



# NEWSLETTER

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Vol. 9, Nr. 1

Spring 2004

## **TRANSITIONS AT CFH**

### From the Secretary-Treasurer

This will be the last time you hear from me as Secretary-Treasurer of the Conference on Faith and History. I am grateful for the opportunity I have had to serve the CFH for these 37 years, and I expect even better things to come from the new leaders at Huntington College. I am so thankful that the organization is in such good hands. With their youthful vigor and mastery of technology, the Huntington gang will accomplish the kind of wonders in our organization that we had never dreamed possible.

I did send out a mailing to all those who are behind on their dues, and I appreciate the large influx of checks that has resulted. My desire is to have the books completely up to date this summer when I hand them over (with the torch) to my successors. Thus, if you have not yet responded to my appeal, please do so instanter. We will not be sending the winter-spring 2004 issue of *Fides et Historia* to those who have not paid up.

I am really excited about our 2004 fall meeting at Hope College. The interest level is high and we are anticipating a great time of fellowship and intellectual stimulation. It will be another one of our mountaintop experiences. You don't want to miss it.

Richard V. Pierard  
Gordon College

# Office Transition at the CFH

As of June 1, 2004, the national office of the Conference on Faith and History will be located at Huntington College in Indiana. This is the product of two events: the retirement of the CFH's founding Secretary-Treasurer, Richard V. Pierard (Gordon College) and the establishment of an agreement between the CFH and Huntington College to jointly provide for a national office at Huntington. Huntington College is providing released time for its history faculty to work with the CFH as well as office facilities and equipment, and storage space for the mass of CFH stuff that Dick Pierard has dragged around with him since 1967. (The CFH archives are now housed at Wheaton College; Dick will be sending them additional materials as he clears the decks for the move.)

The establishment of a physical CFH office site/home for the first time will be facilitated by a modification of the CFH structure and bylaws to divide the Secretary-Treasurer position into two functions (ED NOTE: Yes, Dick, it will take at least two people to replace you). Paul Michelson will become the new Secretary and Dwight Brautigam will become the new Treasurer. Jeff Webb will take over as managing editor of the newsletter. The new mailing address of the CFH, as of June 1, 2004, will be The Conference on Faith and History, Huntington College, Huntington IN 46750 and our eMail is [cfh@huntington.edu](mailto:cfh@huntington.edu). (For further information on the proposed changes to the CFH constitution and and bylaws, see page 3 ff. below.)

Looking ahead, our next big function is the Biennial Meeting at Hope College this fall. (See pp. 10-11 below.) Looking even further ahead, we are pleased to announce that the CFH board has accepted the invitation of Oklahoma Baptist University, Shawnee, Oklahoma, to host our 2006 Fall Meeting. Glenn Sanders and his colleagues will be looking forward to welcoming us to the Great Plains. The precise date will be announced in the next newsletter. Of course, we will also be happy to receive bids from other institutions for subsequent years.

We appreciate your cooperation and forbearance as we carry through the transition; we know there will be slip ups from time to time. :-\ We also welcome suggestions and ideas that will contribute to the development and strengthening of the CFH as we move into this new stage of the organization's life. Please feel free to contact us via eMail at: [cfh@huntington.edu](mailto:cfh@huntington.edu).

Dwight Brautigam  
Paul Michelson  
and Jeff Webb

# More Transition at CFH

## CONSTITUTIONAL PROPOSALS

by Dick Pierard (Gordon College)

We have long felt the need for a new and up-to-date constitution that reflects the needs of our organization today. The original document, written 35 years ago and adopted in December 1968, was designed for a group of 150 to 200 members and reflected the conditions of the 1960s. The Board decided in 2002 that it needed to be replaced, and a drafting committee was selected at the Huntington Conference to undertake the task. The initial draft was sketched out at the Executive Board meeting on January 4, 2003, discussed and refined by a revision committee composed of George Giacomakis, Paul Michelson, Shirley Mullen, Richard Pierard, William Trollinger, and Ron Wells, and then reviewed by the entire Executive Board in the winter/spring of 2003-2004. After considerable discussion, the committee has agreed unanimously to the document presented below. We are submitting it to you for your consideration over the summer. The material then will be discussed at the Hope College fall 2004 conference. Any problems with or oversights in the document will be taken care of and we will then send out a referendum to all those who have paid their 2004 dues for ratification. If all goes smoothly, the new constitution should be in place by the beginning of 2005.

### ***THE CONFERENCE ON FAITH AND HISTORY/DRAFT CONSTITUTION***

#### *Article I. Name and Incorporation*

The name of this organization is "The Conference on Faith and History" (CFH), incorporated under the laws of the State of Indiana.

