affirm. Things are independent of the mind that knows them. He agrees with Kant that all knowledge must begin with experience. But he sees that when we look at experience we find it filled with contradiction. Therefore he would also affirm with Kant that experience is phenomenal. But we can get at the real by absolving the contradictions of our general ideas. In doing this we must use the method of relation. From this method Herbart comes to the conclusion the the real is unchangeable, immovable, nonspacial and nontemporal. We can immediately see how this again contradicts Hegel who saw the real as process itself. Herbart goes further by saying that there are a number of independent “reals” (reele) which are absolute. Again this pluralistic view is absolutely opposed to Hegel monistic emphasis. Herbart, as we can see, is the very antithesis of Hegel in every respect. For him the real is unchanging and nontemporal. For Hegel the real is changing process.

AHDS. MLKP-MBU: Box 115.

11. Millard commented: “[plurality?] of reals.”
12. Millard gave this answer 10 points.

The Martin Luther King, Jr. Papers Project

To Charles E. Batten

29 July 1952
Atlanta, Ga.

Through a cooperative relationship with Boston University, King took two philosophy courses at Harvard University during the 1952–1953 school year. In his reply to King’s request for a Crozer transcript, Batten wrote, “On your way north, why don’t you stop here for a chat so that we can hear about what you are doing. Your friends here at school join me in all good wishes.”

Dean Charles E. Batten,
Crozer Theological Seminary
Chester, Pa.

Dear Dean Batten:

I would like to have a transcript of my academic work at Crozer, sent to Harvard University, as soon as possible. It should be addressed to the Dean of Special Students, 11 Weld Hall, Harvard University, Cambridge 38, Mass. If there is any charge for this, please forward the bill to me.

1. Charles E. Batten to King, 31 July 1952, CRO-NRCR.
On 22 June 1952, King was initiated into Boston's Sigma chapter of the Alpha Phi Alpha social fraternity.
From Melvin H. Watson

14 August 1952
Atlanta, Ga.

The son of P. O. Watson, longtime clerk of Ebenezer Baptist Church, Watson was dean of the Morehouse School of Religion. Watson offers friendly criticisms of King, Jr.'s 10 August sermon at Ebenezer entitled "The Challenge of Communism to Christianity." King served as Ebenezer's pastor in charge during the summer.

Dear Little In-Coming Doctor!

I thought I would take a few minutes and set down my reaction to your sermon on last Sunday: The Challenge of Communism to Christianity.

In spite of the fact that you announced that you were presenting a religious lecture, you did succeed very well indeed in sermonizing your theme. It was really not just a lecture. From where I sat it seemed to me that you should have been encouraged by the response. Some people did sleep, but some would have slept regardless of the theme.

Your major points seemed to me to be sound: (1) Social Justice (2) Dedication (3) Unite for Action.

There are one or two details that came out in your development that I would like to mention:

1. Watson (1908–) graduated in 1930 from Morehouse with King, Sr. After receiving the M.A., B.D., and S.T.M. at Oberlin he studied at the Pacific School of Religion in Berkeley, California, earning a doctorate in theology in 1948. Watson was dean of men and professor of religion at Shaw and Dillard universities before he returned to Morehouse as dean and professor of philosophy and religion in the School of Religion, where he remained for many years. While teaching at Morehouse he became pastor of Liberty Baptist Church in Atlanta, where he still serves. Watson's publications include "The Social Thought of Paul Tillich," Journal of Religious Thought 10, no. 1 (Autumn-Winter 1952–1953): 5–17.