theological Frontiers for Southern Baptists" in the Review and Expositor for July 1941. Since then I have been doing research and collecting material from time to time. However, I cannot finish the book and attend to my duties as pastor of the Baptist Church at Chapel Hill. Given a year's time, with the work I have already done and the proper guidance from the authorities I have indicated, I feel sure that the book can be ready for publication in September, 1947.

My research thus far has led me to believe that the book can be developed according to the following outline:

OUTLINE OF BOOK:

Preface to Transition.

Introduction: Statement of problem and purpose of the book.

PART ONE: INTERPRETATION

Chapter I. Our Baptist Heritage.

1. The heritage of freedom.

A. Individual freedom.

Kelley Barnett



OUTLINE OF BOOK: (Continued)

- B. The autonomy of the local church.
- C. The pioneering spirit.
2. The heritage of authority.
  - A. Authority of the scriptures.
  - B. A modified Calvinism.
  - C. Denominational centralization.
3. The heritage of internal conflict between freedom and authoritarian trends. (This is the point of transition.)

Research at the Southern Baptist Theological Seminary, Louisville, Kentucky August 1, 1946 to September 15, 1946. Director of Research: Dr. S. L. Staley, Professor of Church History.

Chapter II: The Regional Heritage.

1. The mind of the South.
2. Institutions of the South.
3. Areas of Tension:
  - A. Race.
  - B. Industrialization.
  - C. Politics.
4. Anticipated areas of tension.

Research at the University of North Carolina, Chapel Hill, N. C. Directors of Research: Prof. Howard Odum and Prof. Rupert Vance. June and July, 1946.

PART TWO: APPLICATION OF THE BAPTIST HERITAGE TO THE PROBLEMS OF THE SOUTHERN REGION.

Chapter III. A New Theological Syntheses.

Chapter IV. Revitalizing the Local Church.

Chapter V. Racial Tension in the Light of the New Testament Teaching.

Chapter VI. Moral Implications of an Industrialized South.

Chapter VII. A New Program of Theological Education.

Research at the Divinity School of Yale University, New Haven, Connecticut Directors of Research: Prof. Liston Pope Prof. Richard Niebuhr Prof. Albert Outler. September 15, 1946 to June, 1947.

Kelley Barnett

OUTLINE OF BOOK:

PART TWO: APPLICATION OF THE BAPTIST HERITAGE TO THE PROBLEMS OF  
THE SOUTHERN REGION. (Continued)

Chapter VIII. With All the Saints (Co-operation  
with other denominations.)

PLAN OF RESEARCH AND STUDY:

1. Research in economic and social problems of the South. This work to be done under the direction of Dr. Rupert Vance and Dr. Howard Odum, during the months of June and July, 1946.

2. Research in Baptist History:

This research to be done at the Southern Baptist Theological Seminary, Louisville, Kentucky under the direction of Dr. S. L. Staley, Professor of History, from August 1, 1946 to September 15, 1946. (My vacation month is August. I would like for the Rosenwald grant to cover the period from September 1, 1946 to September 1, 1947.)

3. Research and guidance at the Divinity School of Yale University:  
September 15, 1946 to June, 1947.

Under the direction of Professors Liston Pope, Richard Niebuhr and Albert Outler. During this period, some courses will be taken at Yale and the rough draft of the book will be completed.

4. Completion of the Book:

The final writing of the book will be during the months of June, July and August, and the book is to be ready for publication in September, 1947. Residence during this period at Ridgecrest, North Carolina.

Kelley Barnett

After the book is finished, I propose to return to my pastorate at Chapel Hill and to continue my work in the South as minister and as editor of the journal, CHRISTIAN FRONTIERS.

Kelley Barnett

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UNIVERSITY

LETTERS OF REFERENCE

Das Kelley Barnett

Dr. Harold W. Tribble, Professor of Theology, Southern Baptist Theological Seminary, Louisville, Kentucky

Kelley Barnett did his graduate work here at the Southern Baptist Theological Seminary in my department and was for a while my fellow in historical theology. He is a student of unusually keen mind and a man of great courage. He has a fine combination of intellectual ability, broad social outlook, winsome personality, and consecration to lofty ideals. He is industrious, capable of accepting a difficult task and pursuing it with concentration.

I have followed him in his ministry since his leaving the Seminary and am well acquainted with his thinking along social lines, especially with reference to race relations. It is my conviction that you would do well to award the scholarship that he seeks. I am confident that he will be able to render a worthy service in the South, not only along the lines of race relations, but also in the larger area of adjusting social and economic conditions to the interest of all members of all groups in the South. He is in temperament a crusader but he also has the intellectual ability and depth of conviction and strength of character that will see him through difficulties and enable him to achieve worthy accomplishments in applying the Christian message to social and economic conditions. I therefore urge you to grant his request.

-----

Dr. Rupert E. Vance, Kenan Professor of Sociology, University of North Carolina

It is time for someone to help the Baptists of the South realize that their kinship to Roger Williams may eventually account



for as much as their purported descent from John the Baptist. Doctor Barnett, I believe, is the man who can do this better than any other. In talking over the proposal with him, I was reminded of John Randolph's reputed saying that he was glad to contribute to a school for educating Methodists, because once educated, they would no longer be Methodists.

I think we both realize that Doctor Barnett is taking as much risk in accepting this fellowship as the Rosenwald Fund would take in granting it. I believe, however, that he will still remain a Southern Baptist in good standing and one of those best able to mediate the new findings and attitudes of research to a very important section of the southern people.

There is no doubt of Doctor Barnett's ability nor of his keen, searching intelligence. He has the aggressive attitude necessary to carry through a task of this kind, and, what's more, I feel that he has the tact to do it with a minimum of conflict and a maximum prospect of success.

In this connection I remember some years ago that Doctor E. A. Ross asked us here if we were having any success in fighting off the fundamentalists. When we told him that we counted the ministers among the best friends the department had, he indicated that he felt we had lost some of our devotion to science and "truth". I think Doctor Barnett's application and work is an indication that things are "going our way" rather than in the direction that Professor Ross indicated. Because of the special nature of this application, I would rank it ahead of the usual proposals for academic research. I hope the Fund feels the same way.



Movements of this kind are really going to count in the future for the progress of our region.

- - - - -

Dr. Gordon W. Blackwell, Director, Institute for Research in Social Science,  
University of North Carolina

I am glad to write a recommendation for Doctor Barnett in connection with his application for a Rosenwald fellowship. I am thoroughly familiar with Doctor Barnett's plan of work and feel that it has been thoughtfully and intelligently conceived. It is my opinion that the job he proposes to do is greatly needed and that he is capable of doing it effectively.

Doctor Barnett has unusual drive and leadership ability. He recently organized a group of ministers and laymen in the Baptist Book Group which, as you know, has initiated a new journal. Further indication of his ability is found in the fact that Duke University has recently appointed him professor of Baptist polity. In this capacity he will teach in the Duke Divinity School.

In summary, it is my considered judgment that Doctor Barnett should receive careful consideration for a fellowship and that if he receives an award, he will make the most of the opportunities which it will afford.

- - - - -

Dr. Howard W. Odum, Kenan Professor of Sociology, University of North Carolina

This book is so much needed and the author feels so positive about his ability to do it that I hesitate to qualify my recommendation. If he were free and had continuous direction under a priority



schedule, he could do a good job. The range of work seems too wide to complete within the framework of his plan and the time set. It would take a very skilled worker to do this, and he would have to be free from other commitments.

-----

Dr. Albert C. Outler, Associate Professor of Theology, Yale University

On the basis of personal acquaintance with Mr. Barnett and a careful study of his proposed project, I should like unhesitatingly and enthusiastically to endorse his candidacy for a Rosenwald fellowship. Mr. Kelley Barnett has a most happy compound of gifts and graces that make him a fine prospect for significant service to the cause of social enlightenment and progress in the South. He is a liberal who has the courage of his convictions and "bears in his body the marks" of the spite and malice of reactionaries in his church connection and elsewhere in the region. He has been a good pastor and distinguished citizen in Chapel Hill, North Carolina. He has very real gifts for scholarly research and social interpretation and a happy faculty of popular exposition, in the best sense of that term.

His background in the South, his understanding of the religious and social problems of the South, and his zeal and vision for service there would seem to me to make him a "natural" for the sort of thing you are seeking to do through these fellowship grants. I am not sure that Barnett will ever be a brilliant or dazzling figure, but I am perfectly sure that he has a career before him of profoundly significant service to religion and humanity. I should certainly be pleased to see him encouraged and helped along his way to such a career.

-----

JULIUS ROSENWALD FUND

4901 ELLIS AVENUE

CHICAGO 15

Confidential Report on Candidate for Fellowship

Name of Candidate THE REVEREND DAS KELLEY BARNETT

Report Requested of Dr. Albert Outler  
Divinity School, Yale University  
New Haven, Connecticut

The above-named candidate has applied to this Fund for a fellowship and has given your name as a reference. The candidate's plan of work is attached. Please return it with your statement.

We shall appreciate your frank opinion of this applicant's qualifications and an appraisal of his plan of work and of his ability to make a noteworthy contribution in his field. These fellowships are not intended to give aid to "worthy and deserving" students, but to enable people of exceptional talent to come to their fullest powers. Since it is impossible to consider the applicant's qualifications until all of the references are in, a prompt reply will be appreciated.

We request candid and critical comment. Your reply will be held in strict confidence.

*William C. Haygood*  
Mrs. William C. Haygood  
Acting Director for Fellowships

REPORT

On the basis of personal acquaintance with Mr. Barnett & a careful study of his proposed project, I should like unhesitatingly & enthusiastically to endorse his candidacy for a Rosenwald Fellowship. Mr. Kelly Barnett has a most happy compound of gifts & graces that make him a fine prospect for significant service to the cause of social enlightenment & progress in the South. He is a liberal who has the courage of his convictions & "bears in his body the marks" of the spite & malice of reactionaries in his church connexion & elsewhere in the region. He has been a good pastor & dis-

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tinguished citizen in Chapel Hill, N.C. He has very real gifts for scholarly research & social interpretation, & a happy faculty of popular exposition, in the best sense of that term.

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Mrs. William C. Havgood  
Acting Director for Fellowships

Is the candidate free from personality handicaps which would make it difficult to obtain and hold a position giving him opportunity to utilize his abilities?

Yes. He has a very pleasing personal bearing & presence; he wears well with old friends & makes new ones easily.

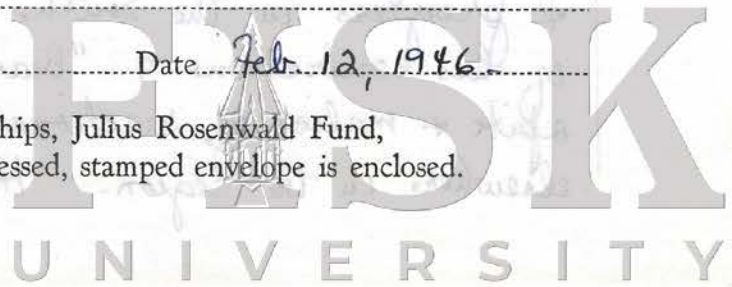
Signed..... Albert C. Outler.....

Position or Title..... Associate Professor of Theology, Yale University.....

Address..... 409 Prospect St.....

..... New Haven 11, Conn..... Date..... Feb. 12, 1946.....

Please return to the Division for Fellowships, Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago 15, Illinois. Addressed, stamped envelope is enclosed.



JULIUS ROSENWALD FUND

4901 ELLIS AVENUE

CHICAGO 15

a

Confidential Report on Candidate for Fellowship

Name of Candidate THE REVEREND DAS KELLEY BARNETT  
Report Requested of Dr. Gordon Blackwell  
University of North Carolina  
Chapel Hill, North Carolina

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*Wanda V. Haygood*  
Mrs. William C. Haygood  
Acting Director for Fellowships

REPORT

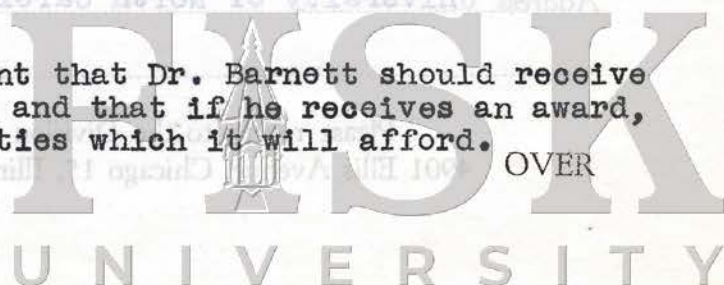
February 2, 1946

I am glad to write a recommendation for Dr. Barnett in connection with his application for a Rosenwald fellowship. I am thoroughly familiar with Dr. Barnett's plan of work and feel that it has been thoughtfully and intelligently conceived. It is my opinion that the job he proposes to do is greatly needed and that he is capable of doing it effectively.

Dr. Barnett has unusual drive and leadership ability. He recently organized a group of ministers and laymen in the Baptist Book Group which, as you know, has initiated a new journal. Further indication of his ability is found in the fact that Duke University has recently appointed him Professor of Baptist Polity. In this capacity he will teach in the Duke Divinity School.

In summary, it is my considered judgment that Dr. Barnett should receive careful consideration for a fellowship and that if he receives an award, he will make the most of the opportunities which it will afford.

OVER



JULIUS ROSENWALD FUND  
4901 ELLIS AVENUE  
CHICAGO 15

Confidential Report on Candidate for Fellowship

THE ROSENWALD AND ELLIS FELLOWSHIP

Name of Candidate

Dr. Gordon Blackwell  
University of North Carolina  
Chapel Hill, North Carolina

Report Requested of

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We request candid and critical comment. Your reply will be held in strict confidence.

*Gordon W. Blackwell*  
Mr. William C. Haywood  
Chairman, Division for Fellowships

Is the candidate free from personality handicaps which would make it difficult to obtain and hold a position giving him opportunity to utilize his abilities?