#### *Article II. Purposes*

- A. To encourage Christian scholars to explore the relationship between their faith and historical studies.
- B. To provide a forum for discussion of philosophies of history and to foster research in the general area of faith and history.
- C. To provide a context for mentoring and networking among Christian historians.
- D. To encourage and advance scholarly research in all areas and periods of history.
- E. To bring before the larger historical community the concerns and perspectives of Christian historians.
- F. To sponsor national and regional meetings of CFH scholars and students.
- G. To provide avenues of communication and publication of scholarly research.

*Article III. Membership*

A. Membership in the CFH shall be open to all scholars and students interested in the implications of Christian belief for historical study.

B. Categories of membership are: professional, student, senior, and institutional. Membership in all categories requires the annual payment of dues, the amount to be determined by the Executive Board.

*Article IV. Corporate Structure and Officers*

The officers of the CFH shall consist of a President, Vice-President, four Executive Board Members at Large, the Immediate Past President, a Secretary, a Treasurer, and the Editor of *Fides et Historia*. The methods of selection and the functions of the officers shall be spelled out in the Bylaws. The Executive Board shall serve as the legal Board of Directors of the corporation.

*Article V. Amendments*

All amendments to the constitution must be approved by the Executive Board and submitted to the membership for their consideration at any national meeting of the CFH. They will be approved by a majority vote of the members present, or by mail or electronic vote, provided that a previous notice has been given to all members not less than one month prior to the stated meeting or vote.

*Article VI. Dissolution*

Dissolution of the CFH shall take place by the following procedure. The Executive Board shall adopt a resolution setting forth that it is in the best interests of the corporation that it be dissolved. Such a resolution must be submitted to the membership of the CFH for their consideration at a meeting called for that purpose. If a majority of the total membership shall vote in favor of adoption of said resolution, the corporation shall be dissolved. All assets of the corporation shall by action of the Executive Board then be distributed to one or more non-profit organizations, as defined under article 501 (c) 3 of the U.S. Internal Revenue Code.

**THE CONFERENCE ON FAITH AND HISTORY/DRAFT BYLAWS***Article I. Officers*

The officers shall consist of a President, a Vice-President, and four Board members at large. These officers shall be elected by the membership on a biennial basis. They shall appoint a Secretary, a Treasurer, and an Editor of *Fides et Historia*. These officers, together with the Immediate Past President, shall constitute the Executive Board of the CFH. Five members present and voting shall constitute a quorum.

*Article II. Executive Board*

In the interval between official meetings of the membership, the Executive Board shall represent and act for the CFH in any matter relating to the purposes of this organization.

*Article III. Duties of the Officers*

A. The Executive Board shall be responsible for the national program, or other programs, sponsored by the organization, although arrangements may be delegated to a committee. All standing and temporary committees shall be appointed by the Executive Board.

B. The Secretary shall be responsible for managing the national office of the CFH. Duties will include keeping the minutes of Executive Board meetings and other official meetings of the CFH, maintaining the roster of members, receiving and acting on suggestions for enlisting new members, extending invitations on behalf of the organization, overseeing newsletters, the website, and other electronic communications, and other customary functions of a Secretary. The execution of these duties may be assigned to CFH office staff as the Secretary deems appropriate.

C. The Treasurer shall be responsible for collection of dues, filing of tax returns, preparation of financial reports, and handling all financial obligations of the organization. Disbursements in excess of \$1,000.00 shall be specifically authorized by the Executive Board.

D. Editor of *Fides et Historia*. The Editor shall be responsible for the publication of *Fides et Historia*, the journal of the CFH. It shall contain essays and book reviews dealing with the relationship between the Christian faith and history. Book length publications of the CFH will be the responsibility of the Executive Board.

*Article IV. Elections*

Officers shall be elected for two-year terms by mail or electronic ballot in the spring of even-numbered years. Board members are eligible for reelection. Candidates shall be nominated by a committee appointed by the Executive Board. Newly-elected officers begin their terms on September 1 following their election.

*Article V. Meetings*

Annual and regional meetings of the CFH shall be held as determined by the Executive Board. It will be responsible for selecting the date and venues of such meetings and for choosing program and local arrangements committees for them.

*Article VI. Dues*

The amount of dues for the CFH shall be determined by the Executive Board. It will also determine the criteria for the various categories of membership and the requisite dues for those in each of these. Dues will be payable at the beginning of the calendar year.

