JOHN R. ALLEN ASKS, "DO WE KNOW GOD?":
TEACHING PSYCHOLOGY, LOGIC, ETHICS, AND THE
HISTORY OF PHILOSOPHY AT A METHODIST UNIVERSITY A
CENTURY AGO

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In 1912 the Rev. Dr. John Robert Allen (1851-1937), at the close of his
long career teaching psychology, logic, ethics, and the history of philosophy
at Methodist-affiliated Southwestern University, published an article titled,
"Do We Know God?" This essay represented the culmination of the devel­
opment of a pastoral theology based on his earlier ministry at various pas­
torates followed by his twenty years in the university classroom. He began
by stating, "It is understood that this article is an effort to present anew the
evidences of the Christian religion. In this effort, I shall not assume that the
reader accepts any authority, or is bound by any principles whatever. If the
gentle reader will honor me with his company, I shall try to put our feet upon
firm ground, and step by step to advance in accord with the very principles
which govern all rational discourse." 3

I

It is the purpose of the following treatise to show how Allen’s universi­
ty teaching enabled him to ask and answer the question, "Do We Know
God?" for himself and enable his students to do likewise. The teaching of
psychology, logic, ethics, and the history of philosophy to undergraduate
college and university students always has presented a vexing problem to
the Christian professor since these subjects, (1) the functions of mental
processes, (2) deductive and inductive reasoning, (3) the moral sense lead­
ing to human conduct, and (4) one’s arriving at a world-view and personal
convictions, are so closely interrelated with the inner person in matters of
belief, faith, redeeming the soul, and living the Christian life. Clearly dif­
ferentiating and understanding the psychological, logical, ethical, philo-

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1 The author is much indebted for research assistance from Kathryn E. Stallard, Head of Special
Collections and Archivist, John G. Tower Library, Southwestern University; and William B.
Jones, retired Provost and Professor of History, Southwestern University.
3 Allen, 673.
sophistical, and spiritual aspects of the human mind pose special difficulties. At Methodist-affiliated Southwestern University a century ago a consideration of these matters was carefully taught.

It is worthwhile to revisit how this was accomplished. The thesis here is that the foundation and key to success was the psychology course. Therefore, in this article emphasis is placed on discussing the teaching of psychology, with less, but appropriate, attention devoted to the teaching of logic, ethics, and the history of philosophy. As Allen wrote, “So, without siding either with Kant or with Locke, as to the existence of a priori truths in the human mind, I affirm that I do not propose to found my argument upon them.”

Allen's personal perspective, which helped him effectively teach these subjects in relation to the Christian life is important to this article. Though not seminary-trained in doctrinal theology, he had broad experience in pastoral theology. He wrote, “I do not join the popular outcry against theology in the pulpit. Far from it. I believe in the strong, clear, thorough presentation of great themes; but I contend that the whole object of such treatment is to bring to bear these great forces upon the consciences of men.”

Allen had a keen understanding of human psychology. He wrote, “Rejecting everything else, then, but the mind, we find ourselves right where Descartes was when he affirmed that the mind can doubt everything else but its own activity. It may be insisted that it can doubt that. But Descartes answers, 'Dubitare est cogitare.' So I am thinking. This fact my consciousness always affirms. No one, unless he is ready to take that last dreadful plunge of universal skepticism which is intellectual suicide, can deny that the consciousness is aware of its own changing states, which is thought. ... Here, first, we have certainty; and this certainty is in the world of thought, and not of things.”

Continuing, Allen wrote, “Mind can affect results in the kingdom of matter, and conversely, changes in consciousness or changes of mental states are being constantly caused by material stimulation.” Finally, he concluded, “The pure reason demands for thought a First Cause as emphatically as the practical reason demands a Ruler of the Universe. Just as it finds self as a starting-point, so without denying this truth, it has to go behind this self to its author, and it there finds God, as the great world-ground for both matter and mind.”