*yes*

Signed

*Gordon W. Blackwell*

Position or Title Director, Institute for Research in Social Science

Address University of North Carolina, Chapel Hill, North Carolina

Date 2-2-46

Please return to the Division for Fellowships, Julius Rosenwald Fund,  
4901 Ellis Avenue, Chicago 15, Illinois. Addressed, stamped envelope is enclosed.

UNIVERSITY

a

JULIUS ROSENWALD FUND

4901 ELLIS AVENUE

CHICAGO 15

Confidential Report on Candidate for Fellowship

Name of Candidate THE REVEREND DAS KELLEY BARNETT

Report Requested of Dr. Howard W. Odum  
University of North Carolina  
Chapel Hill, North Carolina

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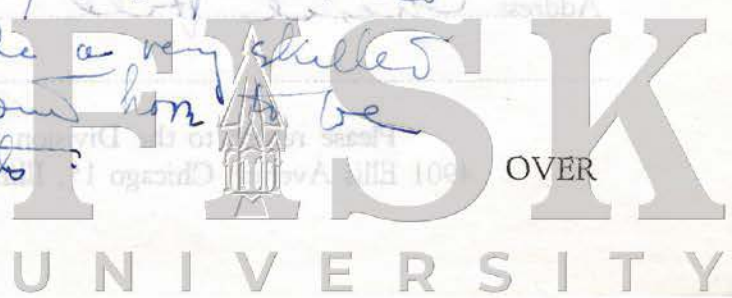
We request candid and critical comment. Your reply will be held in strict confidence.

Vaude V. Haygood  
Mrs. William C. Haygood  
Acting Director for Fellowships

REPORT

Moderate Recommendation

This book is so much needed and the author feels so positive about his ability to do it that I hesitate to qualify my recommendation. If he were free as has continuous direction under a priority schedule he could complete within the framework of his plan and the time set. It would take a very skilled worker to do this and he would have to be free from other commitments.



OVER

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4901 ELLIS AVENUE  
CHICAGO 15

Confidential Report on Candidate for Fellowship

THE REVEREND DR. KELLEY HARRIS

Name of Candidate

Dr. Howard W. Dyer  
University of North Carolina  
Chapel Hill, North Carolina

Report Requested of

The above-named candidate has applied to this Fund for a fellowship and has given your name as a reference. The candidate's plan of work is attached. Please return it with your statement.

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We request candid and critical comment. Your reply will be held in strict confidence.

Mrs. William C. Haywood  
Young Director for Fellowships

Is the candidate free from personality handicaps which would make it difficult to obtain and hold a position giving him opportunity to utilize his abilities?

Signed Howard W. Dyer

Position or Title Kenan Professor of Sociology

Address Chapel Hill N.C.

Date

Please return to the Division for Fellowships, Julius Rosenwald Fund,  
4901 Ellis Avenue, Chicago 15, Illinois. Addressed, stamped envelope is enclosed.

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JULIUS ROSENWALD FUND

4901 ELLIS AVENUE

CHICAGO 15

Confidential Report on Candidate for Fellowship

Name of Candidate THE REVEREND DAS KELLEY BARNETT

Report Requested of Dr. Rupert Vance  
University of North Carolina  
Chapel Hill, North Carolina

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We request candid and critical comment. Your reply will be held in strict confidence.

*Wanda V. Haygood*  
Mrs. William C. Haygood  
Acting Director for Fellowships

REPORT

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There is no doubt of Dr. Barnett's ability nor of his keen, searching intelligence. He has the aggressive attitude necessary to carry through a task of this kind, and, what's more, I feel that he has the tact to do it with a minimum of conflict and a maximum prospect of success.

In this connection I remember some years ago that Dr. E. A. Ross asked us here if we were having any success in fighting off the fundamentalists. When we told him that we counted the ministers among the best friends the Department had, he indicated that he felt we had lost some of our devotion to science and "truth". I think Dr. Barnett's application and work is an indication that things are "going our way" rather than in the direction that Professor Ross indicated. Because of the special nature of this application I would rank it ahead of the usual proposals for academic research. I hope the Foundation feels the same way. Movements of this kind are really going to count in the future for the progress of our region.

*Handwritten signature*  
Mrs. William C. Heywood  
Acting Director for Fellowship

Is the candidate free from personality handicaps which would make it difficult to obtain and hold a position giving him opportunity to utilize his abilities? **Yes**

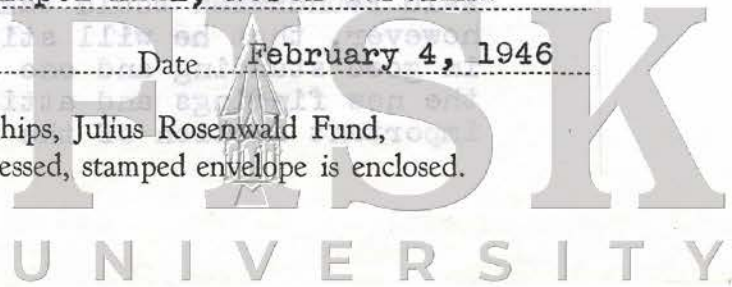
Signed..... *Rupert B. Vance*  
RUPERT B. VANCE

Position or Title..... Kenan Professor of Sociology

Address..... University of North Carolina, Chapel Hill, North Carolina

Date..... February 4, 1946

Please return to the Division for Fellowships, Julius Rosenwald Fund,  
4901 Ellis Avenue, Chicago 15, Illinois. Addressed, stamped envelope is enclosed.



JULIUS ROSENWALD FUND

4901 ELLIS AVENUE

CHICAGO 15

Confidential Report on Candidate for Fellowship

Name of Candidate THE REVEREND DAS KELLEY BARNETT

Report Requested of Dr. Harold W. Tribble  
Southern Baptist Theological Seminary  
Louisville, Kentucky

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*Wanda V. Haygood*  
Mrs. William C. Haygood  
Acting Director for Fellowships

REPORT

Kelley Barnett did his graduate work here at the Southern Baptist Theological Seminary in my department and was for a while my fellow in Historical Theology. He is a student of unusually keen mind and a man of great courage. He has a fine combination of intellectual ability, broad social outlook, winsome personality, and consecration to lofty ideals. He is industrious, capable of accepting a difficult task and pursuing it with concentration.

I have followed him in his ministry since his leaving the Seminary and am well acquainted with his thinking along social lines, especially with reference to race relations. It is my conviction that you would do well to award the scholarship that he seeks. I am confident that he will be able to render a worthy service in the South, not only along the lines of race relations, but also in the larger area of adjusting social and economic conditions to the interest of all members of all groups in the South.

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He is in temperament a crusader, but he also has the intellectual ability and depth of conviction and strength of character that will see him through difficulties and enable him to achieve worthy accomplishments in applying the Christian message to social and economic conditions. I, therefore, urge you to grant his request.

*omit*

[I shall be glad to give further information concerning him if needed.]

THE HAVARD AND KELLY BARRETT

Name of Candidate

Dr. Harold W. Finkle

Report Requested of

Southern Baptist Theological Seminary  
Louisville, Kentucky

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Mrs. William C. Haygood  
Acting Director for Fellowships

Is the candidate free from personality handicaps which would make it difficult to obtain and hold a position giving him opportunity to utilize his abilities?

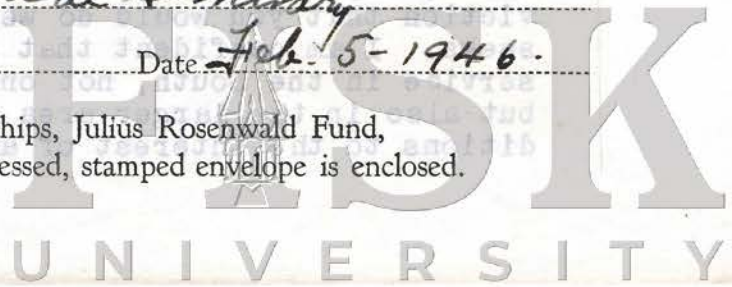
*yes.*

Signed Harold W. Finkle

Position or Title Professor of Theology

Address Southern Baptist Theological Seminary  
Louisville 6 - Kentucky Date Feb. 5 - 1946

Please return to the Division for Fellowships, Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago 15, Illinois. Addressed, stamped envelope is enclosed.



Charge to the account of \_\_\_\_\_

\$ \_\_\_\_\_

| CLASS OF SERVICE DESIRED |              |
|--------------------------|--------------|
| DOMESTIC                 | CABLE        |
| TELEGRAM                 | ORDINARY     |
| DAY LETTER               | URGENT RATE  |
| SERIAL                   | DEFERRED     |
| NIGHT LETTER             | NIGHT LETTER |

Patrons should check class of service desired; otherwise the message will be transmitted as a telegram or ordinary cablegram.

# WESTERN UNION

1206

A. N. WILLIAMS  
PRESIDENT

|                        |
|------------------------|
| CHECK                  |
| ACCOUNTING INFORMATION |
| TIME FILED             |

Send the following telegram, subject to the terms on back hereof, which are hereby agreed to

*copy to [unclear]*

COLLECT

FELLOWSHIPS

FOR VICTORY  
BUY  
WAR BONDS  
TODAY

To Mrs. William C. Haygood

From Will W. Alexander, Chapel Hill, North Carolina

Rush fellowship blanks airmail Reverend Kelly Barnett,  
First Baptist Church, Chapel Hill, North Carolina.

# FISK UNIVERSITY

FELLOWSHIPS

December 28, 1945

Dear Mr. Barnett:       The enclosed material concerning the fellowships of this Fund is sent in response to the request of Dr. Will W. Alexander. We shall be glad to furnish any additional information that you may require.

Sincerely yours,

VANDI V. HAYGOOD

Mrs. William C. Haygood  
Acting Director for Fellowships

VH\*RR  
encl.

The Reverend Kelly Barnett  
First Baptist Church  
Chapel Hill, North Carolina

FISK  
UNIVERSITY

THE BAPTIST CHURCH  
of  
CHAPEL HILL

Das Kelley Barnett, Th.D., Minister

Office Telephone 9741  
Home Telephone 3816

Founded 1854

CHAPEL HILL, N. C.

FELLOWSHIPS

|  |    |      |    |   |
|--|----|------|----|---|
|  | UH | 1/28 | UH | 9 |
|  |    |      |    |   |
|  |    |      |    |   |
|  |    |      |    |   |

January 25, 1946

Mrs. William C. Haygood  
Acting Director for Fellowships  
4901 Ellis Avenue  
Chicago 15, Illinois

Dear Mrs. Haygood:

You will find enclosed my application  
for a Rosenwald fellowship.

An error made on the original application  
blank made it necessary for me to use the  
duplicate to send in my application.

The delay in sending the application is  
regretted. However, I did not anticipate  
applying for a fellowship until my conver-  
sation with Dr. Will W. Alexander the last  
week in December.

As you will understand, it took some time  
to assemble the necessary information, to  
perfect the plan, and to discuss with church  
officials the possibility of getting a year's  
leave.

Sincerely,

*Kelley Barnett*  
Kelley Barnett

KB:egl

FISK  
UNIVERSITY

"Truth exists to be spoken"

THE BAPTIST CHURCH  
of  
CHAPEL HILL

FELLOWSHIPS  
Das Kelley Barnett, Th.D., Minister

Office Telephone 9741  
Home Telephone 3816

Founded 1854

CHAPEL HILL, N. C.

m h d.   
 [Signature]

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| WCH | 2/1 | WCH | 2/5 |
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|     |     |     |     |

January 30, 1946

Mrs. William C. Haygood  
Julius Rosenwald Fund  
4901 Ellis Avenue  
Chicago 15, Illinois

Dear Mrs. Haygood:

In forwarding my fellowship papers to you recently, I neglected to enclose prospectus and copy of CHRISTIAN FRONTIERS. I am sending you today under separate cover the prospectus and journal.

Sincerely,

*Kelley Barnett*  
Kelley Barnett

egl

FELLOWSHIPS

February 5, 1946

Dear Mr. Barnett:      Thank you for sending me  
a copy of Christian Frontiers.

I shall be glad to add it to your file of materials  
for presentation to the Committee on Fellowships.

Sincerely yours,

WILLIAM C. HAYGOOD

WCH\*RFL

Mr. Kelley Barnett  
The Baptist Church  
of Chapel Hill  
Chapel Hill, North Carolina

FISK  
UNIVERSITY

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

# WESTERN UNION

1201

(01))

SYMBOLS

- DL = Day Letter
- NL = Night Letter
- LC = Deferred Cable
- NLT = Cable Night Letter
- Ship Radiogram

A. N. WILLIAMS, CHAIRMAN OF THE BOARD

JOSEPH L. EGAN, PRESIDENT

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

SB63

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1946 MAY 7 AM 11 08

WILLIAM C HAYGOOD=

FELLOWSHIPS

JULIUS ROSENWALD FUND 4901 ELLIS AVE CHGO=

I ACCEPT ROSENWALD FELLOWSHIP CONVEY MY APPRECIATION TO  
FOUNDATION FOR OPPORTUNITY=

KELLEY BARNETT.

|     |     |       |
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HISK UNIVERSITY

# FELLOWSHIPS

May 7, 1946

Dear Mr. Barnett: I have seen the recent correspondence which you have had with Mr. Haygood in connection with the fellowship grant awarded to you a short time ago. It is customary for us to make payment in monthly installments spread over the period for which the award was made. However, if you would prefer to receive larger payments in the months in which your tuition will be due, that is entirely agreeable to us.

When you are ready to begin work under your grant, please write me, giving the payment plan best suited to your needs and the address to which your checks should be mailed. Any change of address during the tenure of your fellowship should be reported immediately so that you will receive your payments without delay.

Very truly yours,

DOROTHY A. ELVIDGE

DAE:LCM

Mr. Das Kelley Barnett  
Baptist Church  
216 Wilson Court  
Chapel Hill, North Carolina

**FISK**  
UNIVERSITY

THE BAPTIST CHURCH  
of  
CHAPEL HILL

FELLOWSHIPS

Das Kelley Barnett, Th.D., Minister

Office Telephone 9741  
Home Telephone 3816

Founded 1854

CHAPEL HILL, N. C.