(Proposed Draft of April 2004)

The Constitution revision committee welcomes comments and suggestions. Please communicate these to Dick Pierard via eMail= CharRichP@aol.com. And come to the Hope 2004 meeting prepared to discuss.

# LOSSES IN THE CFH FAMILY

by Dick Pierard (Gordon College)

A number of our members have passed into the Great Beyond during the past few months and are now at peace with our Heavenly Father. Their presence will be missed, and we extend our deepest condolences to their family members.

**CARL F. H. HENRY**, the foremost scholarly voice in twentieth-century evangelicalism and a charter member of the CFH, passed away at his home in Watertown, Wisconsin, on December 7, 2003. Born in New York City in 1913, he worked as a journalist and then went to Wheaton College and Northern Baptist Theological Seminary, becoming a Baptist minister while teaching at the latter. He earned a second doctorate at Boston University in 1949. He first gained national attention through his path-breaking book *The Uneasy Conscience of Modern Fundamentalism* (1947), which was the opening salvo in the New Evangelical movement, and that same year he was appointed to the faculty of the newly founded Fuller Theological Seminary. In 1956 he became the founding editor of *Christianity Today*. He left after nearly a decade of service, went to study in England at Cambridge, established the Institute for Advanced Christian Studies, taught at Eastern Baptist Theological Seminary, and spent his later years in writing and speaking. In 1983 he completed his magnum opus, the six-volume *God, Revelation, and Authority*. His wife, Helga, was the daughter of Carl Bender, a distinguished German Baptist missionary in Africa. She published a biography of her father in 1999.

**F. BURTON NELSON**, professor emeritus at North Park Theological Seminary, died in Chicago on March 22, 2004, at the age of 79. He was one of the leading scholars in the United States of the life and work of German Lutheran pastor Dietrich Bonhoeffer, and a close friend of the Bonhoeffer family. He was also a pioneer in studies of the German Church Struggle and the Holocaust. He joined the CFH in 1971, and was a dear friend and mentor of your Secretary-Treasurer. Among his published works were *A Testimony of Freedom*, an anthology of Dietrich Bonhoeffer's seminal ideas, and *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer*.

**JAMES STUCKEY**, professor of history and sociology at Malone College from 1969 to his retirement in 1999, died at his home on April 4, 2004, at the age of 70. A member of the CFH since 1982, he had chaired the college History and Social Sciences Department for 17 years. At the college, he was distinguished for his work in directing intercultural academic and experimental programs and his travels in Asia, Africa, and Central America.

## MARSDEN WINS 2004 BANCROFT AWARD

OUTRAGEOUS IDEA BECOMES LESS OUTRAGEOUS??? YOU DECIDE!

CFH member George Marsden, the Francis McAnaney Professor of History at the University of Notre Dame, has been honored by the recent awarding of the Bancroft Prize in American History by the Trustees of Columbia University. This prestigious award was for his book, *Jonathan Edwards: A Life*, published by Yale University Press in 2003. The Bancroft jury noted: "Moving easily from the expansive realms of transatlantic thought to the narrow precincts of town and gown squabbles, Marsden captures both the man and his times in all their color and complexity." Congratulations to a superb historian whose work not only distinguishes himself but also the Conference on Faith and History.

## 2004 AHA SESSION

The annual CFH session at the American Historical Association meeting in Washington, D.C. on January 10, 2004, was stimulating as usual. It opened with the legendary coffee hour complete with bootleg Krispy Kreme donuts smuggled in by that transplanted Boston gangster who shall go unnamed as long as the Homeland Security Department is still looking for him. Lots of fellowship and conversation was enjoyed and we met many new friends there as well. The academic session had Christopher Armstrong of *Christian History Magazine* as the speaker. He addressed the topic "Making History Available to Popular Audiences." Responding to his observations were Dwight Brautigam (Huntington College), Mark Shaw (Nairobi Graduate School of Theology), Ron Wells (Calvin College), and Carol Woodfin (Palm Beach Atlantic University). A lot of good ideas as to how we can make our work more accessible to the general public were raised.

The next CFH AHA session will be January 8, 2005, at the Seattle meeting. For those planning ahead, the 2006 AHA meeting will be January 5-8 in Philadelphia and the 2007 meeting will be January 4-7 in Atlanta.

## NEW AHA WEBSITE ADDRESS

The American Historical Association's web address has changed to the following:  
[www.historians.org](http://www.historians.org)

## NEWS and STUFF

Rick Ostrander (John Brown University) recently published *Head, Heart, Hand: John Brown University and Modern Evangelical Higher Education*, 2003, 277 pages, ISBN 1-55728-761-9, \$29.95. The book analyzes John Brown University as a case study in the social, cultural, and intellectual migration of American evangelicalism in the twentieth century. Rick is spending the Spring 2004 semester as a Fulbright Scholar teaching American History at the University of Würzburg in Germany.