In greatly simplified form, this was Allen's answer to his question, "Do We Know God?" He added that by the same progression of thought we

4 Allen, 673.
6 Allen, "Do We Know God?," 675.
7 Allen, "Do We Know God?," 679.
8 Allen, "Do We Know God?," 681.
might reach the conclusion that, "Christianity is the true religion, and the only religion that can meet the needs of man and reach all the races of the world." 9

To understand Allen’s approach to teaching these matters, it is helpful to study something of his life experience and also some of his writings, most especially his book Man, Money, and the Bible; or, Biblical Economics, a Treatise Upon the Economical System of the Bible and its Solution of the Social Problems That Confront the Nineteenth Century (1891). His writings reveal a compelling desire to teach correct perceptions of the workings of the human mind in keeping with the condition of the human soul.

II

Allen was a professor of mental and moral philosophy at Southwestern University in Georgetown, Texas, for two decades beginning in 1892 and was one of the last American university professors to bear this academic title carried over from previous centuries here and abroad. Southwestern was one of the finest institutions of higher education in Texas a century ago. Three of the first five Rhodes scholars from Texas graduated from Southwestern while Allen taught there. They were Southwestern graduates and Rhodes scholars in the following years: Albert G. Sanders ('04), 1907; Thomas J. Mosely ('07), 1908; and McDugald K. McLean ('08), 1909. 10

Allen had been an itinerant clergyman for many years before accepting his university position. It is useful to trace his intellectual development and life experience which prepared him to teach psychology, logic, ethics, and the history of philosophy so effectively at Southwestern.

Allen was born in Iredell County, North Carolina, on November 21, 1851, to the Rev. Dr. Archibald Campbell Allen (1818-1880) and his wife Mary Adeline (nee Tucker), who were married November 4, 1846. The senior Allen attended Emory-Henry College and, beginning 1842, preached for ten years in the Methodist Episcopal Church, South in North Carolina. In 1852, a year after John Robert was born, his father relocated the family to Chickasaw County, Mississippi, where he preached and was president of a female institute at Okolona. During the Civil War, A. C. Allen was chaplain to the 44th Mississippi Infantry in the Confederate Army. In 1864 he was admitted as a preacher by the Methodist Conference in Mississippi. In 1875 he moved to Texas where he died.

Young John Robert Allen became a Christian on August 15, 1866, under the preaching of the Rev. Robert Gilderoy Porter. Allen felt the call to preach the gospel of Christ and was licensed as a lay preacher in 1868. He attended Andrew College (Trenton, Tennessee) and taught school before receiving

9 Allen, "Do We Know God?,”681.
his A.B. degree in 1873 from Southern University (Greensboro, Alabama), of which the Rev. Dr. Allen Skeen Andrews was president.

President Andrews (1824-1898) had been broadly trained at Trinity College (now Duke University). He sought to broaden his students' opportunities for learning at Southern University, and courses in theology, law, and medicine were added during his initial presidency. He served first as president from 1870 to 1875 and again from 1883 to 1894. At times during both presidencies, he also served as pastor of Greensboro Methodist Church.

Prior to his ordination in 1875, John Robert Allen served as pastor in Okolona, Mississippi, in 1873 and Crawford, Mississippi, in 1874. Upon ordination Allen was pastor of the Dallas City Mission and Floyd Street (later Grace Methodist) Church in Dallas in 1875-1876. During this period he and his brother William H. Allen established Rock College in Dallas. This is evidently when he met his second wife, Mary Florence "Mollie" Crutchfield, of Dallas. Allen's first wife, Florence Worley, died earlier.

Mary Florence was born in Texas on October 26, 1854, to James Oscar Crutchfield (1830-1912) and Frances Patience (nee Floyd), who were married September 15, 1851. J. O. Crutchfield served as a Major in the Confederate cavalry and fought in nearly every important battle of the Trans-Mississippi region south of Arkansas. His father, Thomas Crutchfield, owned the famous Crutchfield House, the leading hotel in Dallas.