Miss Dorothy A. Elvidge  
Julius Rosenwald Fund  
4901 Ellis Avenue  
Chicago 15, Illinois

| May 27, 1946 |      |     |      |
|--------------|------|-----|------|
| DE           | 5/28 | DE  | 5/31 |
| WCH          |      | WCH | 0    |
|              |      |     |      |
|              |      |     |      |

Dear Miss Elvidge:

The following schedule of payments seems best suited to my needs under the new plan of study, which I discussed with Mr. Haygood over the telephone:

- \$250.00 per month beginning as of June 1 and continuing through September 1, 1946.
- \$62.50 per month beginning October 1, 1946 and continuing through May 1, 1947.
- \$250.00 per month beginning June 1, 1947 and continuing through September 1, 1947.

During the summer months the money is to be used for the support of my family and myself and for traveling; and a leave of absence without pay has been granted to me by my church for the summer months of 1946 and 1947. The money during the winter months will be used for research help, typing of manuscript and traveling expenses for short periods of additional research. My work during the winter months is to be directed by Dr. Rupert Vance here in Chapel Hill. During the summer months of 1946 I will study in the Baptist libraries at Fort Worth, Texas, Louisville, Kentucky and Hamilton, New York. Since my family will remain in residence at Chapel Hill during most of this time, it seems advisable to send the checks to me at Chapel Hill. If this meets with your approval, you may send first check around June 1.

Sincerely,

*Kelley Barnett*  
Kelley Barnett

DKB/rm

FISK

"Truth exists to be spoken"

UNIVERSITY

WETS

# FELLOWSHIPS

May 31, 1946

Dear Doctor Barnett:      The payment plan outlined in  
your recent letter is quite  
acceptable to us, and I shall see that checks are mailed  
to you on those dates. A first payment of \$250 for the  
month of June is enclosed.

Very truly yours,  
DOROTHY A. ELVIDGE

DAE:LCM

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina



# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2475

Date July 31, 1946

FELLOWSHIPS

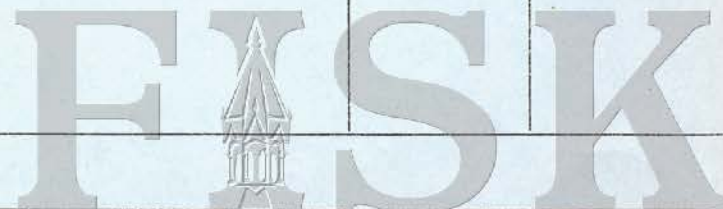
Payment on fellowship ----- \$250.00

Chk. #35271

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

|                    |            |           |
|--------------------|------------|-----------|
| Prepared by<br>lcm | Checked by | Posted by |
|--------------------|------------|-----------|



Comptroller

UNIVERSITY

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2529

Date July 1, 1946

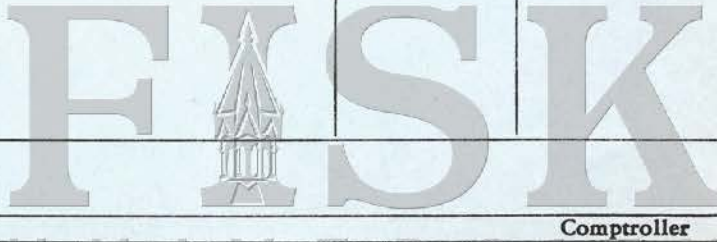
FELLOWSHIPS

Payment on fellowship ----- \$250.00

Chk. #35328

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

|                    |            |           |   |
|--------------------|------------|-----------|---|
| Prepared by<br>lcm | Checked by | Posted by | <br>Comptroller |
|                    |            |           |   |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Mr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2310

Date May 31, 1946

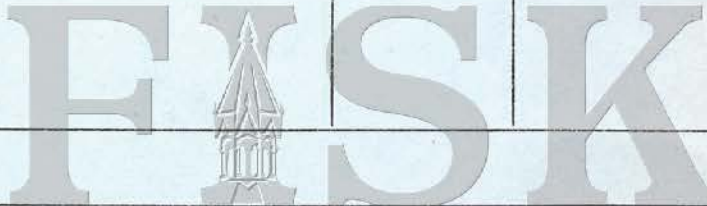
FELLOWSHIPS

First payment on fellowship ----- \$250.00

Ck. #35072

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

|                    |            |           |   |
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| Prepared by<br>lcm | Checked by | Posted by | <br>Comptroller |
|                    |            |           |   |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. ~~Gas~~ Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2789

Date September 30, 1946

FELLOWSHIPS


Payment on fellowship ----- \$62.50

Chk. #35655

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br>lcm | Checked by | Posted by |
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**FISK**  
UNIVERSITY  
Comptroller

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2644

Date August 31, 1946

FELLOWSHIPS


Payment on fellowship ----- \$250.00

Ck. #35476

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

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| Prepared by<br>lcm | Checked by | Posted by |
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**FISK**  
UNIVERSITY  
Comptroller

# CHRISTIAN FRONTIERS

BOX 508 ~ TELEPHONE 9741 ~ CHAPEL HILL, N. C.

Das Kelley Barnett, *Editor*

October 23, 1946

Mr. William C. Haygood  
Julius Rosenwald Fund  
4901 Ellis Avenue  
Chicago 15, Illinois

|             |       |      |    |
|-------------|-------|------|----|
| WCH         | 10/25 | WCH  | 25 |
| ZW          |       | Pope |    |
| FELLOWSHIPS |       |      |    |
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Dear Mr. Haygood:

It will be a privilege to make recommendations for applicants for the Julius Rosenwald Fellowship.

At the present time a great deal of work needs to be done among the evangelical ~~missions~~ <sup>organizations</sup> in the South. For example a survey ought to be made of the relationship existing between the management of textile mills and local churches. As you recall an exhaustive study was made by Dr. Pope and published in a book called, Mill Hands and Preachers. Similar studies are needed and these studies ought to cover a wider range of territory.

You will recall I am editor of a journal called CHRISTIAN FRONTIERS. Under separate cover I am sending you several back copies of our publication. This journal is financed and sponsored by a group of liberal Southern Baptist men and women. At the present time we are unable to pay a full time editor. Suppose a brilliant young Southern minister with journalistic ability should apply to your fund for a fellowship having as his project a series of articles dealing with the present status of religion in the South in relation to labor, race, and similar problems. These articles could be first published in CHRISTIAN FRONTIERS and later incorporated in the book which the Baptist Book Club Incorporated might publish. This would not be a duplication of the work I am doing. This would be a roving fellowship collecting material in the form of a sociological survey. It would not be difficult to find an applicant for such a fellowship if such an arrangement could be made. Write me what you think of the idea.

I would suggest that you write to Dr. T. B. Maston, Southwestern Baptist Theological Seminary, Fort Worth, Texas and ask him to suggest names of some of his students as possible applicants. Dr. Maston is a graduate of Yale University and Professor of ethics in the Seminary.

The work on my book is progressing according to my anticipation and I expect to have it ready for publication next fall.

Sincerely,

  
Das Kelley Barnett  
DKB:ly

FISK  
  
UNIVERSITY

FELLOWSHIPS

October 25; 1946

Dear Mr. Barnett: Thank you very much for your letter of October 23. The suggestion of bringing Pope's Mill Hands and Preachers up to date and expanding this type of research is exactly the sort of thing we would like to see done, provided the right man could be found. If you have any such persons in mind, I do hope you'll write me so I can get in touch with them. A roving fellowship, with the possibility of publication in Christian Frontiers and later as a book under Baptist auspices, would be just right.

I am showing your letter to Mr. Wale, who has charge of our program for developing southern labor personnel. I think you and he will want to talk together the next time he is in Chapel Hill.

I am writing to Dr. T. B. Matson today for suggestions of possible applicants and I am grateful for this lead. It's fine that your work is going satisfactorily, and I hope you the best of luck.

Sincerely,

WCH:en

WILLIAM C. HAYGOOD

Mr. ~~Das Kelley~~ Barnett, Editor  
Christian Frontiers  
Box 503  
Chapel Hill, North Carolina

FISK  
UNIVERSITY

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 2935

Date October 31, 1946


## FELLOWSHIPS

Payment on fellowship ----- \$62.50

Ck. #35832

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br>lcm | Checked by | Posted by |  |
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# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3461

Date February 28, 1947


FELLOWSHIPS

Payment on fellowship - - - - - \$62.50

Chk. #36489

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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|                    |            |           |   |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3359

Date January 31, 1947

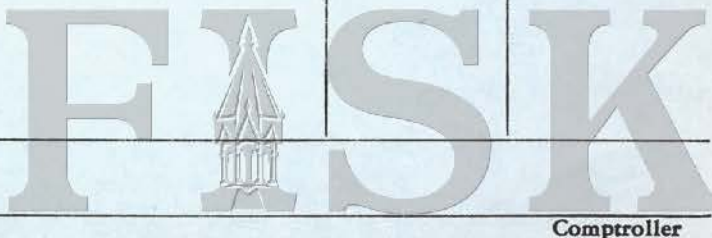
FELLOWSHIPS

Payment on fellowship - - - - - \$62.50

Ck. #36357

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br>lcm | Checked by | Posted by |  |
|                    |            |           |  |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3202

Date December 20, 1946

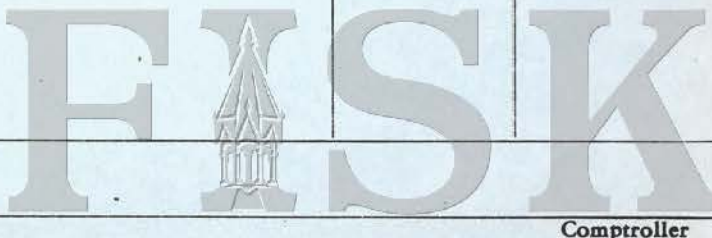
FELLOWSHIPS

Payment on fellowship ----- \$62.50

Ck. #36182

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br><b>lcm</b> | Checked by | Posted by |  |
|                           |            |           |  |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. (Das Kelley) Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3073

Date November 29, 1946

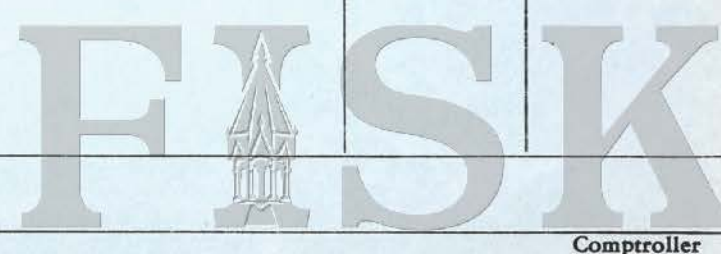
FELLOWSHIPS

Payment on fellowship ----- \$62.50

Ck. #36004

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br>lcm | Checked by | Posted by |  |
|                    |            |           |  |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3590

Date March 31, 1947


FELLOWSHIPS

Payment on fellowship - - - - - \$62.50

Ck. #36649

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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| Prepared by<br>lcm | Checked by | Posted by | <br>Comptroller |
|--------------------|------------|-----------|---|

# CHRISTIAN FRONTIERS

BOX 508 ☞ TELEPHONE 9741 ☞ CHAPEL HILL, N. C.

Das Kelley Barnett, *Editor*

## FELLOWSHIPS

Mr. William C. Haygood  
Julius Rosenwald Fund  
4901 Ellis Avenue  
Chicago 15, Illinois

Dear Mr. Haygood:

For over a year now CHRISTIAN FRONTIERS, an independent journal of Baptist life and thought, has expressed the progressive liberal spirit of Southern Baptists.

We have been able to finance this magazine through personal contributions, advertising and subscriptions; however, if the journal is to live, we must find money for a promotional campaign. If we could employ an executive secretary for CHRISTIAN FRONTIERS for one year, I feel that the journal could be put on its feet financially. I wonder if the Rosenwald Fund would consider investing some of their money in the promotion of CHRISTIAN FRONTIERS?

Under separate cover we are sending a complete file of the magazine from the date of its publication. Will you please read these copies carefully, and judge whether or not a publication of this nature ought to be continued?

At the present time, the liberal element in the Southern Baptist Convention is small and scattered. We are fighting a battle against theological and social reaction, but we are fighting. I wrote the resolution at Asheville last fall which, for the first time in the history of Southern Baptists, confessed the sin of segregation.

Help from the Rosenwald Fund would strengthen our hands. Ten thousand dollars (\$10,000) properly used would make CHRISTIAN FRONTIERS financially independent and insure its life for years to come.

Sincerely yours,

*Das Kelley Barnett*  
DAS KELLEY BARNETT

DKB:eps

April 1, 1947

|   |         |          |
|---|---------|----------|
|   | WCH 4/3 | WCH 4/10 |
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ESK  
UNIVERSITY

"Speaking the Truth in Love"

# FELLOWSHIPS

April 16, 1947

Dear Mr. Barnett: I have delayed answering your letter of April 1st until I had a chance to discuss it with my colleagues. I am sorry to have to write you that there is no way that the Fund can assist in the support of Christian Frontiers. Requests for aid to publications are among the most frequent that are received by an organization such as ours, and our Trustees have never felt that we were equipped to enter this field. Moreover, with the steady diminution of our programs caused by the fact that the Fund will probably be out of existence within another year, I see no possibility of a reversal of this general policy.

I want to thank you for sending the file and to assure you that this letter reflects no lack of appreciation of the splendid work being done by you and your associates through Christian Frontiers.