**JOB OUTSIDE ACADEMIA:** The American Historical Association has a useful website providing information related to public history positions:

[www.historians.org/governance/tfph/PublicHistoryEmployment.htm](http://www.historians.org/governance/tfph/PublicHistoryEmployment.htm)

Richard Pierard (Gordon College) is the editor of the September 2003 issue of the *American Baptist Quarterly*, which dealt with "Baptist Historical Studies: A Worldwide Enterprise," and author of the article "The American Baptist Historical Society (Founded 1853)." He contributed "The Moravian Communities in South Africa and America: Genadendal and Bethlehem," to *Gemeinschaft der Kirchen und gesellschaftliche Verantwortung: Festschrift fuer Professor Dr. Erich Geldbach* (Muenster: Lit Verlag, 2004), and co-authored with Charles McDaniel, "The Politics of Appointments to Protestant Theological Faculties in Germany," *Journal of Church and State*, Winter 2004. He is currently working as the general editor of the *Centennial History of the Baptist World Alliance*.

The Winter 2004 issue of *The Journal of The Historical Society* has articles by Edwin Yamauchi (Miami University), "The Reconstruction of Jewish Communities During the Persian Empire," and Carol Woodfin (Palm Beach Atlantic University), "The Protestant Women's Auxiliary and Woman Suffrage in Weimar Germany."

In January 2004, Richard A. Wire retired after 27 years of Federal service at the National Archives and Records Administration in the Washington, DC, area. Before his Federal career he taught history for Montgomery College and the University of Maryland's University College, including four years in the Far East. Friends may contact him at [dickwire@yahoo.com](mailto:dickwire@yahoo.com).

Richard Weikart (California State University, Stanislaus) recently published *From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany* (Palgrave Macmillan, 2004). He also published an article, "Killing Them Kindly: Lessons from the Euthanasia Movement," in *Books and Culture* (January/February 2004).

The book by Tom Askew and Dick Pierard, *The American Church Experience: A Concise History*, was published by Baker Academic Books in early April. If you would like to secure an examination copy for possible course adoption, please contact Baker either toll-free at 800/877-2665 or through their website at [www.bakerbooks.com](http://www.bakerbooks.com). This book would also be a great addition to a church or public library, since it is reasonably short and readable and it has pictures! Buy a few copies and make Jean Askew and Charlene Pierard happy.

*St. Andrews Biblical Theological College*, in cooperation with Ostkirchliches Institut, Regensburg and with the support of the Catholic Committee for Cultural Collaboration (Rome), is organizing a conference dedicated to the heritage of Sergey Bulgakov, the Russian philosopher, priest, theologian, and public figure. The conference will take place from September 29 to October 3, 2004, at Uzkoie in Moscow. Theologians, philosophers, and other specialists interested in the scholarship of Russian and Western religious philosophy are invited. The conference plans to discuss the following themes: mutual influence of Russian religious philosophy and Western theology in 20th century; philosophy of creativity and synergetics in religious philosophy of Bulgakov; philosophy of economy and philosophical anthropology of Bulgakov; experience and dogma: Bulgakov's philosophy of religion; borders of the church: Bulgakov's ecclesiology and ecumenical theology; sophiology: Bulgakov's theological heritage and its contemporary reception; and social philosophy of Bulgakov. Those who wish to present a paper must send a summary (no more than 1,000 words) by eMail to St. Andrew's no later than June 15, 2004. The full text of all the papers selected will have to be submitted by September 1, 2004. It will be possible, however, to participate without a paper (priests, teachers, and students are expected to be present). The working languages of the conference will be Russian and English. At the conference every participant will receive a summary of all the papers presented and the conference program. Plenary and sectional papers are scheduled for 30 minutes each. Some papers will be published in *St. Andrew's Quarterly Pages: Theology, Culture, Education*; it is hoped that a collection of papers will be published in a separate volume. Please send summaries and papers to: Mikhail Serebriakov, St. Andrew's Biblical Theological College, Jerusalem St. 3, Moscow, 109316, Russia, tel./fax: (+7) 95-2702200, (+7) 95-2707644, eMail: [standrews@standrews.ru](mailto:standrews@standrews.ru). For more information, see their website at [www.standrews.ru](http://www.standrews.ru).