Dr. Allen served as president of Marvin College in Waxahachie, Texas, in 1877-78, and also as pastor of the Waxahachie church in 1878. On October 3, 1878, he and Mary Florence Crutchfield were married in Dallas.

The Allens ministered to the Fort Worth church in 1879-1880, the Paris, Texas church from 1881 to 1884, and the McKinney, Texas church in 1885. Allen was presiding elder of the Bonham District in 1886-1887. At that time he published, *A Book of Forms, Suggested for Use in the Ecclesiastical Courts of the Methodist Episcopal Church, South* (1887). In many respects this volume is an exercise in both logic and ethics.

In 1888-1889 Allen was pastor of the First Church in Dallas. Then he was moved to the Honey Grove, Texas church in 1890-1891 where he published, *Man, Money, and the Bible; or, Biblical Economics, a Treatise Upon the Economical System of the Bible and its Solution of the Social Problems That Confront the Nineteenth Century*. Allen used this work as a textbook at Southwestern in teaching the trusteeship of wealth as presented in the teachings of Christ. Southern University, his alma mater, conferred on John Robert Allen the honorary Doctor of Divinity degree in 1891.

III

Allen's *Man, Money, and the Bible* reflects his understanding of human behavior at that point in his life. He was acutely insightful for one just reaching 40 years of age. Illustrating the interrelationship between psychology, logic, and ethics as applied to political economy, he wrote, "if there is any
field for ethics—the science of right action—in this world, by what sort of logic can ethics be excluded from that part of a man’s life which concerns the acquiring, holding, and managing of his wealth? . . . But if we do not construct the science of economics upon and from this principle—not well-regulated self-love—then there is only one other way to construct a logical treatise, and that is to construct it upon and from the great precepts of the Bible.”

Allen continued philosophically, “Humanity has an interest in all the possessions of wealth, and it is the dim consciousness that the wealthy classes are not doing the fair thing which is at the bottom of all the trouble of our day.” Further, he said, “Man is naturally selfish. That the law of love may be operative it is necessary that a great change be wrought in him. Political economy proposes to nurture man’s innate selfishness, and to guide it wisely to its selfish aims. The Bible proposes to eliminate selfishness, and to supply its place with benevolence. . . . How far we are from accepting this wonderful plan is seen by a mere glance about us. Christian era as this is, it is pre-eminently the day of selfishness. . . . ‘Love one another’ is the only solvent that will break up the tendency in our nation to crystallize into hostile classes—the farmers arrayed against merchants, tradesmen against lawyers, and wage-workers against all the rest.”

Allen wrote: “Humanity, civilization, and the Church stand more in need of men who will make a right use of their talents in money-making than of any other character of workers for the race. . . .”

In 1892 Allen was named Associate Professor of Mental and Moral Philosophy at Southwestern University. He was associate to the university’s Regent, The Rev. Dr. John H. McLean, who also held the professorship of Mental and Moral Philosophy. Under this arrangement Allen at first taught only logic and political economy. Ultimately, as professor of mental and moral philosophy, he taught courses in psychology, logic, ethics, history of philosophy, economics, history of civilization, political science, the Christian religion, and allied subjects.

The breadth of Allen’s learning is suggested by the article “The Forces of Civilization, Whence Are They?,” which he wrote for The Methodist Review [South] in the 1896-1897 volume. This article bears directly on a course in the history of civilization that he taught, with course catalog descriptions such as those from 1899-1900 and 1903, “A course in the his-

12 Allen, Man, Money, and the Bible, 47, 69-70.
13 Allen, Man, Money, and the Bible, 91.
tory of civilization, and the development of the institutions of Church and State”; and “HISTORY OF CIVILIZATION.—In this course it will be the endeavor to trace the genesis of man’s ideas, and his development individually and politically. Inquiry is specially made into the social organization and political power of the Teutonic nations, and the principles which have contributed to their development.”