Sincerely yours,  
WILLIAM C. HAYGOOD

WCH:rfl

Mr. Das Kelley Barnett, Editor  
Christian Frontiers  
Box 508  
Chapel Hill, North Carolina

FISK  
UNIVERSITY

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3788

Date May 29, 1947

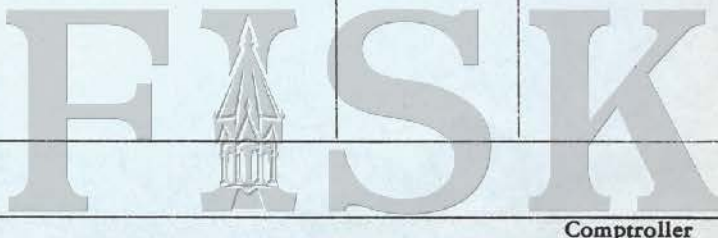
FELLOWSHIPS

Payment on fellowship - - - - - \$250.00

Chk. #36908

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

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|--------------------|------------|-----------|---|
| Prepared by<br>lcm | Checked by | Posted by | <br>Comptroller |
|                    |            |           |   |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3690

Date April 30, 1947

FELLOWSHIPS

Payment on fellowship - - - - - \$62.50

Ck. #36781

| Accounts                   | Appropriation No. | Debit   | Credit |
|----------------------------|-------------------|---------|--------|
| White Southern Fellowships | 45-7A             | \$62.50 |        |

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|-------------|------------|-----------|-------------|
| Prepared by | Checked by | Posted by | Comptroller |
| lcm         |            |           |             |



# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 4039

Date July 31, 1947

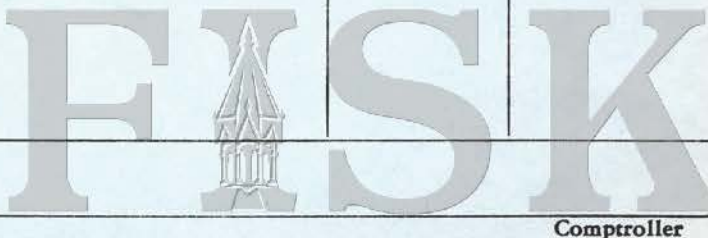
FELLOWSHIPS

Payment on fellowship - - - - - \$250.00

Ck. #37210

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

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|--------------------|------------|-----------|--|
| Prepared by<br>lcm | Checked by | Posted by |  |
|                    |            |           |  |

Comptroller

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 3993

Date July 1, 1947

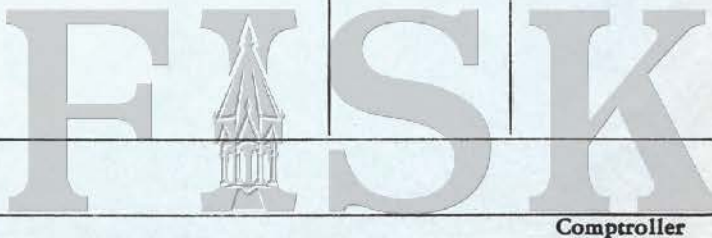
FELLOWSHIPS

Payment on fellowship ----- \$250.00

Chk. #37164

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

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|--------------------|------------|-----------|--|
| Prepared by<br>lem | Checked by | Posted by |  |
|                    |            |           |  |

# Julius Rosenwald Fund

4901 Ellis Avenue  
CHICAGO 15

To

Dr. Das Kelley Barnett  
The Baptist Church of Chapel Hill  
Chapel Hill, North Carolina

Payment Voucher No. 4108

Date August 29, 1947


FELLOWSHIPS

Final payment on fellowship ----- \$250.00

Ck. #37295

| Accounts                   | Appropriation No. | Debit    | Credit |
|----------------------------|-------------------|----------|--------|
| White Southern Fellowships | 45-7A             | \$250.00 |        |

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|--------------------|------------|-----------|---|
| Prepared by<br>lcm | Checked by | Posted by | <br>Comptroller |
|                    |            |           |   |

MERCER UNIVERSITY  
MACON, GEORGIA

April 14, 1948

ROBERTS SCHOOL OF CHRISTIANITY

FELLOWSHIPS

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Dear Friends:

This is to inform you that I am still working on the book, for which you granted me a fellowship.

Coming to Mercer University as a professor from the Church in Chapel Hill has delayed the completion of the book; however, progress is being made and the book will be offered for publication before 1949.

Sometime ago I met a Mr. Charles Fairbanks, who told me that he was applying to you for a fellowship in anthropology. Mr. Fairbanks seems to be a dependable, scholarly type. I am sure that you will give his project your usual careful consideration.

Sincerely,

  
Kelly Barnett

KB:ms

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# FELLOWSHIPS

April 22, 1948

Dear Mr. Barnett: Many thanks for your letter of April 14. We are always happy to hear from former Fellows and I'm interested to know that you are still working on the book.

As you may know, the Fund will close its offices this June. It has been an honor to have you on our list of Fellows, and may I extend to you our very best wishes for your important work.

Sincerely yours,



For the Committee  
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Mr. Kelly Barnett  
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# CHRISTIAN FRONTIERS

A JOURNAL OF BAPTIST LIFE

JANUARY, 1946

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BERNARD CLAUSEN

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**SPEAKING THE TRUTH IN LOVE**

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LOOK FOR YOUR COPY OF THE INITIAL ISSUE OF **CHRISTIAN FRONTIERS**

**A journal of Baptist life and thought**, this monthly magazine is designed for the members of Southern Baptist churches who are concerned about the major issues of life today. **CHRISTIAN FRONTIERS** will seek to deal honestly with such subjects as racial tensions, industrial strife, trends in higher education, international relations, the rural church, Biblical scholarship, and the contributions of psychology to pastoral care -- subjects that call for Christian analysis and action. **CHRISTIAN FRONTIERS** will be produced co-operatively and on a nonprofit basis by a group of Baptist laymen and ministers in North Carolina who feel the need for an organ of expression which is financially independent of denominational institutions. The response to informal announcements of plans promises an enthusiastic reception for **CHRISTIAN FRONTIERS** and adequate support to guarantee two thousand copies per month for 1946 and 1947. The journal will be approximately 6 x 9 inches, 32 pages and cover, issued every month except July and August. Each number will include editorials, a leading article on the deeper insights of Christian thought and ethics motivated by the Baptist spirit of individualism, other brief articles, a critical essay on two or three of the current books, and news of the Christian Church worldwide.

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# CHRISTIAN FRONTIERS

*A Journal of Baptist Life and Thought*

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## Who's Who?

BERNARD C. CLAUSEN, D.D., is pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio. Dr. Clausen brought two addresses to the Baptist State Convention of North Carolina, meeting in Raleigh in November, and participated in a symposium on "The Tasks of Churches in the Post War World," held at the Convention on November 14th.

TALMAGE C. JOHNSON, D.D., is Assistant Director of the Venereal Disease Education Institute of Raleigh, N. C. Formerly he was pastor of the First Baptist Church of Kinston. He is the author of a number of books and a frequent contributor to religious magazines and periodicals.

WILLIAM H. POTEAT is a graduate of Oberlin College in Ohio, and of the Divinity School of Yale University. He was ordained into the Ministry in 1942. Since June, 1944, he has been the Associate Secretary of the Young Men's Christian Association at the University of North Carolina. He is the Book Editor of CHRISTIAN FRONTIERS.

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EUGENE OLIVE graduate of Wake Forest College and the Southern Baptist Theological Seminary is minister of the Wake Forest Baptist Church. He is now engaged in the Wake Forest Endowment Campaign.

W. W. FINLATOR, graduate of Wake Forest College and the Southern Baptist Theological Seminary is minister of the First Baptist Church at Weldon. He is associate editor of CHRISTIAN FRONTIERS.

# CHRISTIAN FRONTIERS

TRUTH EXISTS TO BE SPOKEN

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## Beginning "Christian Frontiers"

EUGENE OLIVE

VENTURES INTO the unknown are alluring, whether the way be fair or hazardous. The experience is common to all who travel beckoning roads, blaze new trails, scale lofty heights, or even drag wearily but purposely through desert wastes.

Some stupidly inquire why one should wish to go on a journey when comforts of home are real and comradeship with friends invigorating. For them customary scenes afford solid delights and hold as by a firm grasp. Why encounter unknown hazards, they ask, in search of values remote and uncertain? The answer is as old as life.

"A fierce unrest seethes at the core  
Of all existing things,"

as Don Marquis expresses it, and

"But for the rebel in his breast  
Had man remained a brute."

Man's glory lies in the fact that he is never satisfied to stay where or like he was or is. That day is tragic in the life of any person or people when for him or them there are no more frontiers. Then it becomes necessary to settle down and the result is stagnation.

PIONEERING. Months ago an informal, unofficial group of Baptists in North Carolina assembled for talk and fellowship. For two days conversation was fluent, free, stimulating.

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Comradeship was rich, invigorating. Participants liked the experience, thought it worth repeating, planned and held other meetings.

Out of the group emerged the idea of a modest publication voicing for pioneering spirits among Baptists something of their thoughts and dreams. Hurdles, if not barricades, were in the way. Shekels would be needed, time and talent would be required, at least some readers would be desirable.

Sponsors leaped hurdle one by depositing ample funds for publishing and mailing initial issues. The second hurdle was surmounted (presumably) by naming an editorial committee. Promoters themselves agreed to read what might be written and make it available to a few thousand other people, to read or not to read. Thus the third impediment vanished.

WHAT'S IN A NAME. A good name would be needed, Shakespeare notwithstanding. What pleased the founding fathers is *Christian Frontiers*, and *Christian Frontiers* the name will be.

Geographical frontiers, unsettled regions on the border of settled areas, exist no longer. A Government census in 1890 made that declaration. But more of the natural wealth of the North American continent has been discovered and more uses have been found for it in little more than half a century since that date than were learned in a million years before. Man continues to dream, as he has done for centuries, of communication with distant planets, and his quest for hidden secrets of the earth and of the universe goes on unabated.

There are still vast, uninhabited, marginal areas on the edge of and far beyond the ordinary experiences of life. Man's frontiers include the interminable distances between where he now is and where by his own best efforts and God's grace he ought to be. He has not yet explored all the possibilities of abundant living. Only the hem of Truth's expansive garment has yet been touched by man's adventures into the unknown. His face must be always toward the frontiers.

BAPTISTS. Sponsors of *Christian Frontiers* are under



strong conviction that Baptists, by their nature and mission, confront opportunities for doing, as they have done hitherto, much constructive pioneering. They have it in their blood. Anabaptists, their spiritual forebears, came into prominence in the sixteenth century through their successive and varied efforts to live by principles that gave rise to the Reformation. They looked to horizons beyond the doctrines and practices of the static Roman Church. To Luther's thunderous tocsin, "The just shall live by faith," Anabaptists added the doctrine that faith shall live by justice. That was pioneering, and still is!

Frontiers were crossed when Baptist groups valiantly proclaimed and practiced baptism for believers only, in a day dominated by a powerful and intolerant Church that had decreed baptism of unbelieving infants essential to their salvation. Pioneering was required of Baptists who began to proclaim and die for such doctrines as the autonomy and independence of the local church, the adequacy of the Holy Scriptures as a standard of faith and practice, liberty of conscience for every man, the maintenance of the essential purity of the church, and emphasis upon the necessity of holy living, springing from a renewed heart.

Baptists and their spiritual precursors have been from the beginning of their history inspirers and leaders of revolt against churches and social orders that were based on principles and practiced ways of life which they believed to be hostile to the spirit of the gospel. When society became pagan and when the church became tyrannical, there were Baptists who occupied the vanguard of protest, revolt, and renovation.

*Christian Frontiers* seeks the light of day, therefore, because of its faith in the genius of the Baptist people to extend into the marginal areas of current life principles that are liberating and enduring. This journal holds with Harris Franklin Rall that "the function of religion can be nothing less than to secure for man the highest and fullest life . . . that no aspect of man's life can be foreign to it."

Nobody believes that the highest and fullest life has yet been achieved by or for man. Nor are the champions of richness and completeness of living altogether lacking, even among Baptist journals.

Why, then, should there be another? Most Baptist publications are related organically to conventions, boards, or institutions to which they are properly accountable. *Christian Frontiers* would be staunch friend and supporter both of them and of the organizational life of Baptists, even when finding it necessary to take issue with them at points or to blaze lonely trails. As ally and comrade of all whose motives are high and whose methods are sincere and generous, this journalistic venture would be limited in its freedom by nothing save the demands imposed upon it by truth and the Christian spirit.

PREVIEW. Pioneers cannot see what lies on the other side of the hill. They cannot create new lands to discover, nor fashion with their hands treasures of earth and sea and air. They only probe and search and examine and make such use as they can of what they find. Sometimes they guess or reason with accuracy concerning things that are hidden. But the physical universe is not of man's own making and his quest for its secrets remains only a quest, rewarded sometimes by discovery.

Across spiritual frontiers it is possible for man to look. He even possesses resources for determining the contours and claiming the wealth of those unsettled areas. He sees them to be a goodly land and knows that it is largely of his own making.

So, *Christian Frontiers* sees beyond our present land of poverty in the midst of plenty; beyond a country of crime and corruption in a day demanding discipline and integrity; beyond a world of racial and religious antagonisms in a day demanding world cooperation and unity; beyond this great arena where man seems to be arrayed against man to destroy the

last vestige of life in a day crying aloud for fraternity; beyond a state of widespread spiritual poverty and the indifference of otherwise good people in an age summoning mankind to enjoy the freedom of the sons of God.

*Christian Frontiers* looks beyond the present world, cluttered with wreckage and ruin, marred by the stain and the bruises of man's wickedness and folly, to the completeness which Jesus called the kingdom of God. To the high purposes of pioneering in the direction of man's true Canaan this journal would dedicate itself, joining heart and hand with all who seek such a Land of Promise.

### FAITH

Faith is no craven surrender  
Of the creative passion  
For truth—  
Nor is it the clamorous babbling  
Of ancient shibboleths which yet  
Spawn strife and harsh division,  
Sundering the Body of Christ.

Faith is a quest for knowledge  
Of the fulness of the glory  
Of God—  
It is the willingness to follow  
The radiant Pioneer of Life  
Without seeking, to drive a bargain  
Nor asking cheap praise of men.