The 6th World Congress of the International Christian Studies Association on "Science and Religion: The Missing Link," hosted by Pepperdine University, Malibu, California, will be 30 July-1 August 2004. Their website is located at [www.JIS3.org](http://www.JIS3.org).

# **24th Biennial Conference on Faith and History Fall Meeting**

## **"CHRISTIAN FAITH AND THE HISTORIAN'S VOCATION"**

**Hope College, Holland, Michigan**

**14-16 October 2004**

The Conference on Faith and History (CFH) will be holding its 24th Biennial Fall Conference at Hope College in Holland MI on 14-16 October 2004. A conference mailing will be sent out to all CFH members in summer 2004 providing full information on conference registration, program, and local arrangements.

One of the richest and most compelling theological concepts in the Christian tradition is that of "calling." Even as the Hebrew Scriptures and New Testament bear witness to the ways in which God calls his people to repentance, to holiness, and to special service, Christian notions of calling or vocation have also included any lawful work in which men and women serve. With this in view, what might the vocation of historian mean for the follower of Christ? What implications does Christian faith and practice have for living out one's calling as an historian? And does one's calling as a Christian disciple speak to the nature, quality, or goals of one's work as scholar, teacher, adviser, writer, archivist, or social commentator? We look forward to spending a few days under the autumn skies of western Michigan reflecting on these and other questions with historians from every Christian tradition, confession, and perspective around the world.

The Plenary speakers for the meeting will include Shirley Mullen (Westmont College), Lendol Calder (Augustana College), Mark Schwehn (Valparaiso University), and Nathan Hatch (University of Notre Dame). Sessions comprised of formal papers will each be limited to no more than two participants and one discussant to allow maximal time for audience interaction. For further information on the program, contact John Fea at [jfea@messiah.edu](mailto:jfea@messiah.edu). The conference web site is:

[www.messiah.edu/acdept/depthome/History/CFHhome.htm](http://www.messiah.edu/acdept/depthome/History/CFHhome.htm)

# 2nd Biennial

## Conference on Faith and History

### Student Conference

Hope College, Holland, Michigan  
13-14 October 2004

The Conference on Faith and History (CFH) is pleased to hold its 2nd Biennial Student Research Conference at Hope College in Holland MI on 13-14 October 2004. Undergraduate and graduate students, as well as those contemplating graduate school will be presenting papers sympathetic with the mission of the CFH, an organization of Christians of all traditions interested in relating their faith to their work in history. All students and professors interested are welcome to attend. The conference website is:  
[www.messiah.edu/acdept/depthome/History/CFHstudentconf.htm](http://www.messiah.edu/acdept/depthome/History/CFHstudentconf.htm)

The student conference will be conducted in a conventional manner, giving students the opportunity to present their work in a formal setting with professional historians among CFH members responding. The meeting will provide students with opportunities to meet fellow Christian undergraduate and graduate students in history, gain experience in presenting scholarship, receive valuable feedback from professionals, and explore graduate school options. All student attendees are invited to the main meeting of the CFH that is to follow at Hope College. Our theme this year is "Christian Faith and the Historian's Vocation." The CFH meeting is scheduled for 14-16 October 2004.

13 October	Evening Plenary Session
14 October	Morning and Afternoon Sessions and a Lunch
14-16 October	24th Biennial Meeting of the CFH

Conference Coordinator:

Dr. Eric Miller  
Geneva College  
3200 College Avenue  
Beaver Falls PA 15010  
[emiller@geneva.edu](mailto:emiller@geneva.edu)

----->We invite all interested graduate and undergraduate students to attend. Please invite those you think may be interested to check out our website.

# The Case of the Remembered Fact

## Part III

By Rick Kennedy (Point Loma Nazarene University)

[The following is the final installment of our fugitive look into the files of the "P. H.: Private Historian Series." Previous selections appeared in Vol. 7, Nr. 2, and Vol. 8, Nr. 1-2 of this newsletter.]

### PART III: A SHADY STORY

My celebrity, a movie star-social activist who began her career in the early 1960s participating in beach movies and political rallies, told me in last night's interview that she had not only traveled with the Freedom Riders into the deep South but had also been instrumental in getting University of Michigan students there. The story sounded shady. Lots of people remember themselves partaking in events in which they really only wish they had participated. In early 1961 she would have been barely eighteen and a mere freshman at Michigan. But she was adamant about the truth of her story.

The congressman on the phone had been part of the Michigan contingent of Freedom Riders. He said my celebrity was not involved. His own story of the bus ride was well known. He gave me a description of a student meeting at Michigan where it was decided by a bunch of students to contact CORE so as to do something for the cause that summer. He spoke brusquely and with authority. He laughed at the possibility that he did not notice her. She was famously beautiful with equally famous pushiness. I asked who suggested contacting CORE. "I don't know if anyone suggested it at that meeting. An older faculty member was there that later went with us. He would have had known the different civil rights organizations and known how to contact them."