In “The Forces of Civilization, Whence Are They?,” Allen associated the rise of Christianity with the rise of civilization existing near the close of the 19th century. He asked, “Whence came these principles of such potency? We find them beginning their mighty work in modern life in the monk Luther in the sixteenth century.”

Allen was a philosopher in the truest sense, as philosophy originally meant the totality of knowledge. He may have been more liberal in his thinking than some or most of his colleagues at Southwestern. He advised young pastors in training, “Do not permit yourself, in the study of the Bible and the prescribed course, to neglect general literature. That is your only road to liberal culture.”

Allen is perhaps best remembered for his insightful book, Man, Money, and the Bible, an early indication of the breadth that made him the right man to assume his faculty post at Southwestern University. This breadth also made him the right man to serve as the university’s chairman of the faculty year after year and interim Regent (president) in 1897-1898, his strong leadership “holding the ship on course” while Southwestern’s trustees sought an administrator to stimulate the university’s further development.

Though a university professor, Allen remained at heart ever an itinerant preacher. In 1897 he published, The Itinerant’s Guide; a Book Intended For the Guidance of Young Preachers of the Methodist Episcopal Church, South, in the Discharge of All Pastoral Duties. It was in this book that he made the connection between practical application of pastoral theology and psychology. His understanding of how the processes of the human mind functions anticipated the line of thought developed in George Frederick Stout’s, A Manual of Psychology, which Allen began using as a textbook in 1904.

During much of his two decades at Southwestern, Allen was also Superintendent of the university’s Ladies’ Annex and Mrs. Allen was its matron. They were affectionately called, “Uncle John” and “Aunt Molly (sic).” The Annex was where the university’s female students resided and received instruction. The Allens occupied a residence there. Dr. Allen was Superintendent from 1892 to 1900 and from 1904 to 1908.

15 Catalogue of Southwestern University 1899-1900, 40.
16 Bulletin of Southwestern University, 42.
The Allens never had children of their own, but in effect were substitute parents to many of the Annex’s young women who came to them for counsel. Mrs. Allen, especially, became the “mother confessor” to hundreds of young women. Moreover, they reared Sam Shaw, the orphaned son of a Methodist itinerant preacher, and also raised the motherless daughters of Mrs. Allen’s brother.

It was the sum of this intellectual development and life experience that enriched Allen’s teaching of psychology. The Register of Southwestern University and Ladies’ Annex, 1895-96 affirms, “In Psychology, while the admitted facts of Physiology are utilized, all materialistic explanation of mental phenomena is rejected, and all conception of man which reduces him to an irresponsible reflexive machine; and the existence of a free, responsible, and immortal soul is definitely taught.”

IV

For several years Allen used as a textbook Borden Parker Bowne’s Introduction to Psychological Study (1886). The course catalog for 1898-1899 identified Bowne’s book as the textbook and gives this course description, “The Psychical Subject, Sensation, Reproduction, The Thought Factor, Consciousness, Feeling, Will, Perception, Memory, Fancy, Imagination, Abnormal Mental Functions.”

Bowne was an American exponent of Germany’s Rudolph Hermann Lotze. Gardner Murphy and Joseph K. Kovach, in their Historical Introduction to Modern Psychology (1972), state, “Lotze sought to unify physiological and psychological material in a coherent system in which justice should be done both to empirical findings and to the philosopher’s demand for interpretation.” They indicate, “he contributed powerfully to the elaboration of a form of philosophy which was destined to be of considerable significance in nineteenth-century thought. It influenced such men as Wundt and became in time a foundation principle for many psychological schools. . . . Psychology must deal with the organism. The nervous system and the mind must be seen in relation to each other.” Yet, in Lotze’s way of thinking, according to Murphy and Kovach, “Exact science can give us no clue as to the ultimate nature of mental processes. In particular, said Lotze, the meanings of life, the significance of things about us, the reality of our pleasures and pains, the reality of our ideals and dreams, are not affected by the discovery of mechanical laws.”