*Claude U. Broach.*

## The Need For a Christian Psychotherapy\*

TALMAGE C. JOHNSON, D.D.

PROGRESS in understanding and curing the mental ills of man has been slow. It cannot be said that they are yet viewed as intelligently as are the physical ills. Widespread ignorance as to their origin, their nature, their prevention and cure remains, and a kind of social stigma is still attached to them.

People are quick to recognize in themselves and in others any symptom of physical ill-health; they are likely to ignore, or to deny, symptoms of mental ill-health. An individual who is sick of body seeks the best diagnosis and treatment available, and is heartily urged to do so by his family and his friends. But the person who is sick of mind knows not that he needs help, and his family and friends postpone as long as possible committing him to expert care. Many tragedies could be averted and many mental illnesses might be shortened were it not for the notion that mental illness is a shameful and disgraceful condition.

The whole social attitude toward mental sickness tends to aggravate it. When the only observable symptoms are in the body, a patient receives sympathy, encouragement, and helpful care. But when mental symptoms appear, a patient is likely first to be blamed and exhorted. Even the pity which comes later may be tinged with reproach, distrust, and fear. When such a patient recovers, he is handicapped and hindered because he is known to have once had "a mental breakdown." The convalescent from physical sickness is encouraged to believe that his recovery will be complete and permanent. But the person struggling back to mental health can hardly

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\* The author acknowledges indebtedness to Dr. G. F. Meadors, of the United States Public Health Service, for helpful suggestions and criticisms of the contents of this article.

fail to know that others expect for him only a partial or temporary recovery.

Civilization has counteracted in the main its own hazards to physical health; or at least it has made it possible for them to be offset. Not so with the hazards which civilization adds to mental health. The more complex life is the greater is the strain put upon the human mind. But civilization has not succeeded thus far in developing additional strength of mind proportionate to this additional strain. As a result, the incidence and the prevalence of mental disorders has so increased that it is estimated at the present time that approximately forty or fifty percent of all physical illness is of psychic origin, sixty percent of all patients in the hospitals of the country are mental patients, and multitudes outside of mental institutions are suffering from neuroses, psycho-neuroses, and psychoses not readily recognized as such.

Indeed it seems that civilized man is more likely to go mad than were his barbaric ancestors. Improved standards of living do, to some extent at least, increase the number of mental disorders. A higher economic level demands a correspondingly higher degree of psychic integration. Hence psychic ills are usually more common among the economically privileged than among the economically underprivileged. Economic progress may produce the factors of personality deterioration.

Certainly no one would be so foolish as to suggest that progress be stayed, or that man should content himself with as low a standard of living as possible. Rather must we seek some way of developing minds adequate for the problems which come with economic progress. In other words, progress must be made in the whole of life and not in a limited sector of it; improvement must be made in adaptation to total environment rather than to selected portions of it. As Norman Vincent Peale puts it, "The inner braces of a man's heart must be equal to the outer pressure of life's circumstances."<sup>1</sup>

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<sup>1</sup> Norman Vincent Peale, *You Can Win*, Abingdon-Cokesbury Press. p. 11.

A traveler among primitive people tells of how his safari was halted one day by natives who refused to go on. For two or three days they would not move forward. When questioned as to the reason for the delay, they said that they had been traveling so fast that their souls had been unable to keep the pace and that they must wait for these souls to catch up. Now something like that has really been happening to civilized man; his soul has not kept up with his body. It is not progress which causes personality deterioration, but unbalanced progress.

Mental patients, therefore, are entitled to more consideration and more help from society than those whose maladies are physical. They are less responsible for their own ills. There is little excuse in these times for a child's having diphtheria, whooping cough, or any other contagious disease. There is little reason for an adult's acquiring such diseases as tuberculosis, typhus, or typhoid. The means for their prevention are known, and the failure to make them generally available, or to use them when available, is little short of criminal negligence. But it is not so with the mental disorders, for little has been done to make them less prevalent while much has been done to increase them.

For a long time, religion believed that all the ills of man were supernaturally caused and might be removed only by supernatural intervention. Somewhat against its will, it was convinced by medicine that physical diseases have natural causes and may be cured by hygienic care, drug therapy, and surgical intervention. But it went on believing that mental abnormalities had only supernatural causes and could be corrected only by supernatural action. Certain symptoms of mental disorder it interpreted as signs of divine favor, and it listed among its prophets those who manifested them. Other symptoms it explained as signs of demoniacal possession, and it bound in chains these victims or burned them at the stake.

For a long time medical science accepted theological explanations of psychic ills, and was well content to leave their treatment to religion. Its realm was the body of man, and it

would trespass upon no other. The physician of Lady Macbeth looked with some pity upon the mental anguish of his patient, but he had no physic and no treatment to offer. With a measure of true insight, he diagnosed her malady and said:

“ . . . . .unnatural deeds  
Do breed unnatural troubles; infected minds  
To their deaf pillows will discharge their secrets;  
More needs she the divine than the physician.”

This royal physician was asked;

“Can'st thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain,  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart?”

But he could only answer,

“Therein the patient  
Must minister to himself.”

Contemporary physicians and priests would probably have unanimously concurred with his verdict, both as to etiology and as to therapy.

But neither Jesus, the founder of Christianity, nor Hippocrates, the father of medical science, would have concurred. They held no such view of man's mental ills. Yet the religion which Jesus founded and the science which Hippocrates fathered long failed to minister, separately or together, to minds diseased.

It remained, for psychology, the youngest of the sciences, to declare that mental ills have natural causes and may be treated with some considerable measure of success on the human level. Religion saw in this claim a new threat to itself. It had agreed reluctantly to divide man with medical science, yielding up his physical body while retaining his spiritual nature. It viewed with alarm the new psychology invading its sacred province, and offering heretical explanation of the nature and functioning of soul. Medical science, secure in its own peculiar province, saw no reason to take sides or be

concerned. It thought to let religion and psychology compete for the soul of man, if he had one, so long as they left to it the body of man which he certainly had.

The new psychology, however, was not content with invading the realm of religion and challenging prevailing theological opinion. It insisted upon invading also the realm of medical science and challenging prevailing opinions there. To take on two mighty opponents at once was surely a presumptuous thing. But by so doing psychology rediscovered man as an organic entity which may not be divided. This rediscovery is pregnant with meaning for both religion and medical science, and it makes imperative a working alliance between them. If man is what psychology shows him to be, a psychobiological entity, then physical ills and mental ills do not exist apart except as symptoms of organic illness. And they may be altogether cured only by psychosomatic treatment. Medical science has been as loathe to accept these findings as religion has been.

Neither religion nor medical science has reason to fear psychology. Properly understood it is a substitute for neither, but an instrument, or methodology, for both. It formulates, correlates, and applies principles which both have always used. What was formerly done without understanding may now be done the better with understanding.

So recent is this new and better understanding that it does not yet appear what miracles of healing may be achieved through it. Dr. Gregory Zilboorg finds that at the beginning of the twentieth century "Medicopsychological theories appear to have become more an intellectual pastime than a research for the practical solution of a problem." He declares that at that late date: "Therapy in psychiatry was not even empirical; still less was it causal. In this respect psychiatry was in a rut of the past and lagged far behind general medicine." Fortunately for mankind both scientific medicine and religion are now ready to make larger and larger use of psychology. Medicine is rapidly developing both curative and preventive psychiatry. Religious leaders like Fosdick, Stolz,

Weatherhead, Bonnell, May and many others have demonstrated the value of sound psychology technique in pastoral counseling.

There is some danger that medical science may limit psychiatry by making it a speciality, whereas every physician and surgeon needs to understand and practice it. The tendency toward specialization in a particular branch or field of medical science has already gone so far as to impair somewhat the services a physician may render to the whole of an individual. The old-fashioned family doctor was often able to do for his patients what a whole battery of specialists are now unable to do; namely, help them to achieve wholeness. If medical science refuses to require of all its practitioners knowledge of basic psychiatric findings and procedures, and if it insists that every mental ill be referred to those who are specialists in that field, it will not be able to meet existing human needs. So general is the modern need for help in personality integration that there can never be enough specialists to meet it.

On the side of religion, there is danger that too much may be attempted by those who have only a smattering knowledge of the new psychology and no training in its methods. It is certainly true here that "a little knowledge is a dangerous thing." Thomas Hywel Hughes sounds a needed word of caution when he says that there are grave and subtle perils associated with the treatment of mental ill and only those who have been sufficiently trained and have in addition adequate medical knowledge should undertake it. The minister of religion who poses as a psychiatrist, or sets himself up as an expert in the treatment of mental ill, unless he has indeed had training in a reputable medical center, is not only a quack but a fool; for he is playing with dynamite which may destroy both him and his unfortunate patient. It is doubtful that the term, "pastoral psychiatry" ought to be used at all, for psychiatry presupposes a medical degree which few if any pastors have.

It does not follow that the minister may not make excellent

use of whatever little or much knowledge he has. And it certainly does not follow that religion *as such* is not an essential element in sound psychotherapy. The psychiatrist who assigns it no value and who discredits what the minister of religion can do for his patients is perilously near to quackery, for he has assumed more knowledge than he has. There is cumulative evidence that the best psychiatric results are obtainable only when the resources of both religion and medical science are fully employed by psychotheraputists. Certainly magnificent results have been achieved by Harry Emerson Fosdick, Norman Vincent Peale, and other ministers, working with Thomas W. Salmon, Smiley Blanton, and other psychiatrists, as well as by Carl J. Jung, Thomas Rathbone Oliver, and Leslie Weatherhead, psychiatrists who are themselves deeply religious and use the resources of religion in all their work with mental patients.

The pastor may have a better opportunity than the physician to recognize the earliest symptoms of mental disease. Without being presumptuous, he can administer an elementary sort of psychotherapy which may prevent serious mental disorders. The basic need of the human mind is for truth. If a person can be brought to face reality and to adjust himself to it by accepting truth, he develops resistance to mental disease just as he develops resistance to physical disease when he takes into his body elements which counteract disease germs. Truth is the only immunization against maladies of mind. Jesus was psychologically right when he said, "Ye shall know the truth and the truth shall make you free." Ministers of His church can and should furnish such truth as frees the mind from anxiety, worry, and fear, the principle causes of mental illness.

Serious mental cases always require hospital care, and must always be referred to a psychiatrist. But for full recovery, religion is required. The minister has not performed his whole duty to the mental patient when he brings him to psychiatric treatment. Religious truth is an essential part of the therapy. Of course, the minister is free to administer it only when per-

mitted to do so by the psychiatrist and only under his direction. But he must offer it. The psychiatrist who rejects it is unworthy of his calling. There is never a case of mental sickness in which all the resources of both religion and medical science are not needful, although there is a time when one should take priority over the other.

The New Testament story of how Jesus healed a Gadarene demoniac (Mark 5:1-20) reads almost like a modern psychiatric case history. While it is set forth within the limitations of a pre-scientific nosology, it can readily be reconstructed, without violence to it, into an account of a successful treatment of a serious mental disorder.

The symptoms of the patient justify a probable diagnosis of schizophrenia. The first question which Jesus addressed to him amounted to asking, "What are you?" Intended to lay bare the nature of his illness, it did exactly that. The patient answered, "I am not one but many." This answer meant that the man had a split personality. He was no longer an entity; he had become a disunity. He was being torn apart by conflicting drives which he could not integrate. A legion of competing desires, appetites, and purposes had driven the poor fellow insane. He had come to despise himself for his inability to harness them and make them do his bidding. They were now his masters, he their victim. He no longer had a frame of reference, but yielded himself to first one compelling motive and then another. He wanted at one and the same time salvation and self-destruction.

How like many a modern man was this wild inhabitant of the Gadarene tombs! Reason always topples when a center of reference is lost, when the mind is unable to face its problems, when the personality is split by drives which it cannot master and harmonize. Without an integrating factor, one loses his sense of worth and dignity, and the self breaks up. There is no meaning to life when psychic chaos prevails.

The treatment of such patients must begin with the therapist himself. He has to become their center of reference. Until he can focus the wandering mind upon himself and impress

it with his own integrated personality, he can do nothing. Such cases require more than the *rapport* between patient and therapist called for in treating less serious mental disorders; they call for domination. It is generally understood that the psychiatrist must permit himself to become the substitute for every person with whom the patient should have normal relations, but no longer does have. In major personality disorders, it must go even further. The therapist has to become a substitute for God himself, or at least the symbol of God. Now that is what Jesus was for the Gadarene demoniac, who hailed him as "Son of God." In this connection, we need not concern ourselves with any doctrine about the divinity of Jesus. We merely note that for this man at least he was divine, nor does it matter how he came to be so recognized. It is always a heavy responsibility to play God. The ordinary man, such as are all modern psychiatrists and preachers, dare not play the part longer than is necessary to transfer the patient's submission from himself to the real God, but he has to play it long enough to do that. Nor is it as presumptuous to do so as may first appear, for surely God is in man. But so long as the therapist, be he physician or minister, stands in the place of God for a patient, he had better be certain that he is indeed as much like God as possible.

The trouble with many psychiatrists is that they know too little about a real God to represent Him in the first stages of treatment, or to transfer their patients to Him in its later stages. Some have gone so far as to counsel releasing inhibitions in directions which no sort of deity could approve, and have led their patients into the morass of moral lawlessness and chaos. The resulting improvement in symptomatic conditions, if such occurs, can never be more than partial and temporary; it is inevitably followed by an illness of greater gravity. Psychiatrists of this sort are correct in thinking that repressions of inhibitions must be somehow released; they are wrong in thinking that it makes no difference how or through what channels they are released. They are correct also in believing that many notions about morality and what con-

stitutes it are entirely false and produce a needless sense of guilt; they are mistaken in believing that there are no sound moral concepts or that life can be lived normally without them. Familiar only with abnormal psychology and abnormal religion, they are unable to appreciate the normal in either.