I thanked the congressman, called a few more fisher-families, then called the interior designer. "There is a conference room next to my office," I told her. "I've told a bunch of fishermen that you are buying old photographs of fishing expeditions. I told them all to tell their friends and come to the conference room as soon as possible with any photos they have. I suspect you will get more than enough within the next two or three hours. I have to run to a meeting. Kevin will open the conference room door for you."

I grabbed my tweed coat, searched my pockets for the cell phone, and headed out the door. Today was my monthly gig with the Garden Club. In the car I punched in my celebrity's private number.

"I called a guy who was at the college Freedom Ride meeting. He says he doesn't remember you being there."

"Of course he doesn't. I was just a kid among a bunch of big-headed student government officers bent on saving the world."

"Describe the situation for me again."

"A black lawyer from the NAACP spoke in the morning at one of my classes. It would have been early in the spring semester of 1961. I don't remember the professor's name or the lawyer's name, but I remember him telling horrible stories of lynchings. He said that people interested in helping to end segregation should contact the national office of CORE and gave us an address in New York. CORE, he said, was planning to use federal interstate commerce laws against state Jim Crow laws. That evening—I don't remember how I heard about it—I went to a civil rights meeting. There were maybe twenty or thirty people sitting on the floor and on worn-out furniture. I was enthralled. At one point I told them about the NAACP lawyer and suggested that the leader should call the CORE office."

"Do you remember an older man being there?"

"No."

"After your bus was stopped, how did you get out of Montgomery without being hurt or arrested?"

"Most of the people hurt were in the first busses. I was on a later bus. In Montgomery, the local cops were in control of the crowd and simply started arresting us. I didn't want to go to jail, so I bolted when I hit the pavement. Two women tried to hold me, but I wiggled free. A big guy then grabbed me and walked me to a street corner. He told me I was too young to know what I was doing, then let me go. I watched a while. It was clear the bus was not going anywhere. So I bought a ticket home."

"How long after the first busses did your bus arrive in Montgomery?"

"I have no idea. I was just a kid. I hopped on a hot stinky crowded bus. I was not in on any planning. I was just one more body."

She was obviously exasperated with me. Writing her autobiography was harder than she thought.

"Okay. I'll see you tomorrow." I had no desire to be disrespectful or hard to work with. I just didn't want to let her memory put her someplace she wasn't. I don't believe historians are supposed to make messy things clean, but I very much believe they are supposed to try not to make history more messy than it was.

Eleanor Roosevelt and Hillary Clinton were the subject of the Garden Club Lunch. My talk opened with Clinton's attempt to contact Roosevelt at a séance in the White House. If the event was not so well attested, people would assume it was just another wild story made up by what Hillary Clinton called the "vast right wing conspiracy." After about fifteen minutes comparing the political goals of the two and their power related to having philandering husbands, I answered questions and

moderated the discussion. Several club members would have liked the discussion to turn more salacious, but I kept it respectable and as factual as possible. I got a free lunch and received applause as the treasurer handed me a check for ten dollars.

The balcony in front of my office was crowded. Thirty or more people were waiting with large photo binders. I edged my way into the conference room and over to the table filled with old photos of grinning men standing next to a hanging fish, deckhands hoisting nets, and fishing boats being hosed off at what were obviously Santa Barbara docks.

"Everything okay?" I asked the interior designer who was negotiating the price for using a photo.

"Perfect."

So far that day I had not typed a word. I needed to get some pages added to my celebrity's autobiography. But I wanted to make a big deal out of her social conscience in the book and wanted to have the facts straight about the bus ride story.

I drove out to the university for some library time. On the way I called the sociology department. There was a professor there who had helped found the Students for a Democratic Society and was often seen at the side of my celebrity at local political rallies. He was in his office and said he had never before heard that she was involved in the Freedom Rides. "But she doesn't need to make anything up," he added. "She was all over the place in the 60s and 70s."

I took the latter statement as a character reference to trust her. I gave myself to the end of the day on this subject. Then I would move on.