21 Catalogue of Southwestern University 1898-99, 35-36.
Psychological thought was advancing rapidly in the late 1800s, and Bowne’s book gradually became outdated as after 1886 he concentrated more on philosophy and theology than psychology. Bowne was one of American Methodism’s finest scholars, and loyalty to Methodism at a Methodist university may explain why Allen was hesitant to supplant Bowne’s book. However, when Allen finally did so in 1904, he substituted one of the best introductory psychology textbooks then current, George Frederick Stout’s, *A Manual of Psychology* (1899, second edition 1901). A reviewer of the revised and enlarged second edition wrote, “That Dr. Stout’s *Manual* is more difficult for the beginner to understand and to retain in memory than most of the crowd of Primers, Hand-books and Outlines, cannot, I think, be denied. But the student who takes the trouble to master it will have the advantage of a thoroughly fresh and first-hand introduction to the subject-matter of the science, unencumbered either by traditionalism or by devotion to relatively insignificant detail.”

Allen found the manual so satisfactory that he continued teaching from it until he retired. Stout’s manual was exceedingly popular and ran to five editions, the last in 1938 written in conjunction with Cecil Alec Mace. This book doubtless invigorated Allen’s teaching.

The Southwestern course catalogs from 1904 through 1911 identify Stout’s manual as the textbook and began to carry this new course description each year: “This course deals with all the facts of consciousness from sensation to the higher forms of reasoning. Especial care will be taken to trace the successive stages of mental development.”

Stout was a functionalist. That is, he was concerned with how mental processes function. Others before him, as far back at Lotze and earlier, had identified and classified mental processes. But to Stout this was not enough to know. He built on their foundation and sought to determine how the processes function.

Functionalism in psychology was, according to Dorothy Ross, “a dimension of biological evolution. The mind was an organ of adaptation. This meant, first, that the mind was an active purposive agent in its transactions with the environment, and second, that the mind sought always to adjust to a changing social environment. From the first proposition psychologists and social scientists could construct an active individual, possessor of a unique will and capable of changing the surrounding environment to rational specifications. From the second proposition they could construct a socialized individual, habituated to the social environment and drawn toward the rational consensus adjustment enforced.”


25 *Bulletin of Southwestern University*, 1904 through 1911, variously paged.

Murphy and Kovach observe, "Stout was lucidly portraying psychology as the study of the processes of knowing, feeling, and striving. This typifies the Christian's knowing he or she is saved by faith in Christ, feeling the compulsion to reach others in need of Christ as Savior, and striving to reach them by living in Christian witness. In this respect Stout's textbook addressed higher thought processes which take one nearer the spiritual realm and the Christian life of faith working through love.

Nowhere are these processes better illustrated than in the life of the Christian minister. Those young people who know they have received Christ as Savior include a number whom God calls to the ministry, and this call is so strong that they "feel the call." Allen lists four things essential to a genuine call to preach. First, "There should be a clear perception of the solemnity and responsibility of the ministerial office." Second, "There should be a genuine experience of grace, and a yearning desire to impart the same blessing to others." Third, "There should be a feeling that the Spirit impels to this work." Finally, "The chief corroboration, if we possess all those previously spoken of, is the authority of the Church. If our brethren agree that we possess the gifts and moral qualities necessary to this high office, we may accept their judgment as corroborative of our own and of that mysterious voice we think we hear." Thus, the groundwork is laid for a fertile Christian ministry, such that the young minister can one day say with the apostle Paul, "Yea, so have I strived to preach the gospel."