Nor can it be said that the average minister of religion does much better, especially the average Protestant minister. He agrees that theoretically he is the representative of God, but he seldom dares play the part. The firm and positive note with which the deity should speak through his representatives has been largely absent from modern Protestant preaching and pastoral counseling. Catholic priests at this point take a stronger position; they hear confessions and absolve from sin; they speak with authority on what God requires; they assure ultimate salvation. This difference between the Catholic priest and the Protestant minister may account for the fact that Catholics generally magnify the church more than do Protestants. But the history of Catholicism, and the practices of some of its priests, indicate that the Catholic clergy has no more right to pose as divine representatives than the Protestant clergy. The point is that it does so claim. Protestant ministers ought to make the same claim and the better justify it by their fruits!

Jesus made no effort to reason with the insane man of Gadarea. He made no plea for him "to get hold of himself." That can come only when the cure is far advanced. Instead Jesus demonstrated to him, in a way that he could not mistake, his importance as a person. Feeding nearby was a herd of swine. The deranged mind of the patient held the illusion that the hogs were worth more than he, and nothing less than the sacrifice of them would have proved to him the contrary. Jesus did not hesitate for a moment. He sacrificed the hogs. The mental shock of seeing that done was fully equivalent to modern electric, insulin, or metrazol shock. The patient fell in convulsions, but arose with a mind clear of illusions. We may be confident that never again was he overwhelmed by the consciousness of utter worthlessness. If the God he now

recognized cared more for him than for a herd of swine, perhaps He cared enough to make worthwhile the reorganization of personality around Him as the center of a new frame of reference. At any rate, this man who had been beside himself came to himself in the presence of God. He would thereafter always be himself, not a legion of warring demons. Lest any modern therapist be tempted to destroy the property of others to achieve such a result, let it be noted that Jesus was immediately exiled from Gadarea!

Unfortunately the gospel narrative gives only a hint of any further psychotherapy. But from what we know of Jesus, we may believe that it was thorough. Doubtlessly the man was allowed to talk out all of his problems, until mental catharsis was complete. His fears were supplanted by faith in the dependability of the universe. Whatever feelings of guilt he felt were banished by a positive assurance of pardon. His natural appetites were shown to be holy and capable of being satisfied in some suitable manner. Whatever instinctive drives he had were shown to be of divine origin and capable of motivating creative activity. When once an organizing principle was found, an integrating factor was discovered, no conflicts remained; everything fitted into the healthy whole; adaptation could be made to the total environment. Inhibitions disappeared; only sublimation remained. The man was sane.

One thing, however, remained for the therapist to do. Had it not been done, the cure might not have been permanent. It is not enough for a mental patient to become sane in isolation or in an artificial environment. He must be returned to his own natural social environment and there demonstrate his sanity. Jesus did that for his patient; he sent him back to his family to take again his place among his loved ones and meet his obligations to them. Some men Jesus allowed to leave their homes in order to follow him, but not this man. For him to do so would be an escape from the realities of his own life, to become always dependent upon his therapist.

Neither religion nor medical science can ever let itself become merely a means of escape, a crutch upon which to lean.

Both must seek to help man, particularly those who have mental ills, to make normal responses in normal situations, to bear whatever burdens life imposes, and to live with whatever has to be lived with. Both may well seek to improve the individual's surroundings, but after all there are inevitable things, there are limitations which must be accepted, there are duties which must be performed. And no man is wholly sane who cannot live within his own surroundings whatever they be. Insulin is no cure for diabetes; it simply enables the diabetic to live with his disease. So are mental ills cured when the patient learns to live with the things which cause them.

For the mental patient, therefore, true religion is indicated as the one thing which must not be lacking. It alone supplies the dynamics of sane existence, eases tensions of life in a complex social order, and provides energy for creative activity. By all means let diseased minds be examined, studied, and treated with all the skill that medical science has developed. Let every possible physical cause be looked for and removed, and every possible improvement be made in the immediate environment and the patient's adaptation to it. Then let religion be summoned to complete the cure and make it permanent.

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"Whenever the voice of Truth is heard demanding allegiance, it is the voice of God. Whenever Mercy bends over the prostrate and feeble, and calls to us for help, it is the voice of God. The Jews rejected Christ for reasons of political prudence, social selfishness and religious orthodoxy. Whenever we resist God or any of his messengers for those reasons, we link our lives with those who stoned the prophets and crucified Jesus and righteous blood is upon us. Men are always rejecting the stone that God designed for the head of the corner."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

## The Faith of Aldous Huxley\*

WILLIAM H. POTEAT

“ONE CAN either go on listening to the news—and of course the news is always bad, even when it sounds good. Or alternatively one can make up one’s mind to listen to something else.” Thus Sebastian Barnack, one of Huxley’s progeny, summarizes the dilemma of a young poet caught in the vice of Modern life. It is startling to realize of how many men of letters contemporary with us this weary confession of confusion is an accurate description. The turn of the Century saw its heroic revolt against the “shopkeeper” mind. New wine was to come not from the fruit of the vine, but from broken wine-skins. The ferment of this revolt turned to vinegar after the first World War, and moribund despair and cynicism was the response of sensitive and sophisticated writers. Ferdinand Celine plumbed the depth of this mood in his exilic novel, *Death on the Installment Plan*.

But—‘Man is not made better by constantly gazing into chaos’. Many of these men who survived revolt and exile came full cycle—from revolt to affirmation. The movement has been from *The Wasteland* to *Four Quartets*; from *Buddenbrooks* to *Joseph the Provider*; from *The Hairy Ape* to *Days Without End*; from *Point Counter Point* to *Time Must Have a Stop*. If these men have not altogether stopped “listening to the news”—they at least have sought to “listen to something else.” Increasingly, the recurrent theme of contemporary writing is the question: Why not try God?

Perhaps Huxley embodies in his own pilgrimage a history of the pathology of contemporary man more worthy of study than that of any living writer. In few have the extremes of delirium and repose been so marked. In none has such sophisticated denial led to such exalted affirmation.

In this latest of his prodigious works, Aldous Huxley makes

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\* *The Perennial Philosophy*. By Aldous Huxley. New York: Harper & Brothers, 1945. pp. 301. Bobliography. \$3.00.

explicit the credo that has shown itself through his always clever, sometimes profound fiction. Sebastian Barnack has emerged from *Time Must Have a Stop* to write *The Perennial Philosophy*.

To Huxley the perennial philosophy asserts: that Time and the Human Situation are fragmentations of the unitive Ground of all existence; that man's true good is to return from multiplicity to unity; that this can be done through direct communion with the Divine by the discovery of the immanent unity in the self that exists on the other side of the refractory and refracted world of the senses. The perennial philosophy is, in short, mysticism.

This book is a collection of excerpts from the writings of the great mystics, both Eastern and Western, with an incisive and tendencious analysis of the nature of the "perennial philosophy" in the form of a running commentary by the author. To those who have not yet realized that Huxley is one of the most voracious readers among modern novelists, this volume itself should be sufficient proof. What ever may be the opinion of the reader as to the philosophy—he will be forced to admit that this is a major piece of research and possesses great merit on this account alone. The author brings erudition and a literary style with clarity and wit to the execution of his task. Probably no better introduction to mysticism is to be found.

It is an odd circumstance that, while commending a book, one should feel it necessary to issue a warning against it. There is a perennial seductiveness about mysticism that has captured a large following among the intellectuals in our time. Many, who like Huxley have been appallingly ignorant of the main stream of Judeo-Christian thought, have turned to religion and have come up with various forms of Buddhism. Always anxious to enlist the intelligentsia in their ranks, the leaders of Christian thinking have embraced to their bosoms all who are even mildly sympathetic. Often they have shown more enthusiasm than discrimination. An examination of this book, which the publishers call "a common denominator of a

faith for today," in terms of its relation to Christianity, seems quite relevant.

Huxley nowhere explicitly states that when the gold which goes to make up the perennial philosophy has been extracted from all religious thought, the dross which remains is of no importance. However, the reader is left with the impression that this is the author's view. One may plausibly ask: What have you said when you have observed that there are mystical elements in all religions? It is very much like the old cliché: "People everywhere are, after all, pretty much alike."

The truth is that Huxley gives no evidence of knowing anything at all about Biblical religion. (In his introduction he dismisses the Bible from consideration because of its "familiarity.") More than this—he does not even seem aware that cosmological presuppositional condition mysticism in so profound a way as to make a qualitative difference between Eastern mysticism and Christian mysticism.

To be sure, the elements of mysticism are always present in Christian thought. But it must be remembered that this element entered the mainstream, on the Greek side, from the Eleusinian and Orphic mysteries through Pythagorus, Socrates, and Plato; and, on the Hebrew side, through the Essenes. Mysticism in the Judeo-Christian tradition has always been disciplined by a persistent affirmation that the manifold world is "very good"—even though fragmentary—because even it is God's world. There is no opposition between Manifold Reality and Divine Reality such as is implied in Huxley's introduction. The difference between the world as man experiences it and Reality as it has its Being in God is, in Christian thought, a moral difference. That distinction is not obliterated by sense-haunted man—even in the "dark night of the soul." It is given meaning through the Christ who is the mediator.

Again, the author glibly dismisses the efforts of Empirical Theology, "despite the subtlety of its argument," to come to terms with Reality. He seems to assume that the only alternative to Empirical Theology is mystical union with Godhead.

What about Biblical theology—which is neither mystical nor empirical—but practical and moral? The religions of the Far East are metaphysically minded. Mystical union becomes central to their quest for God. Judaism is moral-minded. Are not Amos and Isaiah fit company for St. John of the Cross and Shankara? Huxley betrays the oriental bent of his mind at this point—which bent he is perfectly well entitled to. But let us not accept him, unqualified, as a Christian thinker.

The assumption implied in many of the textural comments is that the religious problem is always primarily a metaphysical-epistemological one. That the content of Divine Reality could be fundamentally moral, as with the Hebrews, seems never to have occurred to Huxley. It is this blind spot that is responsible for his dismissal of the Bible without apparent qualm. Biblical Religion is seldom bothered by metaphysics, almost never by epistemology. Jesus meets the problem of religious knowledge quite directly. "If ye have seen me, ye have seen the Father." Metaphysics, either that of mysticism or of empirical theology, is always in danger of becoming life-denying because it easily eliminates the moral pathos of man from its systems. The former either cuts or anaesthetizes the moral nerve.

Ultimately the difference becomes that between a dualistic consciousness and a prophetic-ethical monism. The Christian Godhead is one who is revealed in History—not in some specious "eternity" where the distinction between self-assertion and self-immolation is lost.

At one point Huxley remarks that for the "exponents of the Perennial Philosophy . . . the important thing is that individual men and women should come to the unitive knowledge of the divine Ground . . ." This is quite different from the Christian belief that the "obliteration" of individuality ought to be achieved at the level of *creative* response to God the Creator. The old self is cast off and man, forgetting what is past, presses on toward moral creativity. To be sure, by faith are we saved. But it is always a faith conferring an imperative.

The "faith for today" which is here advocated is a reactionary one. It seeks to return to some primitive wholeness, an innocence before our senses fractured Reality. Christianity is a call to find wholeness at a new level, to go beyond good and evil.

It would be ungrateful to end on such a note. Huxley has made an emphasis which is sorely needed by all who are called—both Greek and Jew. The Christian consciousness has always existed in that dialectic tension between "fear and trembling" and "quietness and confidence." *The Perennial Philosophy* calls us to the latter.

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#### OUR TASK

When a great call is heard and when it seems really worthwhile embarking upon any noble venture, men will respond as they have always done. The unfortunate thing is that the problems of today seem so colossal and the difficulties so numerous that the man who wishes to make some contribution to human well-being and to insert a lever by which he may raise ever so little the burden of the world's distress, does not see what positive good would follow from his action. Religion seems to mean little, whereas it ought to present us, and more particularly the young men and women of our time, with a call to a life of noble effort and of heroic self-giving. We need to make up our minds that the frontier line of the Kingdom of God can be advanced or retarded by each individual, whether we live obscure lives or whether we have many opportunities of influencing others.

What we require to guard against today is not always open antagonism to Christ's teaching, but rather that attitude of mind which recognizes that the Christian ideal is the best and at the same time does nothing to apply the method of the Master. It is in the crisis that the true temper of men is revealed, and for crisis those who seek the Christian way must be prepared. No ideal, however exalted, is likely to assert its authority over men until some have been found to sacrifice themselves and, if need be, to die, in loyalty to it. Such sacrifice has a unique power to change human hearts and to redeem men from self-seeking.

*Bill Chafin, President, B.S.O.  
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## Hubba-Hubba!

BERNARD C. CLAUSEN

HOW THESE things get started is a mystery. Suddenly, with the speed of light, they spread across the country, and before we older people realize what is happening, every youngster in the country is using a new item in the vocabulary of youth. Just now the current rage is "Hubba-Hubba."

When we begin to ask what it means, the boys and girls are tempted to reply with scorn that we do not even know how to spell it. It should have one "b" rather than two, they claim. But here we have a right to contradict them. "Huba" would be phonetically understood to rhyme with "Cuba" and this is not the way the new word sounds, when young people say it. We can insist upon "Hubba", as being right for us.

There is a clue to its meaning in a musical prelude which usually precedes the use of the mysterious syllables. There is a long, swooping whistle, first up and then down the scale, expressing startled, pleased surprise. Then follow the exclamation, "hubba-hubba" in awed and unbelievable delight at the sudden recognition of a wonderful personality.

The sounds may be new, the mood is old. Yesterday's slang used for the same purpose words like "O, you beautiful doll", or the utterly simple tribute "Baby!" But the habit reaches far back across the centuries. Always there has seemed to be this same need for an incoherent and untranslatable expression, stirred by deep delight in a surprising person. It can be discovered as far back as the New Testament, in the young people who felt their whole lives being changed forever by the blessed influence of Jesus.