At the library I found a book on the history of the University of Michigan and read the chapter about the unrest of the sixties. As I expected the author wrote from the perspective of the president's office. There were no names of students, only generic statements about sit-ins, boycotts, and disrupted progress. Next I looked for civil rights histories. Several books with chapters on the Freedom Rides were on the shelves. I checked the indexes for my celebrity's name, the congressman's name, and any references to the University of Michigan. There were a few hits. I then settled into a lounge chair to read about CORE, the Congress of Racial Equality, and the heroic college kids who tried to integrate highway restaurants and bus stops in May of 1961. One bus was fire bombed. Many students were badly beaten. I found the name of a retired professor from Michigan who was bludgeoned as a "nigger lover." I wrote his name in my notebook. My celebrity said she was not on the famous first two busses. Nothing much was written about the others. At 4:45 pm on the way out, I checked the indexes to a couple of histories of Alabama for "Freedom Rides," "University of Michigan," and the names of my celebrity and congressman. Nothing. But time is never wasted in a library.

Sarah was waiting for me on a bench below Storke Tower. She always looked tired. She handed me a big manila envelope. "You have any trouble?" I asked.

"No."

"You busy at the reference desk?"

"No."

"You want some dinner? I'm cooking tonight."

"No. I have the three to eleven shift."

I paid her in cash. She always wanted cash.

At dinner, my lawyer wife had said I should just believe my credible witness and move on. "All these years as a public historian, helping people get the information they need, and you still fall into your old grad school ways when given the chance. You Ph.Ds are taught to be distrustful of everyone but your selves. At grad school they teach you some perverted form of rugged individualism that makes you think that finding the truth depends upon you alone. We courtroom lawyers can't live in that pretend world. Finding the truth is a communal process. In picking juries we are taught to dismiss people like you—people who are too skeptical and so proud of their own intellects that they won't listen. Jurors have to be willing to believe, to listen or the system falls apart."

My wife can be a little heavy.

After dinner I opened the envelope. In it was a note saying that archivists at the NAACP, FBI, and Justice Department had no record of my celebrity being at anything before the March on Washington in 1963. Also in the envelope were faxed clippings from the University of Michigan student newspaper. They were from the Spring and Fall of 1961 and about civil rights protests. I looked for my celebrity's name and wrote down the names of students that were interviewed. I could try to find them and ask them about my celebrity. But I needed to get this written. I was out of time.

I turned on the computer, but went to the internet instead of my word processor. I tried several tacks but got either piles of fan gibberish, superficial material from various college syllabi and student papers, and personal web sites filled with accounts more dubious than my celebrity's. At various archives I got nothing on my celebrity before 1963. After a couple of hours, I got off the net and went to bed.

"Your wife's right," Harry said the next morning. He was standing on a stool organizing a shelf of personal adventure accounts. I had brought coffee and scones and was drinking mine in his swivel chair. "I looked up the Aristotle passage for you," he said. "It's on top of Homer."

I reached over to the Penguin Classic laying open like a hat on top of the bust of Homer. I read aloud the marked passages from the beginning of Aristotle's *The Art of Rhetoric*. Harry had marked the optimistic passages stating that a community of men, disputing arguments, have a natural capacity to attain the truth or at least something

close to the truth. The truth, Aristotle wrote, has a "naturally superior position that is more easily argued and, to put it bluntly, more persuasive." In section two, Aristotle wrote that when handling information learned from others, the character of the speaker was "almost the strongest proof of all."

"You really think this is true?" I called down the aisle after reading the passage. Harry's belly was hanging over his belt and exposed as he reached for the top shelf. "I grant you that believing trustworthy people can cause problems, but it is the way most reasonable people live most of the time."

I grunted.

"Remember, Harry, most of the best work of modern historians has been in rooting out the lies, forgeries, and confused myths that populate history."

"I grant you that's true," Harry said, stopping to look down the aisle at me, "but you've thrown the baby out with the bath water. Gibbon tells a story in *The Decline and Fall* about how, at the time of Clovis, judges in the Germanic tribes stopped trusting witnesses because too many of them were liars. Deciding not to base justice on trusting people anymore, they turned to ordeals and single combat. Ordeals, like throwing a bound person into a river, turned the problem of finding the truth over to God. Single combat trusted the strongest to be the truest. You historians, so intent on being distrustful, have turned to secularized ordeals and academic single combat."

"Gibbon, you know, is a bit out-dated as a historian."

Harry laughed. "You historians eat your own kind."

I sat up and put Aristotle back on Homer's head. "Movie stars are not trustworthy in general. They want fame and are practiced at shading the truth in order to be famous. In the whole media industry truth is something to manipulate in service of story. I don't want to be an accomplice in some star's attempt to construct the civil rights movement around herself."