Murphy and Kovach state that Stout divided the operation of the mind, "into a few main ways of acting rather than a few main types of experience." This is exemplified in the Christian life by the act of the will whereby Christ is received as Savior. They also assert that Stout discussed memory with emphasis on "the disposition of experiences to return into consciousness after a period of eclipse. When material has been memorized, the appearance of the first item in consciousness creates a disposition for the others to recur. ... Stout is representative of the general tendency in late nineteenth-century British psychology to make mental activity, rather than the analysis of consciousness, the central problem. His emphasis upon conation, or striving, an emphasis shared by many other leaders in twentieth-century British psychology, is perhaps an even clearer indication of the trend toward dynamic conceptions." Each time a Christian witnesses to an unsaved person, the outcome contributes to the Christian's memory bank from which to draw when the next opportunity to witness presents itself.

The Special Collections Department of Southwestern University possesses a copy of a student paper titled, "The Inner Mind," written by E. Mid. Westbrook, who received his A.B. degree from Southwestern in 1913.

27 Murphy and Kovach, 213.
29 Murray and Kovach, 216.
30 Murray and Kovach, 216-217.
Westbrook’s note on the cover says his paper was written about 1912. The paper reflects Allen’s teaching from Stout’s book. Two excerpts will suffice to illustrate.

Westbrook wrote, “Man may not reach the full extent of his aspirations, but, if the aim be worthy, only a step toward the attainment will save him from failure. He may fail because, feeling the impossibility of realizing the promptings of his spiritual nature, he stifles and chokes his spiritual ambition, so that he becomes a mere machine, incapable of nobler hopes and aspirations. Such is failure because it is earthly and sensual.” Further he wrote, “The glory of imperfection is the consolation of human life. It holds out a prize, a goal, for which one strives. After all, is it not, ‘What we would be, not what we are that exalts us?’”

V

We turn now to Allen’s teaching of logic. Human beings do not always act rationally; but to the extent we are rational, we apply deductive and inductive logic. For most of the twenty years Allen taught logic at Southwestern, he taught from the same textbook, William Stanley Jevons’s and David Jayne Hill’s, The Elements of Logic (1883). In later years he changed to James Edwin Creighton’s, An Introductory Logic, first published in 1898 and a standard in the field throughout the first half of the 20th century. The course catalog description also changed over that long span, but it remained the same for the final years under both textbooks, “A brief study of the laws of the human mind, and the necessary order of procedure in deductive and inductive logic.”

Logic is one of the oldest subjects of study and instruction due to its great value as an aid to clear and critical thinking. In part because the basics of logic were so long understood, little advance in materials for its teaching had occurred in recent times. As Evander Bradley McGilvary said in reviewing Creighton’s book, “A good elementary text-book in logic has long been a great desideratum. We have plenty of books that give a fair enough account of logical manipulations, and a few books that give an excellent treatment of the theory of logic. But books of the former class are generally too mechanical, those of the latter class too abstruse for profitable use in an introductory course. A careful examination of the book now before us leads to the belief that at last we have just what we have been looking for.” Suffice it to say, Allen taught logic as well as his textbooks permitted, and that was at least adequate.

32 Compare, for example, the Bulletin of Southwestern University for 1904 and 1910.
In the teaching of ethics, Allen at first used Daniel Seely Gregory’s, *Christian Ethics: or, The True Moral Manhood and Life of Duty: a textbook for schools and colleges*, first published in 1875. This text was generally well-regarded even if it tended to be overly analytical. Allen’s catalog course description of 1898-1899 read, “Man an Agent, Active Agent, Moral Agent, Nature of Virtue, Reconstruction of Man, Christianity, Practical Duties to Self, Man, God.”

The next academic year Allen switched to John Stuart Mackenzie’s, *A Manual of Ethics*, first published in 1892. The catalog course description of 1899-1900 read, “This is a course in Ethics, devoted to the thorough study of the moral sense in man, the nature of virtue, and the power of the ideal over human conduct.”