Doubting Thomas, finally convinced against his will, let his repressed enthusiasm explode in wonderful outburst, "My Lord and my God!" This was not careful and exact theology,

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\*A sermon preached to the North Carolina Baptist State Convention on Wednesday, November 14, 1945.

it was the unbounded enthusiasm of undefined superlatives.

This awed surprise is reflected at its worst in current profanity. When a workman whispers under his breath, "Jeez!", or a soldier shouts in the agony of brutal battle "Jesus Christ", they are not knowingly blasphemous. They are using syllables which have come down to them in an inherited tradition, for use only in the most deeply felt moments of their lives. And they originated in the "Hubba-Hubba" of the overwhelmed disciples.

At the other and finer extreme, are the poetic superlatives with which men have always tried to express their wonder before the Savior of men. If he lived the glorious life they saw in him, surely he must have been different from them all through his days from the very beginning, and even his birth must have set him off from ordinary mortals. If he made it possible for them to feel cleansed and renewed, in spite of their sin and failures, whenever they were with him and he told them of the Father, surely there must be some real transaction with God by means of which Jesus does obtain our redemption and take our sins upon him. If he meant so much to them in friendship and encouragement, surely they could not let him be surrendered to death, and thus lose him for themselves and for all mankind who would need him too,—so he must never die, death must have no dominion over him, they must be sure that he lived forever, beginning with their lives. These compelling emotions about him, provoked by their experiences with him, demanded a complete commitment to his teachings, and a patient dedication to his task. But the words they spoke about him were not intended as careful philosophical discrimination,—they were the almost incoherent "hubba-hubba" of incredible delight.

Only long afterwards were these blithe tributes hardened into records, stiffened into prose texts, examined, botanized with prying exactitude. Precisely how could the Son of God be born of God? How could any kindness of heart, any substitution through Jesus, appease the righteous justice of an offended and holy God, without throwing out of balance the

whole moral universe? How can one who is killed live again? Does he claim again the limbs and the lips which he seemed to leave behind? Who rolled away the stone at the tomb door?

Then the wonder disappeared in the process of analysis and argument. The soul-stricken exclamatory glory of "hubba-hubba" was silenced. The warning of Jesus himself was forgotten.

Once as he talked with his friends, he toyed for a moment with their thoughts as he asked what people were saying about him. When they told him, "John the Baptist", "Elias", "Jeremias", "one of the prophets",—he brought them up short with the query, "But whom say ye that I am?" It was Peter who replied, "Thou art the Christ, the son of the living God". As the hot and glorious words came pouring out, Jesus recognized them for the "hubba-hubba" which they really were. "Blessed art thou, Simon. Flesh and blood hath not revealed it to thee. Upon this rock, will I build my church!"

What rock did Jesus mean? Not Peter, the rock, the pope, the first of a hundred popes with power to transmit supreme authority through the centuries! Surely not that. Not those burning words, cooling into a creed, spreading out with a thousand theological implications! Surely not that. But that glorious uprush of unstudied tribute, that spontaneous joy in the beautiful fellowship of the Kingdom, that boundless, glorious awe before the presence of Jesus, on this was the church to be built! How can we be so sure? Because at once Jesus warned them not to go out telling men that he was Jesus, the Christ. The words could not be taught, and then demanded of others, without spoiling the whole beauty of the fresh experience. We have been guilty of disobeying him. We have taken the forms of ancient words and made them into requirements. We have taught our "39 articles", and administered our catechisms, and put a premium on the correct answer to the carefully devised question. And the "hubba-hubba" of wordless wonder before the beauty of Jesus has been driven out before us.

There is no one task for the church,—there are many tasks.

We must reach down into the dregs of society and save to the uttermost. We must reach out into the furthest reaches of society and everywhere Christianize the social order. But we must also strip away the scaffolding which conceals and obscures the Jesus we have tried to adorn. We must explain the process of debate, and defense, and elaboration, and explanation, by which his simple teachings have become enveloped. We must free ourselves from the deadliness of formal compliance, and speak of him in language which will be to us as honest as the language of the daring poets.

Dekker could call him "The best of men—the first true gentlemen that ever breathed." Tennyson could pay him this tribute—"His loveliness of perfect deeds more strong than all poetic thought." Emerson could say, "His name is not so much written as ploughed into the history of the world." This is the "hubba-hubba" of the poets who loved him. I do not ask the repetition of these words from you. I ask for words as honest and sincere, which will express your own praise of a Christ you yourself know.

Then lift him up, free and clear of argument and analysis, for all of us to see. He will draw all men unto him. Nothing has faded, with the centuries, in his life. He has not fallen behind,—still he leads, far on ahead. His courage, his patience, his poise in suffering, his infinite compassion, his daring defiance, his dauntless dream for the God-like life of men,—all these things continue to beckon us out of ourselves up toward him.

We cannot put the presence by of Christ the crucified.

Who draws men's spirits by his love as does the moon  
the tide.

There was a little boy looking into a store window in our city where pictures were displayed. A man behind him pointed to a picture, and asked in feigned ignorance, "What's that?" "That is Jesus dying on the cross for us," the lad replied. "Oh, so that's it!" said the man, and walked away. Then the lad caught up with him, and stopping him said, "I thought I ought to tell you. He is still alive!"

The Christ whose friends have played him false, whom  
dogmas have denied,

Still speaking to the hearts of men,—though shamed and  
crucified,

The Master of the Centuries who will not be denied!

Use your own words, but mean them. Some say in earnest  
confession "My Lord and my God." Some say with respectful  
awe "Hubba-Hubba!" What do you say about Jesus, who is  
called the Christ?

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"Jesus neither taught nor endorsed any social system, but He will not stand for any injustice or oppression. He will not stand for exploitation or for indifference to suffering. He will tolerate no religion and no economic system that countenances these. It is our business to get that spirit of Jesus glowing in us and all the world. That is not the whole of His teachings, but if that spirit is left out of His doctrine, we are caricaturing the rest."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

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"In my efforts to secure more freedom and justice for men I acted under religious impulses. I realized that God hates injustice and that I would be quenching the life of God within me if I kept silent with all this social iniquity of the world around me.

My life has been physically very lonely and often beset by the consciousness of conservative antagonism. I have been upheld by the comforts of God. Jesus has been to me the inexhaustible source of fresh impulses, life and courage.

My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my public work as a form of evangelism, which called for a deeper repentance and a new experience of God's salvation."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

## EDITORIAL

## "One World"

RECENTLY a group of the scientists responsible for the production of the atomic bomb made an eloquent plea before a congressional committee for international control of their product. The revelation of the possibility of igniting the "nitrogen chain" which would convert this planet into another flaming star was enough to bring a change of heart to the most isolationist of the law-makers. More recently The Association of Oak Ridge Scientists condemned the destruction of the Japanese cyclotron as "wanton and stupid," likening the act to "the sacking of the Louvain library by the Germans in 1914 and 1940." The cyclotron, they insisted, is a research instrument and not an atomic bomb production machine. These men, it becomes increasingly apparent, have won the public's ear while unimaginative congressmen have kept both of theirs to the ground.

In an article published in the *Nation*, Richard Schlegel of the research staff of the Palmer Physical Laboratory at Princeton University, reminds us how fortunate it is for the world "that scientists are probably more international-minded than any other professional group. They can be expected to be on the right side in the coming critical months." Heading the article, "Scientists of the World, Unite!" he writes: ". . . . clearly scientists must serve as advisers to an atomic-energy control body and to a large extent determine its policy, since it is they who understand the possibilities and dangers of atomic power, as well as the requirements for development and manufacture. I suggest that an international scientific council be established for the purpose of advising the international control authority." To all of which we breathe a universal Amen. Yet, when we read the declaration that scientists are more international-minded than any other professional group—and that includes the ministry—we think of the lines from a great hymn,

Like a mighty army moves the church of God. Are twentieth-century scientists forced by dark necessity to appeal for that which it has been our duty for twenty centuries to proclaim as God's truth? Is it more important as we face the global issues of our "one world" for the scientists to get together than for the Christians of the world to unite?

### The Spectre of Power

IT HASN'T been so long since we were being regaled with the daring idea that this is the American Century. Many of us suspected at the time, and still suspect, that this impressive phrase was a euphemism, that what really lay behind it was an organized movement to give the United States unparalleled economic and military influence throughout the world. Now for a barefaced, un-camouflaged expression of American Centuryism at its worst look at these words from an official bulletin signed by Col. Harry F. Cunningham, assistant chief of staff, Fifth Air Force (dated August 15): "We, the conquerors, have the obligation to impress our superiority upon the conquered enemy. The enemy is an Oriental . . . . Such a demonstration of superiority requires that the shirtless legions which have driven forward from Moresby to Okinawa must now find their shirts and wear them . . . . The Pacific Ocean must remain, what it now is, an American lake, just as American and just as purely and singly American as—for example—Cayuga lake in New York, Cass Lake in Minnesota, Great Salt Lake in Utah." All of which reminds us of the old debunker: "Call it what you want to but it's still spaghetti." To call it the American Century is nice and dignified, but to us it's just plain imperialism, expansionism and white man's burden.

### "Vox Populi"

SINCE, as has been stated, this journal is an organ for free and frank expression of the truth as we are given to see the truth, it is inevitable that differences of opinion, and sometimes sharp differences of opinion, should arise. We

believe that truth can be arrived at in no better way than through a frank avowal and an honest statement of these differences. *Christian Frontiers* therefore invites its readers to send correspondences to the editors many of which, as space and judgment permit, will be published. Such letters should not exceed 300 words. It is assumed, of course, that the letters will be written in a fine spirit ("speaking the truth in love") and will be literally acceptable to the general public. Furthermore, it must be modestly stated, the editors and contributors will need the checks and balances of a discriminating and sympathetic responding public.

## The Southern Baptist Pulpit and The Labor Management Crisis

**T**OWERING above all the domestic problems of reconversion in this country is the increasing tension between management and labor.

Marked for heavy industrialization the South will tomorrow be the home of the new Pittsburghs and Detroits. The momentous decisions and solutions now being made in the Northern industrial centers and on the floor of Congress will be our future. However difficult it is to speak or write dispassionately of a labor-management crisis, the time has come for the Southern Baptist pulpit to make a realistic appraisal of the fundamental issues involved.

Has the Southern Baptist pulpit a prophetic interpretation of this crisis? Judging from the records of the past, save for a few notable exceptions, the Southern Baptist Ministry has been apathetic toward economic and social issues of this nature. Many sermons are preached on the "Christian law of giving;" few sermons are preached on "the Christian law of getting." A survey of preaching in a large Southern city revealed that out of 178 sermons preached by Baptist ministers not a single sermon dealt with the problem of social and economic security. The economic theories of the pew, the barrage of the anti-labor propaganda, and an uninformed

social conscience, have either silenced the pulpits of Southern Baptists on the labor question or else reduced its pronouncements to impotent generalizations that the church is for the right and that capital and labor ought to love each other.

The people who have the poorest health in the nation, the people who are the poorest housed, the people who are the poorest fed and poorest clothed, the people who have the poorest educational facilities and the highest illiteracy rate, the people whose average annual income before Pearl Harbor was \$314 as against a national average of \$604, are the people who live in the South—the members of our congregation. Can the shepherd of the flock be indifferent to decisions that directly affect the physical welfare of his people? Ought he not give serious study and moral support to such bills as the Pepper-Hook Bill (S 1349-HR 3914) in popular terminology “the 65¢ Minimum Bill,” which means \$26.00 a week for many of his people. What will the Southern Baptist pulpit say to the just quest of the workers of the South for a decent living?

If the minister fails to apply the principles of the gospel to the labor-management crisis, he denies the relevancy of Christianity to the corporate attitudes and actions of men. To rightly divide the word of truth is to preach a whole gospel and the whole gospel has a message for the issues in this controversy. As long as labor is considered a commodity by management, the Christian doctrine of the dignity of man made in the image of God is denied. Let the pulpit affirm. Man for whom Christ died is not a thing! Service is the controlling principle of the gospel of Christ. The withholding of goods from the market between VJ Day and January 1 on the part of management in order to sell on a more favorable market is obviously motivated by profit, not service. For the Christian, the priceless gift of freedom is secured only by a corresponding sense of social responsibility, yet this sense of social responsibility seems lacking when Mr. Harry Anderson, Vice-President of General Motors declared, “that we will not negotiate with our union regarding our selling price and our profits” and that “we don’t even open our books to our stock-

holders." On the other hand if it is the purpose of labor to control the economic policies of the United States, then we are only substituting one tyranny for another. When the Christian principle of democratic cooperation is ignored then the besetting sin of all groups, the lust for power overtakes both capital and organized labor. Let the pulpit affirm. Power corrupts!

Difficult as it is for the minister to interpret this crisis, he cannot escape his prophetic responsibility. In assuming the mantle of the prophet, the minister will do well to remember that allowing for the excesses of the bargaining process and speaking in general instead of particular incidents, history and an informed social conscience have justified the demands of organized labor in this country since 1875.

In declaring the will of God on economic questions, the minister must exert his independence as a messenger of Christ. He must not become the hireling of capital nor the spokesman of labor. Yet this independence must not tempt him to maintain a comfortable neutrality. Where sin exists either in its individual or corporate forms, the church cannot be silenced; when the right is involved, the minister remains neutral at the price of his own integrity. Nevertheless, the minister is not a soapbox orator nor an economic theorist. He is God's prophet. As the custodian of Amos's passion for righteousness of Christ's good tidings to the poor of a more abundant life, the minister is responsible only to the Father God who through his own Son called the church into existence and to humanity to whom the redemptive message is spoken.

Let the Southern Baptist pulpit apply with courage and intelligence those cardinal Biblical principles of righteousness enunciated by the prophets and incarnated by Jesus Christ to the labor-management tension. Above all things let the Southern Baptist pulpit not be silent.

## Book Reviews

### *The Gauntlet.*

BY JAMES STREET.

Garden City, New York: Doubleday, Doran & Co.

311 pages. Price \$2.75.