"Do the circumstances of her story make sense," Harry asked? "Is there any clear contradictory evidence? Granting that people in her occupation are not known for credibility, does she, herself, lack credibility? Does she report anything improbable? Do you have any evidence that her memory is confused? Just ask the basic questions and see where the chips fall."

"I've got to go," I said. As I opened the door, I called back: "I suppose she is credible."

Harry was on his knees studying the bottom shelf. "A credible witness is usually the strongest proof a historian ever gets."

"What about archeology and DNA and those crime scene investigators?"

"Don't be obnoxious" Harry replied. "There's no scientist who can tell you whether that movie star was influential at a meeting or on a crowded Freedom Ride. The important questions in history are usually too messy for science."

"Harry," I asked while still standing in the open doorway, "wouldn't it be fun to have a job where you wear a lab coat?"

Harry grunted. I laughed as I shut the door and started walking to my office.

("Rick Kennedy" is the *nom de plume* of a famous historian who wishes, for obvious reasons, to remain anonymous. He/she might be available for an autograph session at the Hope 2004 meeting. "The Case of the Remembered Fact" was recently optioned to Mel Gibson for a forthcoming movie. For a pdf copy of TCOTRF, see [www.huntington.edu/cfh/rememberedfact.pdf](http://www.huntington.edu/cfh/rememberedfact.pdf))

## CONFERENCES

JUNE 24-27, 2004

The Third Biennial National Faculty Leadership Conference, sponsored by Christian Leadership Ministries, is scheduled for June 24-27, 2004, in Washington, D. C. There will be a history track/mini-conference within the broader Leadership Conference. The NFLC will be a time of scholarly interaction, encouragement, and worship revolving around the theme, "Called to Make a Difference." Plenary speakers include Dallas Willard, Mary Poplin, Crawford Loritts, Walt Larimore, Byron Johnson, and William Lane Craig. For more information, conference schedule, costs, speakers, call to papers, and academic tracks visit the conference website: [www.nflc.us](http://www.nflc.us)

JUNE 25-27, 2004

Conference on Quaker Historians and Archivists at George Fox College OR. For information, contact Gwen Erickson (Guilford College), eMail=[gerickson@guilford.edu](mailto:gerickson@guilford.edu)

OCTOBER 13-14, 2004

Second Biennial Conference on Faith and History Student Research Conference at Hope College, Holland MI. Contact Eric Miller (Geneva College), eMail=[emiller@geneva.edu](mailto:emiller@geneva.edu) for detail, or see the conference website at [www.messiah.edu/acdept/depthome/History/CFHstudentconf.htm](http://www.messiah.edu/acdept/depthome/History/CFHstudentconf.htm)

OCTOBER 14-16, 2004

24th Biennial Meeting of the Conference on Faith and History at Hope College, Holland MI. Conference Theme: "Christian Faith and the Historian's Vocation." For details, contact John Fea (Messiah College), eMail=[jfea@messiah.edu](mailto:jfea@messiah.edu), or see the conference website at [www.messiah.edu/acdept/depthome/History/CFHhome.htm](http://www.messiah.edu/acdept/depthome/History/CFHhome.htm)

JANUARY 8, 2005

The traditional CFH coffee time, business meeting, and panel discussion will be held at the American Historical Association meeting, January 8, 2005, in Seattle. Details about the program in the next CFH NEWSLETTER.

JULY 3-9, 2005

20th International Congress of Historical Sciences (ICHS)

The AHA's Committee on International Historical Sciences (CISH) invited proposals from members interested in participating as organizers, presenters, or discussants in the 20th International Congress of Historical Sciences (ICHS) to be held July 3-9, 2005, in Sydney, Australia. The Committee forwarded to the Bureau of ICHS over sixty panel proposals and seventeen nominations for session organizers and discussants. Those interested in learning more about the program, can visit the CISH website at <http://www.cish.org>

## **WHAT IS THE CONFERENCE ON FAITH AND HISTORY?**

The Conference on Faith and History is an organization of Christians who are interested in the study of history. Members include both professional historians and those in other walks of life with historical interests and concerns, and who are interested in the relationship of faith and history.

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# CFH MEMBERSHIP

Annual dues in the CFH are a laughably low \$20 (\$15 for students and retired persons), payable at the beginning of the calendar year. Fuller information is given on our website at [www.huntington.edu/cfh](http://www.huntington.edu/cfh), where you can get all the details on the fantastic benefits of belonging to the Conference on Faith and History. You may also contact the CFH by eMail at [cfh@huntington.edu](mailto:cfh@huntington.edu).

If you would like to renew your membership or would like to become a member of the Conference on Faith and History, please complete the form below and send it posthaste with the appropriate dues payment to:

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