George Frederick Stout, whose *A Manual of Psychology* was used by Allen to good advantage in teaching psychology, reviewed Mackenzie’s, *A Manual of Ethics* for the *International Journal of Ethics* and wrote, “This is an admirable text-book. It is characterized throughout by lucidity of arrangement and by clearness and elegance of style. Above all, it is interesting and attractive. The attention of the young student with a turn for philosophy will be caught and detained by it. He will not master it very easily; it would be a bad book if he could. But the necessary exertion will come as the natural response to the intrinsic interest of the study.”

Finally, Allen taught a set of three courses, really a single course divided into three, which integrated Christianity and philosophy. It began with Allen’s teaching the history of philosophy using Alfred Weber’s, *History of Philosophy* (1896). An example of Allen’s course description comes from the 1904 course catalog, “A study of all the ancient schools of philosophic thought from Thales to Descartes, and the development of modern philosophy from Descartes to the present day.” Supplementing this course, he taught METAPHYSICS—“An effort to master the principles of epistemology and ontology, and to discover the foundations of aesthetics, ethics, and religion”—using George Trumbull Ladd’s, *Introduction to Philosophy: An Inquiry after a Rational System of Scientific Principles in their Relation to Ultimate Reality* (1890). He later used Wilhelm Jerusalem’s and Charles Finley Sanders’, *Introduction to Philosophy* (1910).

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34 Catalogue of Southwestern University 1898-'99, 36.
Complementing both courses, Allen taught Philosophy of the Christian Religion—"In this part of the course an effort will be made to demonstrate that Christianity is in accord with the eternal principles of truth as set forth by philosophy" and used Andrew Martin Fairbairn's, The Philosophy of the Christian Religion (1902).\(^37\) Fairbairn's book consists of two parts: (1) Questions in the philosophy of nature and mind which affect belief in the supernatural person; and (2) The person of Christ and the making of the Christian religion.

Allen retired as Emeritus Professor of Philosophy in 1912 but continued to reside in Georgetown, where he published and edited the Williamson County Sun newspaper. He was active in community affairs and his local church. He was a bank director and a stockholder in more than one local business and invested his modest income wisely. As emeritus professor it is likely that he preached, lectured, and/or taught part-time at Southwestern. The Allens also made several trips to Europe and the Holy Land throughout their lives.

The Allens left Georgetown in 1918 when he and his wife resumed pastoral work. They served two years at the Jacksboro church and two years at Cedar Hill, Texas. The following year Mrs. Allen became sick with a lingering illness and she and Dr. Allen moved to live with the family of Mr. and Mrs. George Pierce in Dallas. Mrs. Allen died in 1923.

In retirement Allen continued his scholarly work, for example publishing the article, "Paul's Christology," in the Methodist Quarterly Review in 1927. It is a fascinating article in which Allen traced the "growth of the conception in Paul's mind of the idea of Christ...." Allen identified "three distinct stages in the history of the Church, and the mind of Paul, in the recognition of Christ and his work."\(^38\) It is beyond the scope of this essay to elaborate further on Allen's treatment of Paul's Christology.

Allen joined the fellowship of Cochran's Chapel near Dallas and frequently preached there and elsewhere. In 1933 he returned to Southwestern University as a special honoree for the commencement. He continued to live with the Pierce family until his own death on February 6, 1937. He and Mrs. Allen are buried in Greenwood Cemetery in Dallas.

Using well-chosen text-books, written generally by superior authors and scholars, John Robert Allen applied his considerable teaching skills from 1892 through 1912 to effectively instill in hundreds of Southwestern University undergraduates an ample and practical knowledge of psychology, logic, ethics, and the history of philosophy, and to answer the question, "Do We Know God?" It is clear, from the sequence in which he taught the courses (psychology first) and the content of his courses, that he believed a firm grasp of a dynamic psychology is essential to getting the most from courses in logic, ethics, and philosophy.

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\(^{37}\) Bulletin of Southwestern University 1904, 52.