The present mood, characterized by Van Wyck Brooks as "a hunger for affirmations", is finding increasing articulation in modern literature. Authors motivated either by William Rose Benet's challenge "It is up to writers to show us very clearly what God we have today," or by the opportunity to capitalize on the spiritual hunger of modern man as so much grist for their mills, have produced a flood of religious novels.

For the most part, the new crop of religious novels treat either some form of historical Christianity or the Roman Catholic Church. In the former category, *The Robe* by Lloyd Douglas, *The Apostle* by Sholem Asch, and *Blessed Are The Meek* by Zoffin Kossak are representative. In the latter category, A. J. Cronin's *The Keys of The Kingdom*, Franz Werfel's *The Song of Bernadette*, and Bruce Marshall's *The World, The Flesh and Father Smith* are typical. Save for a few notable exceptions such as *One Foot in Heaven* by Hartzell Spence, which is biographical, there is a paucity of novels dealing with Protestantism. Modern Protestantism in general and Baptists in particular are indebted to James Street for *The Gauntlet*, which has been characterized as the *Going My Way* of Protestantism.

Essentially *The Gauntlet* is the story of Reverend London Wingo, ("candidate for Master of Theology, former schoolteacher, plow hand, cowpuncher, and train butch",) and his quest for spiritual certainty, and of Kathie Wingo, his wife, ("a tiny merry raindrop of a girl" who had found the balm of spiritual peace and bothered not at all about the crossed *ts* and dotted *is*,) and of her fight for individuality.

The story of London and Kathie, beginning at the Southwestern Baptist Theological Seminary at Fort Worth, Texas, is soon transplanted to the First (and only) Baptist Church of Linden, Missouri. Here life in the small Baptist Church is presented with photographic clarity, sympathetic understanding, and a convincing realism free from vulgarity and debunking caricature.

London Wingo's spiritual pilgrimage, beginning at the Seminary, is a journey from naive skepticism to Humanism, and from Humanism through the valley of despair to Christian certainty. In the journey London is frustrated by the recalcitrant faction in the Linden congregation; encouraged by the retired Minister Brother Honeycutt, and heartened by Kathie's sacrifice of her personal freedom.

## I WANT TO FIND TRUTH.

To reconcile "the soul's invincible surmise" with the mind's relentless probing of the accepted dogmas, is the perennial problem of and tough-minded seminary student. This reconciliation constitutes London's dilemma. "It seems to me", says London, "that at times my mind, my reason, is challenging my spirit, throwing down a gauntlet and daring my spirit to pick it up." Unfortunately, his own awareness of his tough-mindedness gives him a certain smugness which his less gifted contemporaries at Southwestern find irritating.

To his quest the Seminary contributes little. London's spirit is chafed by long assignments in the *Hebrew Lexicon* by Bushmaster, Valentine, and Dangerfield, which he brazenly dubs *Lex* by B.V.D. Doggedly he wrestles "with the boulders of orthodox theology and gulped in cold, stringy heaps, the bleak wisdom of dead philosophers." In vain. The soul affirmed, the mind doubted.

Discussions in the late hours with fellow students over cups of black coffee and hot tamales add more heat than light to the quest. The career minister, Devan Schuyler, is free from London's dilemma and has nothing to offer. Page Musselwhite, his best friend, tells him to "pray it through—don't worry about logic and all that." Page's concern is genuine, his advice sincere. Still London's mind throws down the gauntlet, still the spirit must pick it up.

## SINAI, THE MOUNT OF INJUNCTION AND DISCIPLINE.

Seminary days are brought to an abrupt close when London and Kathie accept the call of the First Baptist Church at Linden, Missouri. Here the quest for spiritual certainty is submitted to the impact of reality and to the inevitable shock awaiting all young ministers who attempt to translate dreams born of cloistered seminary days into negotiable spiritual coinage. Soon London discovers that a preacher must have "the tact of a diplomat, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, and a cast iron stomach."

In his journey through the valley of humiliation, London is guided by Brother Honeycutt, the retired minister, who wants to "keep him until he is seasoned." And by Kathie who teaches him to pray: "Lord give me the Courage to try to change things that should be changed for the good of mankind, serenity to accept things that should not be changed, and sense enough to know the difference."

## LIFE IN A GOLDFISH BOWL.

London does not travel alone to the City of God. Kathie shares his quest and pays her full fare at the toll gates marking the milestones of their ministry at Linden. Kathie has a fight of her own, a fight for individuality. Babbie, the wife of Gavin Dishart, Sir James Barrie's *Little Minister*, wore a new hat for the good of her soul. Kathie wages a pathetic struggle to keep her

bobbed hair and to be called Kathie instead of Katherine. "I can't even have my own name," exclaimed Kathie, "this is not a home. It's a goldfish bowl." The jettisoning of Kathie's individual quest, for the sake of London's ministry assumes tragic proportions.

#### GOD IS HUMANITY.

Prematurely London concludes that the end of his quest is humanity. "Religion is humanity and Jesus is love," said London to Kathie in a moment of quiet desperation. The seminary ideals evaporate in the heat of controversy. "People don't want the truth. It's too simple." What do they want then? London decides that "They want the privilege to hate without losing the luxury of love."

#### NOR SPEAK ANYMORE IN HIS NAME.

"I don't see any use of staying in the ministry. I'm through." What minister has not spoken these words in tears on his knees. Here for London the quest falters. The words of Jeremiah, "I will not make mention of Him nor speak anymore in His name," set the mood; but "I'm through" is not the final word.

#### BUT HIS WORD WAS IN MY HEART.

"You've got to go on," said Kathie, "until you find what you seek." London does go on, for was not "the word of his heart like a burning fire." "No, Wingo," said Brother Honeycutt, "you are not through. You've touched the

Cross and the sign is there. The imprint is on your hands and you can't wash it off."

#### WAYSIDE REST ON A LONG TRAIL.

London learns that Humanism is not enough. When "deep calls unto deep" his experience affirms that "Humanism without God is like a beautiful cathedral built on sand." London the Humanist: "Death is final. It is the servant of eternity." London the Christian: "Truth? Look up and you will see truth. The grave is not the end. It is only a wayside rest on a long trail."

#### PORTRAIT OF BAPTIST LIFE

James Street's gallery of characters in *The Gauntlet*: Cliff Carter, the undertaker, with three telephones; Tamar Duckworth and Josie Hoffett, the fat and the lean, self-appointed arbiters of Kathie's destiny and petticoat dictators of the church; Dr. Thoreau Bean, flying kites with tobacco crumbs on his best; and Newt Upjohn, the man from the other side of the tracks, are sympathetically and vividly drawn.

Familiar scenes of Baptist life are faithfully reproduced with an accuracy that almost amounts to reporting. London's journey to preach his "trial sermon", attired in a borrowed overcoat, carrying a borrowed grip, and shining his shoes on the back of his trouser legs, is a picture familiar to every Seminary student. London's and Kathie's trip to the Baptist State Convention, "luxuriating in the adventure of eating on a diner,"

staying in a hotel, hearing Truitt's\* inspirational sermon and eating "tenderloin of trout with tartar souce" is a scene equally familiar to Baptist ministers and laymen.

In drawing a realistic picture of the pettiness, bickering, narrowness and spiritual shallowness which so often characterize the life of a small village church, or for that matter any church, Street's pen at times becomes satirical, but it is a kindly satire without bitterness and is not to be attributed to autobiographical experience. Some Baptists will no doubt resent this public washing of their linen, but to those Baptists, both ministers and laymen who are more concerned about the cleanliness of their linen than they are about the opinion of their neighbors, will find in *The Gauntlet* a revelation of conditions which demand a sound constructive self-criticism on the part of Baptists of their denominational life.

#### THE TYRANNY OF THE TRIVIAL.

As has been indicated, *The Gauntlet* is timely, interesting and unsurpassed as a portrait of Baptist life. Yet with all these obvious qualities, as a religious novel *The Gauntlet* misses greatness. The deficiency of the book as a religious novel is not to be attributed to the limitations of the author; it is to be found in his choice of its theme. Having chosen as his subject a minister

of the stature of London Wingo and a congregation with the limitations of the First Baptist Church of Linden, Missouri and having honestly treated this theme, it was impossible for Street, under the circumstances, to produce a truly great religious novel, for a great religious novel must of necessity assume epic proportions and treat of Christianity's eternal warfare with its foes. Had it been possible to develop the original theme of *The Gauntlet*, "my mind my reason, is challenging my spirit, throwing down a gauntlet and daring my spirit to pick it up", the importance of the book as a religious novel would have been greatly enhanced. But at the Linden church the quest for truth disintegrates into a skirmish for power. London fights for the privilege of naming the preacher for the revival meeting, for the questionable right of dominating the appointments of the officers and teachers of the church and its auxiliary organizations and for personal spiritual security. Although these strifes were of personal import to London and no doubt provided a source of excitement for the dull prosaic life of Linden Baptist, they did not contribute to the epic warfare of Christianity "against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places." London splintered his lances against the windmills of congregational opposition and left the enemies of Christendom unscathed. For the sins of the "roaring twenties", materialism,

\* As Street spells the name in *The Gauntlet*.

hypocrisy, cutthroat competition, religious bigotry and selfish isolationism the minister of the Linden Church had no prophetic judgement. True London made a valiant personal pilgrimage across the wastelands of despair and indifference to the gate of the City of God, but he arrived alone. His flock remained in the wilderness. Cliff Carter, the undertaker, will still be primarily concerned with the business advantages that accrue from having three telephones. Josie and Tamar will still wage their selfish fight for power, and for Linden Baptists, winning a basketball game over Milford will still be more important than the Kingdom of God. Because the flock will not reach the level of Spiritual insight gained by the minister, and since London is to remain with them, the tragic conclusion is inevitable. His own quest will sooner or later be conditioned by the tyrannical trivialities of the Linden congregation. His individual insights which constitute at once his chance for greatness and a source

of constant irritation to the congregation will be reduced to the common denominator of the herd. In this process, his acceptability as a minister will increase in direct proportion to the innocuousness of his sermons and soon he will be ready for \$4800.00 a year in the Immanuel Baptist Church of Kansas City.

Das Kelley Barnett

### BOOKS RECEIVED

*The Meaning of Human Experience.* By Lynn Harold Hough. New York: Abingdon-Cokesbury, 1945.

*The Trumpets of God.* By N. M. Ylvisaker. Minneapolis: Augsburg Publishing House, 1945.

*Christus Emptor.* By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1945.

*Strictly Confidential.* By Alice M. Hustad. Minneapolis: Augsburg Publishing House, 1945.

*Behold Your King.* By Florence Marvyne Bauer. New York: Bobbs Merrill, 1945.

*Dark Sails.* A tale of old ST. Simons. By Helen Topping Miller. New York: Bobbs Merrill, 1945.

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"Because the Kingdom of God has been confounded with the Church, therefore the Church has been regarded as an end instead of a means, and men have thought they were building up the Kingdom when the were only cementing a strong church organization."

Walter Rauschenbusch, as quoted in *The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education* by Vernon Parker Bodein, Yale University Press.

# NEWS

## BAPTIST RADIO HOUR.

Pastor of the First Baptist Church of Owensboro, Kentucky, for eighteen years, Dr. Robert E. Humphreys, the Baptist Hour speaker for Sunday, January 13, is a most effective preacher, as announced by the Radio Committee of the Southern Baptist Convention, S. F. Lowe, Director, Atlanta, Georgia.

The Kentucky pastor is recognized for his insight into the Scriptures and his grip on the spiritual needs of men everywhere. He is thus eminently qualified to discuss his subject, "THE SOURCE OF PEACE," according to Mr. Lowe.

The programs of the Baptist Hour originate from Atlanta again this year, and the broadcasts cover the territory from the nation's capitol to the Gulf and westward to include Texas, New Mexico, Oklahoma and Missouri.

## SUPPORT IS ASKED FOR TWO FUNDS IN RELIGIOUS OBJECTOR PROGRAM.

A campaign to raise funds for the basic maintenance of Southern Baptist in CPS camps and for the dissemination of information concerning their needs is now being conducted by a voluntary group of ministers and laymen.

Aims and purposes of this group are set forth in "Baptist

Fellowship News Letter" edited by W. M. Hammond, Jr. and released from Columbia, Missouri on October 15, 1945. Stating that the Southern Baptist Convention give it recognition to religious objectors within its membership, and that it makes provision for the receiving and transmission of voluntary contributions for Southern Baptist C.O.'s through its executive committee, the news letter appeals for contributions for the basic maintenance of men in CPS camps and for funds to support a ministry of fellowship, service and visitation among the Civilian Public Service Men.

## WATCH FOR THE FEBRUARY ISSUE OF CHRISTIAN FRONTIERS.

The February issue of CHRISTIAN FRONTIERS will carry an article on The World Council of Churches by Dr. Henry Smith Leiper, our guest writer for February. An article by Rev. Garland Hendrix, Pastor of the Mt. Olive Baptist Church, Apex, North Carolina, entitled "Call to Moral Research" is another feature of the February issue. Among the books reviewed in that issue of the book *Psychology of Religion* by Paul E. Johnson. This book is reviewed by Rev. Wayne Oates, Director of Clinical Studies at the Southern Baptist Theological Seminary.

# BROADMAN PRESS

salutes the second century of Southern Baptist life with gratitude and confidence. Linking the names of two of the really great in Southern Baptist history, John A. Broadus and Basil Manly, Jr., the press of the Sunday School Board of the Southern Baptist Convention would carry worthily this distinction by rendering notable service in the field of book publishing.

Broadman Press offers to our people publishing and promotion facilities for every manuscript that ought to be published and hopes with the clearing of the book paper situation to serve even more widely our growing number of capable authors.

The Spring list for 1946 promises to be in keeping with the objectives just stated. Broadman Press is proud to be able to head this list with **ANCIENT RECORDS AND THE BIBLE** by Dr. J. McKee Adams and Dr. John R. Sampey's **MEMOIRS**.

Correspondence with authors and prospective authors is cordially invited and sympathetic consideration is promised to all.

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